

**OUR PROVINCE**  
**JAN. 1936 - DEC. 1937**


















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# *Our Province*

VOLUME FOUR

NUMBER ONE

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PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

*A Happy and Prosperous  
New Year to You All*

## *Thought for the Month*

### THE CIRCUMCISION

Exemption from the law is the prerogative of law-givers. The Infant Babe, the Lord of the Law, did not make use of this prerogative. He preferred to follow the Law of Moses and consequently was brought on the eighth day after His birth to the Temple to be circumcised. Here that name which is above all names was officially made manifest to the world. Here, too, Christ began to shed His Most Precious Blood for the redemption of mankind.

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## *Our Question Box*

Q. How many Fathers do we have in the Congregation?  
R. 1,428.

Q. How many Brothers do we have in the Congregation?  
R. 882.

Q. How many Scholastics do we have in the Congregation?  
R. 980.

Q. How many High Schools do we have in the Province?  
R. 16.



# OUR PROVINCE

Vol. 4



No. 1

JANUARY, 1936

## THE HOLY FAMILY

As the days shorten and the bleak New England evenings creep in upon us before we have had our fill of sunlight, it is most heartening to look ahead to the Season which puts warmth and color into the whole winter cycle. With the Missal and the Breviary we reach ahead to warm ourselves at the fireside of the Holy Family. With a thrill we realize that the poor hut which sheltered them was not more primitive than the one which our profession pledged us to share if God and our superiors will it.

In the same rush of feeling with which we regret that we are not Joseph—called to protect the Infant and cherish His mother—in that same breath we are humbled by the overpowering thought that we are what we envy. The Babe is in our arms (either *in re* or *in voto*) every morning. His mother is leaning over us, fearful lest we handle Him roughly, treasuring every word that we address to Him and to His eternal Father.

To our confreres who have kept their Christmas vigil in a hut like that of the Holy Family, we offer congratulations and beg their prayers that Apostolic Consecration may make us equally fortunate. With our confreres whom obedience keeps close to home, we will keep the travelers-candle in the window, in order that Jesus and Mary and Joseph, as they pass by on their way into exile, may recognize us as true Egyptians—and take us with them.

REVEREND JOHN GRIFFIN, C.S.Sp., M.A., Litt.D., LL.D.

1856-1935

(We subjoin herewith some details on the life and death of the Patriarch of Cornwells.—Ed.)

At ten minutes to six on the morning of October 10, 1935, Father John Griffin died in St. Mary's Hospital, Philadelphia, Pa., where he had been confined since August 25th. At his bedside were Father Riley, superior of the Apostolic College, Brother Hyacinth and the Sisters of St. Francis. Chronic myocarditis was given as the cause of death.

Father Griffin was born at Askeaton, County Limerick, Ireland, March 5, 1856. His early studies were made in the town of Limerick. Blackrock College, Dublin, was the scene of his secondary studies and philosophy (1869-1877). Here he was also prefect and obtained his Master's Degree. From 1877 until 1879 he studied theology at Langonnet completing his course at Chevilly (1879-1881) where he was ordained November 21, 1880. On the feast of the Immaculate Heart of Mary, 1881, he made his profession and consecration to the apostolate and set sail for the United States which was to become the land of his adoption and the scene of his labors for 54 years. His subsequent long and useful

career is all the more remarkable because his very delicate health in that faraway day seemed to doom him to an early death.

His first assignment was to Holy Ghost College, Pittsburgh, Pa., where for twenty-seven years he served as professor, confessor and missionary to the youth of that city. On March 19, 1884, he took his perpetual vows. From 1895 until 1908 he served as treasurer of the College. His demure, quiet, unassuming manner, his gentility, his meekness and humility, his stately bearing—all made him a most successful beggar on his many tours about Pittsburgh seeking help for the College. The few who slammed the door in his face seemed to suffer qualms of conscience immediately and always made amends quickly when he returned, which he always was sure to do and soon, with a sly smile lighting up his youthful face. His second appearance was nearly always sure to win instant and lasting friendship for this humble man and his work, for he was persistent though pleasant almost to the point of annoyance. Father Hehir used to say he was the best beggar Holy Ghost College ever had. He did not seem to know the meaning of the word *discouragement*. He did know, however, the full meaning of the word *obedience*. And all his success came because of his blind obedience, his deeply religious regard for all authority. But this does not mean to imply that Father Griffin was a shy violet or a timid soul. By no means, for he was a man among men. All of us who knew his quiet, courteous ways soon learned to our discomfort and dismay that he could hold his own in life's arena and his pungent remarks and rapier-like thrusts came with a swiftness and suddenness that were both a revelation and a warning. He could tilt verbal swords with the youngest confrere and find the smallest chink in the shiniest armor of the cockiest contestant but always with the gentle grace of a master of the foils. He was a worthy foe indeed and greatly respected, admired and loved. Those who fought with him most loved him best. He was always on the side of authority and justice and woe betide the one who made flippant or slighting remarks or cast aspersions on either.

On December 7, 1895, Father Griffin became a citizen and always remained one, loyal and true and as patriotic to American ideals and manners as the best in the land.

On July 29, 1899, he was appointed pastor of the colored mission of St. Benedict the Moor in Pittsburgh whilst still fulfilling his duties at Holy Ghost College where he continued to live.

Always painstaking, conscientious, industrious, punctual, Father Griffin was a challenge and a contradiction to those about him who sometimes lacked one or other or perhaps all four characteristics. He crowded many duties into his very busy life and was never too occupied to do an additional favor for a confrere. He was never busy explaining how busy he was. His work at St. Benedict's is known only vaguely to us moderns. However, the historian tells us that he devoted all his energies and available time to it. Besides the Sunday services he had Mass on certain week-days, conducted devotional exercises on Wednesday and Saturday evenings, organized a glee club and an orchestra, and with "characteristic tact and admirable perseverance, solicited and obtained the required funds to build a combination church and school of brick costing \$14,000."

From 1892 to 1893 Father John was ably assisted by his brother, Father Gerald, linguist, theologian and missionary, who is his sole survivor and is at present filling the post of chaplain at Mercy Convent, West Guilford, Western Australia. Another brother, much younger, died



in Australia as a missionary priest of the Congregation, many years ago.

In 1895, Father John Griffin again gave all his time to the work at the College after putting St. Benedict's on the map. In 1908, obedience sent this obedient man to Holy Ghost Apostolic College, Cornwells, Pa., where for 27 years he made a profound and lasting impression on all the young apostolics who had the rare privilege of witnessing the charm and serenity of his holy priestly life. We may not look on his like again. For nine years (1908-1917) he was superior of the community where he also served as professor, confessor, editor-in-chief of "The Paraclete" (1913-1931) and chaplain to Mrs. Louise Drexel Morrell (sister of Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament for Indians and Colored People) at San Jose, Torresdale.

The celebration of his Golden Jubilee of ordination took place at the Apostolic College on November 21, 1930. It was the occasion of much rejoicing. Confreres, old and young, came from all over the province to honor the patriarch of Cornwells. Father M. A. Kelly, C.S.Sp., of happy memory, preached a glorious sermon which was a golden tribute to an outstanding priest and religious of the Congregation.

In his last years at the College it was particularly touching and beautiful to see the devotion of all the confreres to this venerable priest and brother. He was a confrere who made community life easy and pleasant for all. Despite his infirmities he followed scrupulously all the exercises of religious life until a heart attack, followed by pneumonia, sent him to St. Mary's Hospital in Philadelphia.

In the midst of his labors he took time out to relax and weekly wended his way to the movies (until then not forbidden by pontifical ukase or authoritarian injunction) to enjoy the magic, the artistry and the genius they displayed; and of course he loved to listen to the music. The radio and a cigar were the small comforts he indulged in in the community. His vacations were spent at the seaside with the Sisters of St. Joseph at Cape May Point, New Jersey, where he was always an honored guest, father, guide and friend. On two occasions he received academic laurels from Duquesne University in recognition of his literary work, the honorary titles of Doctor of Literature and Doctor of Laws, from his friend and patron, venerable Father Hehir, whom he cherished as a brother.

## THE LABORER AT REST

Winged Time has flown her course;—  
The haunting past, fleeting present,  
Anxious future lost  
In the grasp of Eternity.  
Heaven's gold and silver-trellised vault  
Holds a figure, black-robed  
In ecstasy.  
Around him cluster in grateful array  
Jewels hewn from darkness by his labor,—  
Souls whom he has led to joy eternal.  
Doubly sweet the music of his hymn  
As their voices swell in praise;  
Doubly clear his vision  
As their eyes find the Face of God.  
Doubly filled his cup of happiness  
As their happy faces turn to God—  
A God, Who, but for him, they would not know.  
"My God, how generous Thy reward!  
My sacrifice is nothing!"

## Our Communities

### SHARPSBURG

St. Mary's Church in Sharpsburg was the scene of the Sodality Rally for the Sharpsburg district on Sunday evening, December 8th. Rainy weather was no deterrent to 800 sodalists who convened to give honor to Mary on the Feast of her Immaculate Conception. St. Anne's and St. Anthony's, our Millvale parishes, were well represented at the Rally. The act of consecration was renewed by all the members and spoken for the first time by nearly one hundred new members. Benediction of the Blessed Sacrament was sung by Rev. J. D. Cox, assisted by Rev. T. C. Klimke as deacon, Rev. J. E. Stegman, C.S.Sp., as subdeacon, and Rev. J. T. Zehler, C.S.Sp., as master of ceremonies. The Holy Ghost Fathers in attendance were: Revs. Joseph Danner, Eugene McGuigan, Anthony Lechner and Charles Diehl.

The Rally was a complete success and other parts of the diocese are to play host for similar gatherings planned for the early part of the new year.

\* \* \*

We are building up our Christian Mothers' Confraternity. Father Danner gives conferences himself and conducts their meetings. We have now lined up 260 mothers of the parish for this society. You should be here next Sunday to see the turn-out at 7:30 Mass for Holy Communion and again at 3:00 P. M. for conference and Devotions. Father Diehl has splendid results with his Holy Name society. It is not one Sunday a month but every 2nd Sunday and for Holy Hour; also on various occasions, Forty Hours and Holy Thursday.

The children belong to the Holy Childhood and Sacred Heart League. They proudly wear the badge when going to Holy Communion, especially on the First Friday.

\* \* \*

### DETROIT

Thousands of Detroit Catholics, on Sunday morning, December 8th, renewed their pledge to boycott indecent and immoral motion pictures. The Feast was a fitting one for such a renewal since Mary is always our greatest influence and help in these matters. This was brought out forcefully by Father Hyland, preaching in St. Mary's (downtown) Church. "The Church," said Father Hyland in his sermon at the novena in Mary Immaculate's honor, "appeals to the highest and noblest without us and within us. Ever and always she holds up Mary as the greatest influence in our midst as an incentive to high moral standards. . . . Every member of the Legion of Mary is a member of the Legion of Decency."

The Rev. Frederick T. Hoeger, pastor of St. Mary's Church, struck the real purpose of the Legion in the address to his parishioners: "When the people are asked to make this pledge," he said, "the Church is not seeking to destroy



## OUR PROVINCE

their amusements, but to enable them to enjoy amusements without fear that their homes or their ideals will be contaminated. The Church wants to make those who would contaminate amusements afraid to do so."

\* \* \*

Father Hoeger distributed Christmas leaflets to his parishioners which we are sure were deeply appreciated by all of them. In this leaflet Father Hoeger wished his parishioners a very pleasant Christmas. He told them how Jesus, Mary and Joseph sanctified poverty on that first Christmas morning. "Let us not forget," he wrote, "that God's greatest gift to us on Christmas is Jesus Himself and let none of us neglect to receive Him on that day."

\* \* \*

Father Hoeger preached the week-end retreat for Laywomen at "Mount Mary" in Detroit. The Religious of the Society of Mary Reparatrix are the sponsors of these retreats for Detroit's laywomen.

\* \* \*

From "The Bells of St. Mary's," the delightful and highly interesting publication of St. Mary's in downtown Detroit, the following news is culled:

"Reverend James Hyland, C.S.Sp., conducted the exercises of the Novena in honor of The Immaculate Conception at St. Mary's. Father Hyland also preached the Forty Hours which took place the last three days of the Novena.

On Christmas day, as per custom, the offerings of the various Masses at St. Mary's were generously given for the education and support of the Seminarians of the Holy Ghost Order."

Thanks were extended to Mrs. M. J. Fleming who graciously donated a set of the Catholic Encyclopedia. Father Joseph Cassidy, of Shreveport, Louisiana, is the happy beneficiary of her kindness.

The publication printed a plea for parishioners to become members of the Holy Ghost Mission Society. It outlined briefly the purpose of the Society and the benefits accruing to members. Subscription blanks and envelopes were placed in the vestibule of the church.

\* \* \*

Father C. A. Kapp, the diminutive and dynamic pastor of St. Benedict's Church, cleared \$1,015.55 at his bazaar and Christmas sale last month. He had paid off \$12,000.00 on his debt besides interest, since 1932. Wall Street hasn't all the money merchants. Shades of Ponzi! how does he do it?

\* \* \*

### LITTLE COMPTON

Last month we had a comedy in three acts: "For Pete's Sake." Then our propagation of the faith collection was \$111.00; this pleased the Diocesan Director mightily for he testified that proportionately it was the biggest in the Providence Diocese. This bustling burg now boasts of a Meat Market. That's progress, eh! Father John finished the parish visitation recently. He has 38 children preparing for First Holy Communion. Rumor has it that he is the very heart and soul of Little Compton.

### OUR MISSION PROCURATOR

Father Knaebel, our mission procurator, has issued a leaflet outlining the various ways in which a person can materially aid the missions. Enrollment in the Mission League, donations to Our Lady of Victories' bursar for the education of a missionary priest and St. Peter Claver's bursar for the education of a native priest are featured. Other means mentioned are Mass intentions, remembrance of the Missions in wills, gifts of Sacred vessels, vestments, altar linens, religious articles, educational books, magazines, old gold, silver and broken jewelry, cancelled stamps.

In keeping with all of Father Knaebel's plans to help the Missions, this we are sure will reap its benefits. We extend sincere wishes that the benefits will be instant and of generous proportions.

### KERNELS FROM CORNWELLS

After the excitement occasioned by the inscription of our name on the list of accredited schools in Pennsylvania, Cornwells settled down to serious work, and the first term was successfully completed without serious illness or mishap;—for all of which we fervently thank God. The students departed for their Christmas vacation on Thursday, December 19th, and they will be at home until January 8th.

On Tuesday evening, December 17th, the students of the first and second years presented a three-act comedy, entitled "Some Crooks Are Gentlemen." It was generally agreed, that despite their tender years, they acquitted themselves handsomely. It is hoped that in the near future we shall be able to erect a permanent stage in the Assembly Hall, thereby enabling us to have more of these plays, so beneficial in preparing the students for public presentation.

Cornwells was privileged to share in the twentieth anniversary celebration of Fathers Dodwell, Roth, and Williams. Father Williams came from the city to join our two Fathers in marking this milestone of the Priesthood. The "near-Jubilarians" were feted with a splendid dinner. *Ad multos annos!*

### HOLY GHOST STUDENT AUXILIARY

On December 8th, the feast of the Immaculate Conception, there was formed here at Cornwells, a Society known as the HOLY GHOST STUDENT AUXILIARY. This Society is to function as an active branch of the ARCHCONFRATERNITY OF THE HOLY GHOST. The object of the Society, as the name indicates, is to help young men to the Priesthood and Missionary life in the Holy Ghost Order. It costs nothing to become a member. The only obligation is to have your name and address entered on the Register of the Society. By enrolling as an Auxiliary, at the same time you become a member of the Archconfraternity and a sharer in all the Spiritual Benefits attached thereto, as well as the Special Benefits of the Auxiliary Society.

The Spiritual Benefits for the Auxiliaries are:—A High Mass in the College Chapel on the first Sunday of each month. Holy Communion for the Members on the first Sunday of each month by the Student Body. The Rosary each week by the Student Body. A Perpetual Novena in honor of the Holy Ghost. Special Community Prayers each day for all the members. Participation in the Daily Devo-

tions of the Archconfraternity. And special prayers for deceased relatives and benefactors upon request.

The Officers of the Society will hold their meetings at the College on the first Sunday of each month or at some other more suitable time and place. The Headquarters, of course, will be Cornwells, and Father Brennan has charge of the enrolling. It is our earnest desire to have a Branch of this Society established in all the parishes of which our Fathers have charge.

The Auxiliary Society owes its existence to the very generous response of our many Friends to our Benefit of last November, most of whom have already been enrolled. Later on, please God, we shall have two Special Novenas, one for Pentecost and another in honor of The Immaculate Conception for the members. In due time they shall all be notified so that they may send in any Intentions they wish to have remembered.

A Certificate of Enrollment together with the Act of Consecration to the Holy Ghost and the Prayer for the Seven Gifts is furnished each member.

## PROGRESS THROUGH MENTAL PRAYER

BY THE REV. EDWARD LEEN, C.S.Sp., D.D.

One of the outstanding ascetical works of the year just passed was a treatise on meditation from the pen of Reverend Edward Leen, C.S.Sp., D.D., of the Senior Scholasticate at Blackrock, Dublin. This outline, aptly entitled "Progress Through Mental Prayer" was already well known in many religious communities in this country, as was evidenced by a great demand for typewritten copies of Father Leen's instructions on prayer. Sheed & Ward have now published the work in a black cloth volume of two hundred and seventy-six pages. The author has rendered a great contribution to ascetical theology in having incorporated the doctrine of our Venerable Founder in this complete exposition of discursive prayer, alongside the writings of Saint Thomas Aquinas, Saint John of the Cross and Saint Catherine of Sienna.

In his introduction he sketches the logical plan for seeking progress through mental prayer. Eternal happiness depends on sanctity. This he defines not as the spiritual heroism that merits canonization, nor yet mere ethical perfection, but simply the love of God. "The adherence of the will to God is nothing else but the conformity of the human will with the divine." He offers the volume as an exposition of the mode by which the conquest of self is carried to a final and successful issue. The means of this conquest is based on the elimination of self. All depends on Self-abnegation. Mental prayer through the loving contemplation of the man-God will lead to that basic humility that eliminates self and develops in the soul "a mind of Christ." The contents reveal a clear cut three-fold division.

Part I deals with the Nature of Prayer. Prayer is the science of the intercourse of man with God, an unfolding of the mind before Him and in His presence. The aim of prayer is that we should abandon our own earthly and natural way of thinking and willing and enter into God's views and affections, and conform our thoughts and desires to those of God. The ordinary process of mental prayer in which we review in our own imagination and in our intelligence the life and words of Jesus, is only one part of prayer. This

meditation, in the strict sense of the word, has for its object to fill our minds with the conviction that Jesus is the way, the truth and the life; the conviction that our life is a false and vain one insofar as it does not conform to His Spirit. The will then necessarily moves with love towards that which the intelligence presents to it as good. The soul seeks the society of Our Divine Lord with a view to conforming itself to Him. The transforming effect of this prayer is to purify our souls by substituting His views for ours, His life for our life. We pray, not to dispose God to give, but to prepare ourselves to receive. This is accomplished in three stages wherein we find the essence of this progress through mental prayer:

- 1) There comes a vivid realization of the falsity of our attitude towards life. We see the need of mortification to overcome the temptation to return to the ease of the life of nature. Seeking God is not a matter of delight but a steady struggle to overcome defects.
- 2) We are then resolved to find God at all costs and consequently to detach ourselves from all affections to creatures. This is the great obstacle that proves too much for many a well-intentioned soul.
- 3) we realize and are convinced that perfection is not our own individual work but entirely the action of the Holy Ghost in vivifying this particular member of the mystical body of Christ.

Part II presents a practical grasp of the order of the different acts which the soul must elicit, and a consciousness of the effects which through grace these acts produce will prevent vagueness or idle dreaming and set the soul in movement towards God. Then follows an explanation of the preliminary acts, remote and proximate. The chapter dealing with the body of mental prayer is admirably developed, and an exercise of prayer for Beginners and one for the Advanced is proposed. We are constantly reminded that our considerations should be intermingled with affections, each thought suggesting an appropriate act of the will. The whole exercise shall thus end in an ardent longing to reflect in our own conduct what we have seen in our Divine Model. Progress in this *practice* of mental prayer itself will tend to decrease the need of considerations and reflections. Prayer becomes simplified. The will instantly is drawn to desire with all its strength that perfection of life which these truths propose.

Part III is simply a commentary on the elements requisite for progress in mental prayer. The Dispositions necessary are Purity of Conscience, Heart, Mind and Will; Strong Devotion, Knowledge of Self and a definite Supernatural Motive. SPIRITUAL READING is suggested as a preparation for meditation. Here we find excellent recommendations on what and how to read. MORTIFICATION is considered as a restoration of the order intended by God in our souls. The logical sequence of this is an intelligent explanation of the right use of pleasure. Finally SILENCE is proposed as a constant remedy against decline in the spiritual life. The author gives very practical advice on the control of the tongue in this day when it is such a power for both good and evil. "The mind that is fixed on God esteems all earthly and transient objects as valueless in comparison, and, despising them as refuse, is not tempted to waste time in contemplating them." This perfect and holy silence is animated conversation with God. A soul absorbed in God will not easily surrender its attention to external things or inward imaginings that have no bearing on the real good of life—the life of Christ in us.



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## CHRONICLE OF FERNDALE

*Thursday, November 14*—A meeting of the C. S. M. C. Mission Unit provided an evening of interesting and instructive entertainment in the form of a talk about our missions in Louisiana. Mr. Dooley, the speaker of the evening, came well prepared and he left with us the welcome information that we will meet with many old familiar faces when some day we may be sent to the Land of Sunshine and the late lamented Huey Long.

*Thursday, November 21*—Feast of the Presentation. A farewell dinner was given in honor of our departing Bursar and very good friend, Father Cleary, who has been appointed pastor of St. Peter's Church in Charleston. Musical selections and the usual "few words" followed the rebuilding of the bodily tissues. A free afternoon was welcomed by all.

*Saturday, November 23*—Today we enjoyed the first snowfall of the season—by no means a blizzard, but snow nevertheless. This should bring back fond memories to the confreres in Africa, Puerto Rico and points tropical.

*Sunday, November 24*—Mr. Gill went to the hospital today to dispose of a slightly used appendix. They say that the doctors on the staff are regular "cut-ups" and will doubtlessly have our friend in stitches ere long.

*Monday, November 25*—Feast of St. Catherine of Sienna, Patroness of Philosophers. The usual holiday was postponed until the day after Thanksgiving.

*Wednesday, November 27*—A three-act comedy, entitled "Iz Zat So," was presented by a group of Ferndalians this evening and it provided several hours of real enjoyment to all present. The members of the cast carried off their parts very well, with Messrs. K. Dolan and Ford being stand-outs. In a few well chosen words Mr. Wm. Hogan delivered a short discourse on St. Catherine, showing why she should be the patroness not only of the philosophers but of all the members of the community. As usual, the vocal selections were well rendered by our budding McCormacks.

*Thursday, November 28*—Thanksgiving Day. The Community Mass was offered for the intentions of the Scholastics and their families. Many were the favors for which we had reason to be thankful,—not forgetting the wonderful turkey dinner. A football game here as elsewhere was the main attraction of the afternoon, the Theologians and Philosophers play a scoreless tie.

*Friday, November 29*—A holiday was granted in honor of St. Catherine.

*Sunday, December 1*—The First Sunday of the month. Exposition of the Most Blessed Sacrament was held throughout the day.

*Monday, December 2*—The Community Mass this morning was a Solemn Votive Mass of the Holy Ghost.

*Tuesday, December 3*—Feast of St. Francis Xavier. A free afternoon was granted in honor of the great Apostle of the Indies. Some of us sought diversion in a football game, the East conquering the West by a 23-0 score. The candidates for Subdiaconate and Priesthood began their retreat this evening to prepare themselves for one of the most important steps in their lives.

*Thursday, December 5*—The Second Year Theologians began a three days' retreat in preparation for assuming the duties of Minorites.

*Friday, December 6*—The First Friday of the month. The monthly Day of Recollection was very appropriately observed today by the Scholastics. For the first time this season the back lake was in condition for skating and many of the boys pulled the old blades out of moth balls and went gliding gracefully (?) o'er the ice during the noon recreation.

*Saturday, December 7*—Father Fandrey arrived in Ferndale today to take up his duties as Econome. We'll be seein' you, Father. Father Walsh was a welcome visitor to the community. The weather has been so favorable that skating on the front lake was possible during the noon recreation.

*Sunday, December 8*—The Feast of the Immaculate Conception. Through the kind permission of His Excellency, the Bishop, we enjoyed the privilege of having Exposition of the Most Blessed Sacrament throughout the day. At 5:30 P. M. Perpetual Vows were taken by Messrs. Frederick, Dooley, Zamborsky, Rengers, McGoldrick, Watkins, O'Reilly, Wilson, Kletzel and Stark. They were accepted by the Superior, Father Kirkbride.

*Monday, December 9*—A Free Day in honor of the Immaculate Conception of Our Blessed Mother. The ordinandi took their canonical examinations in the morning.

*Tuesday, December 10*—Ordination Day. At 8:30 His Excellency, Bishop McAuliffe, celebrated a Pontifical Mass during which he raised twelve candidates to Minor Orders, ten to Subdiaconate and one to the Priesthood. Hearty congratulations to the newly ordained.

*Wednesday, December 11*—This morning the newly ordained Father Delaney celebrated the Community Mass. Father Williams acted as Archpriest. The new crop of Subdeacons spent most of the day saying their Divine Office, with many and various distractions and interruptions, such as—"Where do you find this commemoration?"—"Are the lessons of the First Nocturn taken from here or from there?"—"What about the Doxology?"—etc., etc., ad infinitum.

## Our Mail Box

Arecibo, Puerto Rico,  
December 9, 1935.

Dear Father Plunkett:

Christmas will soon be upon us again so I'd better get a couple of lines off to you ere it is too late to avoid the seasonal rush of mail.

Everything is going along as smoothly as ever, perhaps even more so now that we have done with our annual retreat. We began our retreat the first Sunday of this month and ended it yesterday, the Feast of the Immaculate Conception. The five o'clock rising, the two extra meditations, the spiritual reading, and so forth, could not but remind one of the days when we did those things in Ferndale. We had planned to have a Solemn High Mass on the Feast of the Immaculate Conception, which was impossible, however, since Fathers Boyd and Trotter both had Masses in the missions. It was impossible for me to say Mass in my own chapel on December 8th (our patronal feast) because of the four Masses here in town. However, I am planning to have a high Mass on January 6th instead.

I have enough money for my benches now, having received \$85.00 before Thanksgiving from St. James' Parish, Stratford, Conn. The people who ran it for me in the Knights of Columbus Hall there said that Father Anderson was kind enough to announce date of same from the pulpit, which was real decent of him, considering the fact that I never met him. Father Judge was in Stratford, you know, when I helped out so much there last year.

I have ordered thirty benches for my chapel, and they are to be ready this month. Am paying \$105.00 or just a little more than \$3.00 each. A man in Florida is making them. They asked \$4.50 each here in Arecibo. That's why I did not have them made here.

Must put this in the mail. Hope this finds all at St. Mark's in the best of health and spirits.

Devotedly in Sp. Sto.,  
E. J. Kingston.

Lake Charles, La.,  
November 20, 1935.

Dear Father Provincial:

I have waited this long before dropping you a line so as to make sure that my first impressions of the South were not deceiving me. The process of becoming acclimated is about over and I still retain those first impressions. I like the South

and the work and all the other things that go to make them. Needless to say, Father Hannigan and I get along fine. He makes me feel that an assistant is really an assistant and not one on the outside looking in. I teach all morning, General History, to the 3rd and 4th years, high; U. S. History and English to the Normal School students. My return to teaching has shown me that "Bing" Crosby is all wrong with his song: "It's easy to remember but so hard to forget." It keeps one busy nights finding out how many things one can forget. It's easy to forget but so hard to remember whether Washington crossed the Delaware or the back swamp in Ferndale.

Last Sunday we had the Bishop with us for Confirmation. The church was pressed down and filled to overflowing; some lined the outside peering through the windows; a few of the kids followed the example of Zacchaeus and perched themselves in the trees seeking a point of vantage. The children and adults confirmed numbered 176 to the expressed delight of His Excellency, Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette. He spoke at length and when I say "at length" I mean just that for I still vividly recall a venerable confrere of happy memory and his "talks" of just a few words! Nevertheless the instruction was very interesting. The Sisters had the children well trained. Monsignor Vigliero asked the questions in rapid fire order and the children stayed right with him answering the questions as fast as they were asked.

We begin next Sunday to help out at the white church here. The Monsignor has scheduled an extra Mass so Father Hannigan and I will alternate. Our two Masses are overcrowded each Sunday so we intend to arrange for an extra Mass.

I have met most of the confreres in this section. Last Thursday we gathered at Opelousas with Father Long as our host. Word was sent around by Father Joseph Hackett, our Southern scribe, that the gathering would be somewhat official as well as social, with a view to organizing a definite arrangement for monthly meetings of the Fathers here in the South. Patriarchal Father Tom Wrenn presided at the after-dinner meeting and it was decided that a meeting of the confreres be held each month, the various pastors rotating as hosts for the occasions. Each house would send in an account of the get-together to "Our Province," so you can be sure to receive a write-up each month from these Southern confines of the Province. There is certainly a "Cor Unum et Anima Una" spirit here and the monthly meetings will help to make is more "Cor Unum." These gatherings certainly make one feel right at home and everyone is highly in favor of them. The next meeting will be held here in Lake Charles, December 4th. On that day the next place will be decided on so as to keep the ball rolling.

With Christmas coming on it's quite an experience for me to see the trees still green. We have had a snap of cold weather but it passed off quickly. I don't know how these poor people live when the winter, such as it is, sets in. I have had several sick calls to their poor homes and I've seen for myself how the other half lives. They surely deserve a world of credit for their simple but staunch faith in the face of so many odds. We certainly have the poor with us here. I wonder sometimes how many of them manage to keep so happy with so little. God certainly was good to them when He gave them such a fine sense of humor, they need it surely to offset the many hardships they must perforce encounter.



## OUR PROVINCE

Please hold me excused for not writing sooner, as I was taken up with my new home and kept busy in school. Greetings to all at St. Mark's.

With best wishes, I remain,

Sincerely in Sp. Sto.,

James F. McCafferty.

P. S. It was a great pleasure to have Father Recktenwald with us for a few days. We had many enjoyable chats. We will be looking for you down this way pretty soon.

### OUR SICK

Father Schmodry suffered a stroke on December 28th and Father Sheridan was operated on for gallstone December 30th.

Ferndale, Norwalk, Conn.,

January 1, 1936.

Dear Father Provincial,

A few hasty lines about my recent trip south to preach the Fathers' retreat.

A general impression about the Fathers working below the Mason-Dixon line is: They are a happy, satisfied, conscientious, hard-working group of Holy Ghost Fathers. Many are their problems but the most annoying is the lack of funds. Against this handicap and in spite of it, they have accomplished a great work among the colored people. Their bishops recognize this fact and we, their confreres of the North, have just reason to be proud of them. The odds against them are numerous, but with God's help and their own great devotion and sound piety and willingness to wade into all opposition, they are accomplishing a grand work for God's Church and souls. This is not meant to be complimentary, but is a statement of unadorned historical fact.

The beginnings of most of our works in the South were modest. But today some of our missions have outgrown home-chapels and have developed into large plants consisting of grade and high schools, convents, rectories and fine spacious churches. At this present time in Tulsa, Oklahoma, under the leadership of Father Bradley, a beautiful house of God is under construction. Our Faith, the true and cheerful Faith, appeals to the colored people, and preached by enthusiastic missionaries, draws large numbers from error and superstition. Converts are plentiful, but what mainly counts, they remain faithful to their church and to the practice of their Christian duties.

Opposition of the white people is gradually disappearing. In fact, almost everywhere they help the Fathers with money and sound advice, recognizing their devotion to God's cause and their admirable spirit of charity and sacrifice.

Some of the missions are in great need and we of the North should feel bound to help if and when we can. The

colored Catholics as a rule are poor. They help when possible, but their best efforts fall short of necessary quotas to accomplish much. How a few surprise dollars can cheer up a lonely missionary and how much he can do with small helps, one must go down there and see!

Only a few words need be said about the retreats. To the assembled Fathers it was a serious spiritual time. The first one took place at Convent, La., in former Jefferson College conducted by the Marist Fathers. Today it is a place of retreat for Priests and Laymen, owned by the Jesuit Fathers. The Fathers arrived from various sections, and with God's help and under the guidance and example of Father Cronenberger, they passed the week in serious thought and prayer. The confreres, though few, made every effort to be on retreat. By their spirit of recollection, by their strict and edifying observance of the daily rule, by their cheerful sharing of retreat duties such as serving one another's Mass, reading at meals, singing at Benediction, etc., and by their great unity and charity at recreations, they drew God's blessings on their works and themselves.

This same spirit of prayer and recollection was evident at Morrilton, Arkansas. The Fathers of Arkansas and Oklahoma fore-gathered at Morrilton under the delightful leadership of Father Schwab, imbued with one main thought,—that it was retreat week, hence a time of silence, prayer, meditation. At the close of each retreat the confreres renewed their vows before the Blessed Sacrament and after a good repast parted to various sections of God's mission field.

Your telegram of greeting, Father, was appreciated. It made the Fathers feel that "Cor unum et anima una" was more than a beautiful phrase. Their sentiments of loyalty sent to you were hearty and sincere.

I had the pleasure of witnessing the silver jubilee celebration of Father Schwab, October 28th. It was a great event graced by the persence of Bishop Morris, of Little Rock, five monsignori and a large number of priests, secular and religious. A brass band from Little Rock composed of colored children under the direction of a Divine Word Father, entertained for two hours. It was a joyful occasion at our oldest parish in the U. S., a personal triumph for Father Schwab and a well deserved compliment to the Holy Ghost Fathers of Arkansas.

A few kind words about the white helpers of our Fathers in the South. The various orders of Sisters deserve appreciation: they are devoted to their work and second the Fathers in all their efforts. Some orders of men are exceptionally kind, fraternal and hospitable; a few secular priests go out of their way to do a good turn to the confreres and colored parishes. There are small groups of white people very interested in the works and efforts of the Fathers. In Tulsa particularly is this true, where prominent men in the city, unsparing of their time and business, go out to collect funds, beg building material and school and church equipment, contact non-Catholic people to arouse their interest in our colored undertakings.

The intended few lines developed into pages; I am sorry. A last line. I think we in the North could become more mission-conscious and help the confreres in the South with more than a loud, hearty "Atta-Boy!"

Obediently in Sp. Sto.,

Val. J. Fandrey.

St. Peter Claver's,  
Oklahoma City, Okla.,  
December 4, 1935.

Dear Father:

We certainly had a swell retreat and Father Fandrey's conferences were just wonderful. We enjoyed his visit immensely and later on Father Recktenwald's. Now you must come along. This fall has been my sorriest time regarding converts, however, I keep pegging away at the work. The day will come when I too shall make a strike, gold, oil—converts! I saw a film on our section of East Africa last Monday night at the Gibbons Dinner Club. A Doctor from Shawnee, Okla., had made the trip, hunting, and so the pictures. All sport, no religion! He said all the priests he met were French! Bishop Kelley spoke of the efforts he had made to keep the German Fathers in Tanganyika Territory after the World War. I hope to address these same gentlemen on our Colored Work later on when an opportunity presents itself. All were able to get over to Stillwater for the Duquesne game. They made the Aggies look like amateurs. Fr. Cusack, of Pittsburgh, is now at the Cathedral here. He has been in poor health.

Take care of yourself. Greetings to all.

Your sincere confrere,

Timothy A. Murphy.

HOPEULOSEUS writes: "I am now filled with the dignity of one who has charge of the Buds of youth (What a name to pick!); the Alumni Association, the newly organized choir boys who incidentally got the Requiem Mass in six half-hour practices, the regular parts plus the Introit and the Dies Irae; the Altar boys who know all the Amens and when to change the book. Father Long has the other organizations. They consist of the older people and he knows how to handle them to perfection. Even though I do say it, we are beginning to go places and see things. The new Convent is almost finished. Father Long's first move. Next comes the new roof on the church. Does it leak? No, it is past that stage. The water just comes in and I'm not kidding when I tell you that on rainy days the kids have to move to one side of the room to continue class. I might mention it here that I am not bothering much about paragraphs and whatnots in this letter.

I really enjoy the work, which is most pleasant and at times amusing. I find the new "Our Province" just the thing. Nice and carefree. Just what a thing of that sort should be. A little dignity now and then but the personal touch is what will make it ever a success. I'll never forget the good times I had on that job. Especially when the typist would wait until the seventeenth to remind me that it was time to get going. He was a droll sort of guy. He had a sense of humor but I don't understand, even now, why he had to spring his little joke on that date each month. He'd come up and say, "It's the seventeenth and I have to type everything you know." And then he would walk off. I wonder if he still does it? Bad Cest to him if he does. I often get these thoughts when reading. What has happened to Ray who used to send us such fine home-spun humor? And Sid who, they tell me, climbed down many a rainspout? The Great Dietrich! he has faded completely out of the picture. Let's hear from you, Lou. Even if it's only to tell us

how to take rocks from the baseball diamond. These youngsters from the East know nothing about that. And the Merry Muscovites? True sons of the Revolution. It was all in fun! And Doctor Straska? An occasional sample of your handwriting would be appreciated. The Buttah Towah—Larry of the Back Lake Lagoon—Wanna Doughnut Wed—Bars, the Boy from the Golden West—The Chinese Tenor—Not just memories we hope.

Nearing time for that Funeral so I must say so long. Regards to all in Ferndale.

## Our Levites

### THANKSGIVING AT THE DALE

*"Thanksgiving comes but once a year,  
And brings with it lots of good cheer."*

Oft and memorable have these words been paraphrased by the pen, but at the Dale this year they were paraphrased in reality. Flavored with pungent wit and a gripping plot, the three-act riot "Iz Zat So?" ushered in the correct tempo for the season. The renowned "bacon" was brought home in the annual football classic, Philos versus Theols. Though superior in the intellectual range, the upper men could not unrest the palm of victory from their adversaries. To climax a hard fought game, both teams left the field of battle to enjoy their "bacon" in jovial spirits; neither team lost, 13-13.

What would Thanksgiving Day be without the savory odors of a turkey, nicely trussed up in a roasting pan, wreathed with garlands of green and stuffed with niceties to make the choicest connoisseur purse his lips with exquisite pleasure? Mashed potatoes nestling a spot of gold in their bosom, and mince pies done to a gentle crisp? Need the imagination dwell long on what became of such an inviting display?

Our thoughts were not wholly centered on the goods of this life; the true spirit of Thanksgiving was spent in the chapel while the rest of the world was still under the spell of Morpheus. The praises of God were sung at the celestial banquet where all may refresh their drooping spirits. Fervent thanks were offered to Him for His most kind blessings bestowed on our missions and missionaries. May He always look down on them, pleased with their labors and what they return to Him—Thanksgiving.

\* \* \*

### DISPUTATIO DE PULCHRITUDINE

Hark ye back to the Ciceronian days, when gifted gems of language glided from the silver-tongued orators of renown. Gaze upon the senate house and behold! the conscript fathers are in rapt attention as the reputed Philosophers expound the subjectivity and objectivity of beauty. Ah, but had you been present with us on December 14th you too would have joined the Scholasticate in commending those virile debaters. Transported to the realm of the nimbus and cirrus we saw beauty spring forth from this sordid world, as the entrancing words fell upon our ears. Is the splendor



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ordinis in the material world or has the Almighty chosen to make man's mind alone the receptacle of it? The refutations are still swirling chaotically through our befuddled brains. Though chameleonic in all else, we have a unitas inter varietatem of opinion which forces us to cry out with one acclaim—disputatio in perpetuum.

\* \* \*

### ORDINATIONS

On the morning of December 10th, the sonorous tones of the "Ecce Sacerdos Magnus" once again resounded within Ferndale's chapel walls. Up the aisle in solemn procession, majestically moved the little procession of candidates for Minor Orders, Subdiaconate and Priesthood.

It was a most happy day for all in Ferndale and particularly for the ordinandi. The priesthood was conferred upon Rev. Mr. Delaney, of Sea Isle, New Jersey. To Father Sam we extend our heartiest congratulations ad multos annos.

Ten young men were recipients of the Subdiaconate: Herbert Frederick, of Etna, Pa.; Edward Dooley, of Waterbury, Conn.; Stephen Zamborsky, of Trenton, New Jersey; George Rengers, of Sharpsburg, Pa.; Joseph McGoldrick, of Jenkintown, Pa.; Coleman Watkins, of Philadelphia, Pa.; Francis O'Reilly, of Waterbury, Conn.; Edward Wilson, of New Britain, Conn.; Joseph Kletzel, of Manayunk, Pa., and Simon Stak, of Clawson, Michigan. To Minor Order were advanced 12: Salvatore Federici, of Norwalk, Conn.; George Harcar, of Trenton, N. J.; Kenneth Dolan, of New Britain, Conn.; Robert Brooks, of Philadelphia, Pa.; Edmund Leonard, of New Britain, Conn.; Sylvester Fusan, of Etna, Pa.; Sylvester Dellert, of Sharpsburg, Pa.; William Mullen, of Philadelphia, Pa.; Kenneth Milford, of Newark, N. J.; John Baney, of Philadelphia, Pa.; Charles Connors and Richard Wersing, of Pittsburgh, Pa.

To them all we extend our most hearty congratulations and may the day soon dawn when they shall turn to the Congregation and bestow their sacerdotal blessing.

To every Scholastic will come that thrill, that feeling of joy and exaltation that even the angels do not possess. On that day, above all days, he dwells in heaven, and moves about his fellowmen as he always should, an envoy from Christ's Heavenly Court, and Ambassador of Christ.

\* \* \*

### THE UNIT WHIRLIGIG

Missionaries come and missionaries go and the Ferndale Mission Unit goes on forever. And the more the missionaries bring themselves before the Unit in person or by letter, the harder and more spiritedly the Unit goes on working.

The special inspiration for this month was the appearance of that delightful little personage, Father Guthrie, who on Wednesday evening, December 11th gave us a talk on Puerto Rico. It was indeed a clear picture he painted of the conditions there during his talk of about an hour's length. He drew a parallel between the false enchantment of the island's physical aspect and the illusion of a strong Catholic spirit with which the casual visitor is impressed. The Mission work of our Fathers there is apparently making great strides in penetrating the district around Arecibo through Mission Stations. "When you come to join us," was his parting remark, and one worth remembering, "bring plenty of patience

and a sense of humor." Advice that any of you missionaries would ratify, we are sure. Father Vorndran, too, was here to tell us about his work in the South. The interesting experiences of this young Father who so lately was with us here in Ferndale certainly left us with a desire to get out and join the workers. Another contact was made with the mission field at the last Unit meeting when there was given a short lecture on our works in Louisiana.

As for the missionaries going—this last month the Unit bade farewell to Father Cleary who left Ferndale for a new post in Charleston, S. C. A real missionary indeed was Father Cleary, who in his connection with the Unit here always proved himself most willing to aid. As a token of gratitude the Unit presented him with a little gift to help along towards his getting started on his new work.

As for the Unit's going on—this month's activity was marked by special vim. The Stamp Department is now being managed by Mr. William Hogan, though of course the "professional" advice of Mr. Simon Stark is still indispensable. A market has been found for the most ordinary stamps so that now not a single one is considered worthless. And every night a dozen or so Scholastics are found in the Recreation hall working diligently on stamps. The number of prayers offered here for the Missions, too, is rapidly increasing as the new system of keeping count of them is spurring on interest.

\* \* \*

### CHRISTMAS

In this little essay we shall not give an account of the material joy that fills the heart of a Scholastic on Christmas Morn, but try to relate, though poorly, the spiritual joy.

It begins with Meditation. The little chapel is engulfed in darkness, but for a single light—from the star above the crib. There we kneel in bliss as we contemplate the scene which made earth Heaven, 2,000 years ago.

On that first Christmas morn He rested in a tiny manger. In a few moments He shall again rest, not in a hard manger, but within our hearts. Here we watch, like the shepherds of old, and see the supreme drama unrolling before us.

The Mass begins. The ministers clothed in vestments of gold, the altar brilliantly decorated with flowers, the candles burning brightly as the flame of each strives to shoot higher and higher pointing the way towards heaven, whence the Babe descended 19 centuries ago. The Gloria in Excelsis bursts forth in glorious tones, the tolling of the bells ringing forth the divine Christmas greeting of God,—Peace to men of goodwill upon earth.

What strange thoughts fill our minds as we hear the sacred words of Consecration, announcing the immolation of Christ upon a bloodless altar. Why there in the crib lies an innocent baby, in swaddling clothes and on the altar reposes His Body and Blood, offered in Commemoration of Him who offered Himself as the Mangled Victim on Calvary. And finally comes our supreme moment as we receive Him in Holy Communion.

Dear Lord, it was a bleak and dreary night when Thou first camest upon earth. Tonight it shall not be so. Tonight you shall not toss in a straw-covered manger. Tonight you shall rest in my heart; you shall feel the warmth of my body;

## OUR PROVINCE

no cold winds shall pass over your cold, shaking form; no, for the fires of faith burning within my bosom shall be a guard against the cold. Mary and Joseph guard me, not from the winds and cold of the night, but shelter me as you once sheltered little Jesus, and keep from me all evil thoughts and temptations.

That, to me, is the spiritual joy which fills the heart of a Scholastic on Christmas Morn. With such thoughts one feels joyful, not for a single day but for every day until another Christmas dawns.

\* \* \*

### A WEEK OF JOLLITY

"Ahoy me shipmates, haul in the anchor and be off for the season's Holidays at the Dale." 'Twas a favorable wind that bore the carousing Captain Van der Hum and his musical comedians to while away a pleasant evening for us. A galaxy of shining stars, as bright as Jupiter and Mars, stars from every race and nation a great and brilliant constellation, if I may thus anatomize into the vulgar the operetta starring "Captain Van der Hum" and his worthy seamen.

Before departing for distant shores he whispered in our ear how we might see the firmament's greatest wonder, the "Three Cornered Moon." No, 'tis not a fable—aye a reality—we had it present on our stage. An hilarious riot it was too.

What is Christmas without a Christmas Tree? A freshly hewn pine decked out in all its bridal glory, lovingly embraced with encircling arms of glint and dazzle, upon its crest a splash of gold, and rings of tinsel entwining themselves round the manifold fingers—surely the joyful heart of man would wed himself to such a bride.

A fitting nuptial nook must be found. Search not your inmost hearts. We have been captivated and have decked out the marital hall. Our queen placed in a cozy nook, catches the eyes of all. A warm, inviting fireplace keeps bright a place by her side, vari-colored streamers flutter in the enchanted air. "Was everybody happy?" I'll say we were,—and eight full days to enjoy it.

### OFFICIAL NOTICE

The Confreres whose names are listed below are requested to inform us promptly whether or not the following addresses are correct and exact, stating them as precisely and briefly as possible.

Fathers:

- Deer, Vincent—Singa Chini, P. O. Moshi, Tanganyika, East Africa.  
Diamond, Charles—Kilema, P. O. Moshi, Tanganyika, East Africa.  
Dooley, Charles—Rombo, P. O. Moshi, Tanganyika, East Africa.  
Fitzgerald, Francis—Mandera, P. O. Ngerengere, Tanganyika, East Africa.  
Gorman, John—Gare, P. O. Lushoto, Tanganyika, East Africa.  
Griffin, Joseph—Ufomi, Arusha, Via Moshi, Tanganyika, East Africa.

Haas, Francis J.—Blama, Sierra Leone, British West Africa.

Hasson, John—Kilema, P. O. Moshi, Tanganyika, East Africa.

Hayden, Martin—Kilema, P. O. Moshi, Tanganyika, East Africa.

Kelly, John—Ufomi, Arusha, Via Moshi, Tanganyika, East Africa.

Lavery, Eugene—Gare, P. O. Lushoto, Tanganyika, East Africa.

Mangan, James—Tanga, Tanganyika, East Africa.

Manning, James—Kilema, P. O. Moshi, Tanganyika, East Africa.

Marron, James—Rombo, P. O. Moshi, Tanganyika, East Africa.

Marx, John—Bura, P. O. Voi, Kenya Colony, East Africa.

McGuire, Thomas—Catholic Central High School, Kabaa, P. O. Thika, Kenya Colony, East Africa.

Morley, Dennis—Uru, P. O. Moshi, Tanganyika, East Africa.

Murphy, Joseph—Mashati, P. O. Moshi, Tanganyika, East Africa.

Noppinger, Joseph—Tanga, Tanganyika, East Africa.

Prueher, Herbert—Kibosho, P. O. Moshi, Tanganyika, East Africa.

Wilhelm, Raymond—St. James' Seminary, P. O. Moshi, Tanganyika, East Africa.

Wingendorf, August—Arusha, Via Moshi, Tanganyika, East Africa.

### CORRECTION

In the December, 1935, issue the captions under the new chapels in Puerto Rico were reversed.



THE NEW SEMINARIANS AND SCHOLASTICS AFTER THEIR AUDIENCE WITH THE HOLY FATHER. PICTURE TAKEN IN THE COURT OF ST. DAMASUS, VATICAN CITY, 1935

(Front row—3rd and 4th from left, Messrs. Edward Supple and Louis Schenning. 8th, Rev. Pere Frey, Superior of French Seminary.)





# *Our Province*

VOLUME FOUR

NUMBER TWO

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PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

## *Thought for the Month*

Another Lenten Season begins, and again we are reminded of our nothingness by those striking words first addressed by God to fallen man: "MEMENTO HOMO QUIA PULVUS ES ET IN PULVEREM REVERTERIS."

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## *Our Question Box*

Q. How far is Moshi from Addis Ababba?

A. Approximately 875 miles.

Q. What Superior General of the Congregation of the Holy Ghost (as quoted by Msgr. Kirlin in his dedication speech of the new building in Cornwells) was a noted canonist?

A. Very Rev. Father Le Bouic, Third Superior General.

Q. Are there any telephones in Kilimanjaro?

A. Yes.



# OUR PROVINCE

Vol. 4



No. 2

FEBRUARY, 1936

## A PAIR OF TURTLE DOVES . . .

It probably isn't anywhere near as romantic to live on the precarious stipends of the South as it is to read about them. One can visualize a grizzled missionary raising an eyebrow upon being told that there is romance in the parish-support of the poor: a brace of chickens, a jug of lasses, some cornmeal. But Joseph and Mary bought back their Baby with a pair of turtle doves, and anything that falls within the shadow of that hallowed transaction can never be commonplace.

Still, that doesn't lower the eyebrow of the grizzled one. Here is an appeal from the Provincial to help support our house of studies. What to do? Chickens are rare and eggs are hard to ship. A natural chivalry prevents us from making known our needs through fear of depriving friends of the necessities. But that chivalry *laedit caritatem* if it is generally applied. If we shrink from appealing to any through fear of depriving some, then we are denying some poor unfortunate butcher or banker or candlestick maker of actual graces. Quomodo fit? Well ———

Have you noticed that insurance companies are building new offices during the depression? What is the reason that hard times should improve business for a good insurance agent? Because he sells what people are just learning to value. During prosperity an insurance agent is a thing to be dodged—a nuisance. Strange as it seems, that is just how many otherwise clear-thinking Catholics regard a priest when business is smiling and trouble seems far away. Why? He is peddling temperance and foresight at a time when every billboard reminds of something they just can't do without. Then it is highway robbery for a priest to ask for a contribution equivalent to what is spent on the Saturday night party. What is the old dodo thinking about? etc., etc. So what makes that same individual willing, now, to assume his responsibility with regard to supporting Christ's missionary church? It is the realization that keen intelligence and great business acumen are not enough. In the present order of things, those talents are quite likely to be at a premium in the bread line tomorrow. At this stage, they begin to realize that there is a power which can, if it will, supply stability and confidence.

Mark you, this is not the unscrupulous sharper, but the ordinary small executive or solidly established tradesman. He has never been educated to depend on God. Only when tomorrow's business becomes definitely a matter of "luck" does he really stop to think about God. Then, with new vision, he who could not see the cloud by day, feels the pillar of fire by night. He begins to see the Providence of God walking visibly behind such work as ours. Once he would have said, "Why don't you give up Oklahoma City and Helena?" Now he is ready to say, "Put me down for a few shares of Helena Preferred."

Admiring comment has been made on the work of Father Kapp, Father Brennan and others during these lean years. Their record represents tiresome letter writing, prompt acknowledgment of gifts, gruelling work on entertainments, a swallowing of uncivil rebuffs; but, as we heard at Profession—"Viriliter age ac cor tuum confortetur." The world is shopping for our insurance. It wants a hand on that pair of turtle doves.

REVEREND JOSEPH ANTHONY SCHMODRY, C.S.Sp.

August 1, 1868—January 5, 1936

Father Joseph Anthony Schmodry, who was attached to St. Peter's Colored Parish, Charleston, S. C., since 1923, died of a cerebral hemorrhage at St. Francis Xavier Infirmary in that city on the evening of January 5 at 10.55 o'clock. At his bedside when the end came were his confreres, Fathers Cleary and O'Neill.

A nervous breakdown in the midst of his arduous labors at Holy Ghost parish, New Orleans, La., of which he was the founder and first pastor, necessitated his transfer to a more restful scene on the advice of his physician, in the hope that a change of climate with proper rest and care might soon restore him to his former vigor. Improvement came slowly at first and for a time every one looked for his early return to New Orleans. In fact Most Rev. John W. Shaw, D.D., the archbishop, had begged Father Phelan, our Provincial, as a personal favor to send him back to the archdiocese where his very presence was an inspiration and an example to priests and people. As months passed slowly into years Father Schmodry seemed to lose much of his former self-confidence and gradually, though all too soon, some of us thought, gave up the fight, content to resign himself to live the role of an invalid relying almost solely on the kindness of the pastor of St. Peter's, Father Long, who had been his assistant in New Orleans. And Father William J. Long, ever faithful and loyal confrere, with the tenderness of a devoted son towards a most revered father, never failed him, anticipating all his wants most thoughtfully and cheerfully. And that devotion endured, not for a day or a year, but for over 12 years.

Several times during that period death seemed to be very near. Father Schmodry came through repeated sinking spells, pneumonia, two operations, two paralytic strokes before death finally conquered.

From January 7, 2 P. M., until the removal of the body from the rectory to the church on Wednesday morning at 8, a guard of honor of the Holy Name men of the parish kept a constant vigil reciting the rosary. The Office of the Dead was chanted by the clergy at 9.30 A. M., with Most Rev. Emmet Michael Walsh, D.D., Bishop of Charleston, presiding. The lessons were sung by Fathers M. J. Reddin, pastor of St. John's, Charleston; Father Collins, C.S.Sp., of St. Mark's, New York City, and Father Cleary, C.S.Sp., pastor of St. Peter's, Charleston. A Solemn Pontifical Mass followed, celebrated by Bishop Walsh. Assisting His Excellency were: Rev. George J. Collins, C.S.Sp., archpriest, New York City; Revs. M. J. Reddin, chaplain at the U. S. Navy Yard, and J. W. Carmody, pastor of St. Mary's, Charleston, deacons of honor; Rev. William F. O'Neill, C.S.Sp., of St. Peter's, deacon of the Mass; Rev. J. Edmund Burke, of St. Patrick's, subdeacon; Revs. John J. McCarthy, of the Cathedral, and Ward F. Cleary, pastor of St. Peter's, Master of Ceremonies. The minor offices of the Mass were filled by the local altar boys who were complimented by the Bishop on the manner in which they acquitted themselves. The music of the Mass was beau-

## OUR PROVINCE

these he had to contend with until success finally crowned his work.

Under his direction our houses of formation expanded, two additions were made to Cornwells Heights, Pa., the Novitiate at Ridgefield, Conn., was purchased and Ferndale was greatly enlarged.

Other enterprises in the province grew proportionately under his able administration: the Portuguese missions in Rhode Island became regularly constituted parishes; Duquesne University began its rapid march to national scholastic recognition, The Paraclete was launched to promote devotion to the Holy Ghost and to secure help for our missions (its publication being suspended during the depression), the Holy Ghost Almanac (Annual) was published from 1922 to 1933, the Puerto Rican missions were opened and the Vicariate Apostolic of Kilimanjaro, East Africa, was entrusted to the province.

During this period Father Phelan's arduous duties were twice interrupted by serious illness, but a rugged constitution carried him through and at the present writing his energy still persists for he is busy writing the history of the province he was so instrumental in shaping.

Since the last Bulletin Fathers Callahan and Retka have been named assistants to the provincial and Fathers Hoeger and Lundergan, councilors, whilst Father Recktenwald has been appointed assistant to the provincial procurator.

In November, 1933, appeared the first issue of "Our Province," a monthly publication which circulates among all the houses in the United States, Puerto Rico and Kilimanjaro, East Africa. It is the official link between the confreres everywhere and its arrival is awaited with eagerness each month. It has been the happy means of creating a greater bond of unity and a closer spirit of cooperation amongst us.

The Mission Band has been kept busy and besides helping to make the Congregation better known it has been a Godsend financially.

The Puerto Rican missions, begun in 1931, in very trying circumstances, have been signally blessed by Almighty God. A parochial school and high school have been opened in Arecibo; three chapels have been erected in the mountain district; one Father has been added to the community, though many more could aid in the evangelization of these good people if we had a rectory sufficiently commodious.

At the urgent request of Most Reverend Daniel F. Desmond, D.D., Bishop of Alexandria, the Mother House approving, on May 5, 1935, we assumed charge of the new parish of St. Anthony for the Colored in the old episcopal city of Natchitoches, Louisiana.

All the Southern missions have held their own since the last Bulletin. A new church was built in 1934 at Prairie Basse, the mission attached to Carencro, La., and a complete new parish plant is in the course of erection in Tulsa, Oklahoma.

Nine young Fathers were sent to Kilimanjaro, East Africa, and from all reports they are doing well. We hope to send a new contingent each year for there is a very fine missionary spirit among all our aspirants.

In 1934 our Rules and Constitutions were translated into English. Printed copies have been supplied to all the English-speaking houses of the Congregation.

The Holy Ghost Mission League was established in 1933 to help our home and foreign missions. It has been placed on a solid footing and promises great things for the future.

The Pontifical Association of the Holy Childhood has made rapid strides in spite of the troublous times and is gaining influence throughout the whole country. Receipts increased \$19,485.05 over the previous year. The amount sent to the general office in Paris, France, was \$60,000. The circulation of the Annals grew from 60,000 to 150,000.

The enrollment at Duquesne University has been maintained in the face of very adverse conditions and the Summer School this year was the best attended since its inauguration. The University has been admitted to membership in the Middle States and Maryland Association of Colleges and Universities.

From September 19 to October 18, 1934, our province experienced the rare privilege of a visit from our Most Reverend Father General. He was accompanied by Father Joseph Soul. His Excellency saw most of our houses traveling approximately 4,000 miles. His visit brought us much cheer and encouragement, his fatherly kindness, his mild, amiable and gentle manner won all hearts. Above all, his personal interviews were especially appreciated by the confreres. His practical recommendations we have endeavored to follow faithfully and his words of wisdom we shall always deeply cherish. We bespeak the fond hope that our Father in God will come back to us very soon again and tarry much longer. After leaving our shores he was also able to visit our missions in Puerto Rico.

Our relations with the authorities, ecclesiastical and civil, have been maintained according to the best traditions of the Congregation.

Our houses of formation have fared well during these hard years. The student body at Cornwells Heights, Pa., has been more carefully selected. A special committee has been appointed to examine all applicants who must qualify by entrance examinations. As our present novitiate at Ridgefield, Conn., no longer meets our needs we must build or seek larger quarters elsewhere. There are 78 Scholastics at Ferndale.

Deserving of special mention are the summer week-end retreats for laymen, inaugurated this year at Ferndale. They have been signally successful. As a means of making our work better known we feel they will produce much good in the years to come.

Propaganda is carried on in the press, through the Mission Band, over the radio, by leaflets and pamphlets, lectures, appeals, mission exhibits, the work of the Catholic Students' Mission Crusade Units, both at Cornwells Heights and at Ferndale, and moving pictures of our missions.

During the past three years we have lost in death Fathers Emil Knaebel, Lawrence E. Farrell, Louis J. Ward and Martin A. Hehir, R.I.P.

We have 178 Fathers belonging to the province: 151 actually in the United States, 5 in Puerto Rico and 22 in Africa; there are 24 Brothers in the United States.

We are grateful to Almighty God for what progress has been made and we ask His continued protection and guidance as well as the maternal intercession of our Blessed Mother Mary.

C. J. PLUNKETT,

Provincial.



# OUR PROVINCE

## STATUS ANIMARUM

### COLORED PARISHES AND MISSIONS

	1933	1934
Fathers .....	41	41
Families .....	6,952	7,429
Souls .....	30,045	30,016
Baptisms, Children .....	1,298	1,127
Baptisms, Adults .....	766	801
Easter Communions .....	11,173	16,463
Yearly Communions .....	290,054	298,989
First Communions .....	1,564	1,554
Confirmations .....	1,251	1,541
Catholic Marriages .....	196	250
Mixed Marriages .....	134	157
Sick Calls .....	6,299	5,374
Burials .....	390	420
Children at Parochial Schools .....	5,951	6,031

### OTHER PARISHES AND WORKS

Fathers .....	53	53
Families .....	15,464	15,278
Souls .....	92,542	92,722
Baptisms, Children .....	2,339	2,487
Baptisms, Adults .....	71	100
Easter Communions .....	27,364	29,890
Yearly Communions .....	580,770	583,768
First Communions .....	1,170	1,132
Confirmations .....	505	7,834
Catholic Marriages .....	344	414
Mixed Marriages .....	54	78
Sick Calls .....	4,732	4,205
Burials .....	438	467
Children at Parochial Schools .....	6,458	6,530

## Our Communities

### NEW YORK

Rev. Father Michael Mulvoy, pastor of St. Mark's Church, gave Benediction at the dedication exercises of the Women's Pavilion of Harlem Hospital. Dr. S. S. Goldwater, Commissioner of the Department of Hospitals, was the chairman, whilst many notables addressed the assembled audience. The most prominent speaker was the Honorable F. H. La Guardia, Mayor of New York City. "Primarily for the sick poor" concisely tells the purpose of the new addition.

\* \* \*

### PITTSBURGH

#### Duquesne University

Once again, our University comes to the fore in the glorious achievement of a great design—the formation of the "Sisters' Alumnae," the only one of its kind in the United States. It was founded June 3, 1933, and the organization numbers nearly 600 Sisters. We gleaned this bit of news

from the perusal of the "Sisters' Alumnae Bulletin," the first issue of which made its appearance in December, 1935.

The aims of the Alumnae are put forth in the following words: "Our aims are intended to produce saintly, scholarly women who are lovers and followers of a real Christ, women who reflect in their lives the teachings of Duquesne University."

The Bulletin is most interesting. Of great interest are the letters of a nun who visited Theresa Neumann; those of another nun who labors for Christ in far away Egypt; and last but not least, a real, lively missionary epistle from one of our young missionaries, Father Joseph Murphy.

It is our sincere hope that the University will see fit to continue the excellent work begun in the formation of the Sisters' Alumnae. The bulletin speaks most highly, and rightly so, of the late Father Hehir who may be said to have founded this splendid organization.

\* \* \*

### DETROIT

The Bells of St. Mary's, that splendid oracle of news emanating from St. Mary's, Downtown, Detroit, again greets our eyes. We commend in particular its Editorialette, which advises all who have made slips in the past, to correct them and not to allow such faults to overwhelm them. One of its thoughts, "a record of correction, improvement and repair is the history of a wise man," is well worth many sermons on the same subject.

Father Anthony Lechner, C.S.Sp., was a guest speaker at the quarterly Communion breakfast-meeting of St. Mary's Alumnae Association, December 22.

\* \* \*

### TULSA, OKLAHOMA

In the "Monican," a small newspaper published by St. Monica's Church, Tulsa, we read of the splendid work being done by Father Dan Bradley. St. Monica's, organized in 1924, with a nucleus of two Catholics as a parish, now numbers over 1,000 active parish members.

Father Dan seems to have the backing of the entire city in his new work, to build another church. His old church was condemned but even this severe blow could not quench his enthusiasm. His formation of three groups of people to finance this undertaking has met with great success, as a glance at the contributors' list readily shows.

Best wishes, Father Dan, and be assured that we shall storm Heaven with prayers that soon you may have your new church.

\* \* \*

### ALEXANDRIA, LA.

Father Vorndran writes: "I suppose that you have heard of the little celebration that we held here and would like to know more about it. I am a bit late in writing it to you, but it is better late than never.

December eighth was a red letter day in the history of St. James' Church. On that great feast, we celebrated the twentieth anniversary of the dedication of the church and also Father Cronenberger's thirty-fifth anniversary of Ordination. Early in November we started to make our plans for this event but Father took ill suddenly so we couldn't make it as great as we had intended to do.

Monsignor Smith, of Cleveland, this mission's greatest benefactor, attended the ceremony of the dedication of the

## OUR PROVINCE

church twenty years ago and was invited to Alexandria for the celebration." The people were informed that he was to preach and were disappointed when they learned that he could not attend. However, they were well compensated when their pastor said the first Mass; the first public Mass he had said since his illness.

Before the second Mass, the Bishop was received at the church door in a liturgical manner, being aspersed with holy water and incensed. The procession then passed through the church to the sanctuary, where a High Mass *coram Episcopo* was sung. Present in the sanctuary were several secular priests, a Jesuit and a Dominican. The school children sang the "Missa de Angelis" and also the proper parts of the Mass. After Mass the Bishop preached. He reviewed the progress made in the parish since its foundation and attributed the advancement in spiritual and temporal matters, to its present incumbent, Father Cronenberger.

In the evening an entertainment was held in the school hall. There the children of the school staged a play depicting the history of the parish. By means of this play, we instructed the people in the work of Father Marcas, a secular priest and founder of the parish, and of the difficulties and trying times of the late Father Schmodry and Father Cronenberger.

Under separate cover, I will send you a picture that was taken on the occasion of the celebration. On the reverse side you will find the names of the priests seen on it.

Many thanks to you, Father, for lending me the play, "Miss Patricia." I hope that you will pardon me for keeping it so long, but I had some difficulty in getting it rewritten. I will send it to you at my first opportunity.

Good old Father Wrenn is here with us recovering from a very bad cold. His house is very damp because the roof is like a sieve and consequently it is no fit place for anyone to recover from a cold. I am taking care of his parish on Sundays until he is better.

Wishing you God's blessing on yourself and on your work during the new year.

### TRACING OUR TRADITIONS

The searching out of venerated traditions is usually marked by extremely disappointing disclosures. These researches have robbed Homer of his individuality and Thomas a Kempis of the early glory he so heartily despised, to mention but two instances. When stripped of the accumulated additions of ages of reverence, the original institution is often discovered to be a very small matter. Fortunately, all people are not scholars and much beauty is thus saved for the world. Hence, also, all peoples have their traditions: universal, racial, and national. Within the ranks of the genus humanum are treasured minor and peculiar traditions. Families, clans and societies guard fondly cherished sublinear deities in the form of practices and customs. The Catholic Church itself is the prime defender and staunch guardian of tradition.

Which brings us to the discussion of two grand traditions of our own little clan, the Holy Ghost Fathers. What I intend to point out here, though, is that the searching out of their origins not only does not disappoint but actually

amazes by its literal verification. We are proud to be known as the "Rag-pickers" of the Church. We are consoled and fortified throughout our lives by the traditional belief and conviction that "a Holy Ghost Father always dies well and rarely alone." And one well-beloved man is the origin of both these traditions.

Let us all go back in memory to that happy day in the refectory (for it was probably there we first heard it) when first we heard the description of the death of the archetypal Holy Ghost Father, Our Venerable Founder, Father Libermann. Many conflicting thoughts had surged in our minds about the sacredness in the Congregation of Monday, the Magnificat, February 2nd, fervor, charity, sacrifice; "munia ecclesiastica infima et laboriosa, pro quibus ministri difficilime reperiuntur, non modo suscipere, sed etiam toto corde amare, ac prae caeteris eligere." We hoped to have them straightened out for us some day. Then the reader in his then squeaking, puerile and changing voice began: "January 30, 1852. Our beloved father seems to be dying little by little. He can now scarcely make himself understood. Yet he manages to gasp: 'Tell them (his children) to pray to the good God, to put their confidence in God alone, readily to bow down under His holy will whatever it may be; that I do not forget them and that I SHALL NEVER FORGET THEM!' Tears flow from my eyes as I write these lines. . . . God has chosen to fill up the measure of the sufferings and merits of His Servant. . . . A deep yellow hue is visible on his features—the indication of an overflow of the ossifying liver. He is ever an admirable picture of resignation, peace and submissiveness; he neither asks to live nor refuses to die. . . . 'As a man liveth so shall he die.' . . . He smiles an inexpressible smile. . . . This morning he blesses the entire Congregation and the assembled students. . . . I asked him how he felt. 'I suffer much,' he answered. 'You offer up all your sufferings to the good God for your children do you not?' 'Yes, to the good God, for you, for all, for you all.'

"What do you recommend to us to be good religious?" At these words, he reflects within himself for a moment; he then makes an effort to speak and utters brokenly: "To be fervent, fervent, always fervent, and above all, charity, charity above all; charity in Jesus Christ, Charity through Jesus Christ, Charity in the name of Jesus Christ . . . fervor . . . charity . . . union in Jesus Christ." . . . He opens his eyes and asks if we are all there. 'Remain with me,' he adds. Father Lanurien answers: 'We shall always stay with you.' . . . Father Le Vavas seur tells him his children are assembled anxious to receive his last instructions. He is extremely weak but with a supreme effort he looks from side to side and murmurs almost inaudibly, 'I see you for the last time . . . for the last time!' . . . a moment of silence. . . . 'Sacrifice yourselves for Jesus; for Jesus alone. . . . Sacrifice yourselves with Mary . . . with Mary. . . . God is all . . . man is nothing. . . . The Spirit of Sacrifice . . . zeal for the glory of God . . . the salvation of souls.' . . . He goes on repeating these same words, mingling them with that of 'charity.' He ceases for a moment, from exhaustion, saying, 'I can say no more.'"

The reader's voice trails off down the aisle of time and memory. We pause now in reverence. . . .

He suffered until Monday, February 2nd, the feast of the Presentation. On that day, close onto three o'clock, the community, except for those attending him, "were chanting Vespers, which the dying Father seemed still to hear. They were about to commence the canticle of Mary. One of his



children standing at his pillow said to his confreres, 'he will die during the Magnificat.' A window that looked upon the chapel was opened and whilst they were singing in choir, 'Deposuit potentes de sede; et exultavit humiles,' most distinctly heard in the room, he died. . . . Father Le Vavasour closed his eyes at the Gloria Patri."

It was considered a "striking coincidence" that our Venerable Founder died during the singing of the Magnificat at the Vespers for the feast of the Purification and on Monday, the day dedicated to the Holy Ghost. In the light of time and despite the austere humility of the early founders, I feel certain that it was Providential, a mark of Divine favor and approval, and the beginning of several grand traditions in the Congregation.

It was in this manner that the nineteenth century lost its St. Francis, the new "il poverello," the poor man, exalted at last to the confusion of the proud. Distinguished neither in science nor in eloquence, neither in literature nor in theology, but simple and despising those brilliant exterior qualities which never fail to attract attention, he lived unnoticed, unknown but, to quote an English journal of the day, "yet simple and obscure as he was, so great was his power over souls, such a generous spirit did he arouse, such magnificent undertakings did he accomplish, that we cannot help feeling that death smote down in him one of the bulwarks of our nineteenth century."

Our traditions, you see, can stand unashamed in the face of the closest scrutiny. The poor man, the champion of abandoned works, our model of a happy death, does not suffer diminution of stature by the stripping off of the accumulated veneration of nearly a century. You and I will not countenance it. As Christ was his model, so He is ours through him. And as He came not for the saving of the just but for sinners, so do we follow Him through our Venerable Founder in *munia ecclesiastica infima et laboriosa, pro quibus ministri difficilime reperiuntur, non modo suscipere, sed etiam toto corde amare, ac prae caeteris eligere.*

Rag-pickers, proud of the appellation, with Mary's song in our hearts, a vision of the model death before us, and an assurance of a like departure when we keep our "rendezvous with death" may we cherish our traditions as our own souls. And lest I seem too enthusiastic and over-zealous for some, let me say what was said of him when he was dying: "As a man liveth so shall he die."

## OFFICIAL

The Confreres in Puerto Rico and Kilimanjaro, when in need of Masses, should communicate directly with our Mission Procurator,

FATHER EDWARD J. KNAEBEL, C.S.Sp.  
502 SOUTH 12TH STREET  
PHILA., PA.

Those who desire copies of the Pentecost Novena should apply now to

FATHER T. J. PARK, C.S.Sp.  
ST. JOSEPH'S HOUSE  
16TH & ALLEGHENY AVE.  
PHILA., PA.

Suggestions for a simple Novena to the Holy Ghost are welcome.

## Our Mail Box

Holy Ghost Fathers,  
760 North Union Street,  
Opelousas, Louisiana.  
December 21, 1935.

Very Rev. and dear Father Provincial,

Many thanks for your letter and greetings. Since I came here I have been kept very busy which partly explains why I have not written to you before this. However, I have pulled down the "old convent" and built a new one which will be occupied by the Sisters for Christmas. The Church has also been fixed up, a new roof has been put on, the sanctuary painted, etc. The Rectory has been painted and papered and the inside renovated considerably. All the toilets have been connected with the sewer. These repairs were absolutely necessary and the Bishop is well pleased with them.

Father Hackett is doing well; will soon be able to drive the car and help me on the missions and the country sick-calls. He joins with me in wishing you a very happy and holy Christmas.

Devotedly yours,

Wm. J. Long.

Holy Ghost Fathers,  
2015 Louisiana Avenue,  
New Orleans, Louisiana.  
December 22, 1935.

Dear Father Provincial,

Here I am at the last moment wishing you a happy Christmas. Thank God you are feeling well again. We are all well and doing fine in the South just now. We have made arrangements for our new Rectory to be built in the spring. The Archbishop has a new cast-iron rule that he wants 60% of the necessary cash on hand before he allows any loan or permits any construction to begin; however, owing to our unique record in New Orleans he will make an exception for us. I shall send you copy of plans, etc. Owing to the poor condition of so many people he suggested that we wait till spring. In the meantime we shall try to get the property next door.

Father Dwyer is doing fine and Joe Quinlan is a new man. Fr. Jack McGlade was in today and is looking fit. Altogether we have reason to say Deo Gratias.

Renewed good wishes from all.

Affectionately yours in Xto.,

Kerry O'C. Keane.

## OUR PROVINCE

Moshi, Tanganyika,  
East Africa.  
December 6, 1935.

My dear Father Provincial,

This should have been written 2 or 3 weeks ago but I have been more than usually busy. As a result of the change of the Vicariate Procurator I had to take up class in the Seminary and am now teaching 5 hours Dogma, 3 hours Scripture and 2 hours Church History every week. Then one would think by some hidden plan of the "old Boy" himself every mail brought news of new trouble—Ndareda was burned down except the church—one of the walls of the church now building in Kirua near Kilema collapsed—earthquake and terrific rains. Then Father Noppinger wrote to say the sacristy of the new church at Tanga was caving in, roof giving way. The Government Offices of the Massai ordered the poor little school we put up there at the people's request to be pulled down—suppressed entirely. Government School Inspectors are bothering about the payment of the teachers and the method of accountability of the School Managers—That's not all. There's lots more. I am beginning to feel like Job on the dunghill. We can laugh all the same and go right on confident that God is in the boat and we have nothing to fear.

Thanks for the new men. They are at Beira now I guess. They will reach Tanga about December 17th I think. Very good of you to help us out so generously. Believe me, we pray for you and the dear old Province. Our prayers and crosses will, I trust, get God's blessings for you.

Here the Fathers are all well and working very hard. The reports for Rome were quite normal, a steady progress, no fireworks. We are being bothered by the Government about the schools. We shall have a chance in February of putting things before the Government. There is to be a meeting of the Ordinaries of Tanganyika at Dar-es-Salaam from the 6th to 16th of February. We shall discuss everything. I hope we'll arrive at good practical conclusions.

Our Jubilee Vicariate Celebrations (25 years old now) will take place at the end of February. God be with you. Pray for us all and especially for

Yours very affectionately in J. C.,  
† Joseph Byrne, C.S.Sp.

St. Paul's Rectory,  
Lafayette, La.,  
December 8, 1935.

Dear Father,

I received the collars you sent me several weeks ago and many thanks for your kindness. I had intended to write and thank you at the time but I had one of those nasty colds that makes one feel like doing anything but work. I think according to strict justice Father Recktenwald should be made foot the bill for he destroyed the ones I had and they had only seen three years' service.

Father McGlade is back in harness and seems to be better than he has been for years. He had heat put in the church and is now changing the house around so it goes without saying he is in his delight.

At last we have accomplished what I told you last year seemed to be impossible. On the first Wednesday of each

month we have a meeting and dinner in one of the houses, of all the Fathers. The last one was in Lake Charles, and I think the consensus of opinion was that a good time was had by all. The next one is at Father Smith's and they are trying to have all the Fathers in Louisiana present to see if we cannot arrange to have such a get-together twice a year. It is too far for the Fathers from New Orleans, etc., to come every month.

The basketball season is in full swing with lots of keen competition this year. Why, even Carencro has a team this year. The next time you come to Lafayette I hope to be able to show you a twenty thousand dollar recreation center for the colored. I have been working for about a year on this and should know by the end of this week if my dream is going to come true or not. I have sold my idea to the city authorities; now say a few prayers that I will be as successful with these federal birds when I meet them this week.

Give my regards to the Provincial and the rest of the Fathers; wishing you all a Merry Christmas and a Happy New Year.

Yours in Sp. Sto.,  
William Strahan.

St. Catherine's Catholic Mission,  
Rombo, P. O. Moshi, T. T., B. E. A.

Dear Father,

As I write by the light of a lantern on my table, three youngsters are enjoying the pictures in a "Saturday Evening Post." They make their own interpretations and laugh heartily. An elongated nose, a twisted face; they can find more things to laugh at than I find with the words. They like to look at shoes. Every picture interests them.

That's how an hour passes as I read or write in my room in Mengwe, St. Peter Claver's, our out-mission.

I was very pleased this afternoon. A very good teacher has at last the blessing of a child. For over ten years this couple has been resigned to God's Will. One baby was born, living only long enough for Baptism. The wife came to the hospital last year, and received treatment. She also had malaria at a dangerous time and quinine could be given only very cautiously. Thank God for rewarding the fidelity of these good Catholics. You must realize how very *natural* Africans are, to understand the goodness of that couple. May God leave them Bartholome, is my pastoral prayer.

You enclosed a pleasant surprise in that check for \$30.00. I have looked through your letter for some word as to Masses. None! It's just there, like the child's present under the Christmas Tree. And I, like a kiddie I know, said one Christmas, say "Santa Claus is too good." I wonder how many learn to change the child's Santa into man's Divine Providence! It's logical. Many thanks, Father, and be sure St. Catherine will help thank you. May she help straighten out the difficulty you spoke of as she once straightened the minds of a bunch of ancient wise men. We'll ask her.

I am anxious to see "Our Province" with the account of the South. It's always good to know how life and work goes on in other parts of the world. "Our Province" should keep us from getting narrow-minded by our own anxieties. The "Leit-motif" of my little song of life is, "All the World's



a Hospital." The man with the broken arm can sincerely sympathize with the man with a broken leg. That view is much more encouraging than the cynical "misery loves company."

Bishop Byrne was making his visitation when your letter arrived. He told us about it. I was very happy to have your letter at the same time.

We wish you had met Monsignor Hunt. We all enjoyed his visit, and he has not forgotten the Bishop and Kili-manjaro.

We are looking forward to the reinforcements from home. Fathers Hasson, Manning and Hayden will be well known by the time they arrive. And they will have Fathers Noppinger and Mangan to greet them at the boat. It becomes better each year.

All good wishes, many thanks again, and be sure of grateful remembrance daily. Kind regards to Father Provincial and all.

Sincerely in Sp. Sto.,

James Marron.

Catholic Mission, Ufomi,  
Arusha, T. T., B. E. A.

Dear Father,

Today as far as poor little me is concerned is a memorable day, for on this day some eight complete years ago, I bade farewell to my adopted land, the land I had learned to love so well. But pardon me, if I appear to be sentimental. I am made of sterner stuff.

One thing you can be certain about, I am more experienced and have seen a lot of the world since '27. What interesting, what funny men have run across my path since then. Yes, Padre, I have picked them all off, and have come to the conclusion this is a funny world.

My, Father George, what air castles I have built since we last met. Why at times I have had visions of being another St. Francis Xavier. Those visions are gone and my castles have been sold for a soap bubble, and I am now just plain Father Kelly, working from day to day thanking anyone who sends me \$30.00 for so many A. I. D. Accept, therefore, my sincere thanks, and if I have not answered you ere this, the reason is, I realized summer-time in U. S. A. is summer-time.

Presently Bishop Byrne is upstairs going over my books. Visitation, don't you know. Visitations are funny things. Very funny. We hope before they arrive and we pine for what is not when they are gone. The Refrain:—"No men, no money. Goodbye and God bless you. Be a good priest, and be faithful to your exercises."

All the Peres are well, as far as I can hear. We are anxiously awaiting the arrival of Fathers Hasson, Hayden and Manning.

I hope you are in good humor when you get this letter, otherwise you'll shoot me for not "wising up." Cheerio to all in St. Mark's.

Sincerely,

J. Kelly.

## Our Levites

### THE UNIT'S WHIRLIGIG

Throughout the last few editions of this elbow companion, you have read of wondrous results amassed from those messengers to all lands and places—stamps. You have read how hectic meetings thrashed out means to most conveniently gather, sort and profit by them. But be not led astray by the repeated requests for stamps, nor do not allow false notions obsess you. Our main object is not the enlargement of our pecuniary resources, but the furtherance of our missionary ability. True it is, the privy coffers have been helped considerably, but so also have our minds been stocked with stores of helpful, useful missionary advice. Once a month we are carried away to distant places by eloquent words. Space fleets by with the adoption of a phrase and we see the trials and successes of our "older brothers." Last month our tour through the United States was terminated by a pleasant view of the Southern missions. The story of a pastor's first High Mass in a new parish with an attendance of seven, which in three weeks dwindled down to none, was depressing. Far more elating, however, was the description of the missionary's connivance with an old colored "gent," to whom he wittily appended the name "Pathfinder." The rapid ascent of parishioners was amazing.

Soon we will be visiting you. The dark and deep sea bodes no evil for us, the impenetrable forest is not an obstacle. Our "Pathfinder" leads us swiftly and surely. When he seeks information from you, help him all you can, give him the right paths and the safest ways. Tell him the strong and weak points of your mission, what tasks you had and how you coped with them. Some day perchance we will be there. Though guideless we will have our advice stored up where it cannot stray away, where it can be an intellectual "Pathfinder."

Theological practicality—that augurs of deep research in the mind of man and assumes the role of a life study in the science of the sages. It bespeaks in plain or, if you will, abstract terms the prodigious scope the unit has placed on its own shoulders. With the advent of a new national unit director, new plans were put in vogue. Theological practicality is the quintessence of these plans. Shall we depart from the field of plans and terms, and visualize for ourselves what profound meaning these two words hold?

Viewed from a devotive aspect, they offer us no trouble, but their connotation might afford a little explanation. Theology shelters no lurking fears; four years have versed us well in this branch. St. Thomas probed all the secrets and brought to light all the answers. But that was for his day. True—we may grasp the adversaries of our faith in one hand and holding the works of the great Doctor in the other, quote for them refutations of their misunderstanding. Would this be practical? Years of experience in the mission field answer with a firm negation and assert

## OUR PROVINCE

that Catholic doctrine is found interspersed throughout all creeds, that the original error is but a vague memory of the past.

In our Unit meeting talks will be given expounding means to not militantly crush but to soothingly heal the Protestant error. Now few Lutherans still maintain the doctrine of Luther! This is theological practicality—to learn what each creed now holds—to form a basis whereon to build up future Catholics—to search out the unravelled threads and twine them back in so that once more the garment of Holy Mother the Church will be whole.

The double bill in the monthly gathering prognosticates a pleasant evening. A seeming clash of speakers will not take place, the "Our Mission Talks" precede all others. This month we pay our respects to that land of sunshine and happiness—Puerto Rico. If the subject may be called a harbinger of joy, then we look forward expectantly for it.

### CHRONICLE OF FERNDALÉ

*Saturday, December 14*—After the Community Mass this morning Father William Keown made his Perpetual Vows in the Congregation. They were received by the Superior, Father Kirkbride. Congratulations, Bill!

At 9.15 A. M. the Community assembled in the Auditorium to assist at a philosophical disputation sponsored by the Philosophers of Ferndale. The thesis: "Beauty is primarily objective"—was ably defended by Mr. Joseph Lauritis. He was opposed by Messrs. M. Kanda and V. Gallagher, and there must be strength in numbers for the judges awarded the decision to the opposition. But, my good friends, is beauty subjective? Your guess is as good as mine.

*Sunday, December 15*—Gaudete Sunday. The newly ordained Father Delaney celebrated his first Solemn High Mass in our chapel at 8.30 this morning, assisted by Father Schillo as deacon and Reverend Mr. Zamborsky as subdeacon.

*Thursday, December 19*—A Solemn Requiem High Mass was sung this morning for the happy repose of the soul of Mr. Kenneth Dolan's father, who passed to his eternal reward yesterday.

At 5.00 P. M. there was a meeting of the C. S. M. C. Unit in the Auditorium, Mr. Lucey giving a very interesting talk on our Southern Missions.

*Tuesday, December 24*—The house was all a-bustle today with Christmas preparations—the chapel, refectory and recreation hall all being dressed in holiday garb. The Christmas packages were distributed during the afternoon. Who said there is no Santa Claus? And so, after a busy day, all lights were out by nine o'clock. " 'Twas the night before Christmas and all through the house

Not a creature was stirring, not even the 'Moose.' "

*Wednesday, December 25*—Christmas Day. The ever awe-inspiring Midnight Mass was sung by Father McGlynn, assisted by Father Montambeau as deacon and Reverend Mr. McGoldrick as subdeacon. At 1.30 A. M.

the traditional lunch of cake and hot chocolate was taken and shortly after, all were under the blankets once more.

At 8.30 another Solemn High Mass was sung in the chapel, and Father Baker preached the Christmas sermon.

With skating in the afternoon and a smoker in the evening, everyone was content to call it a day—and a day well spent—when the bell called all to Night Prayer at 9.00 P. M.

*Thursday, December 26*—Feast of St. Stephen. A Solemn High Mass was celebrated at 8.30. The regular holiday rule was followed throughout the day.

*Friday, December 27*—The Feast of St. John the Apostle was the occasion for a Solemn High Mass at 8.30.

*Saturday, December 28*—Father James Kilbride dropped in to wish all the season's greetings.

*Monday, December 30*—A bit of entertainment was provided in the evening in the guise of a three-act comedy, entitled "Three Cornered Moon." For some reason or other, the moon has always been coupled with mental quirks and queernesses. Well, the members of the cast seemed to have cornered the market on insanity for the evening and they provided a couple hours of delightfully crazy fun for all.

*Tuesday, December 31*—Those of the surrounding district spent the usual day at home with their folks. The rest played host to the visiting Novices, who seemed to enjoy their preview of Christmas vacation in Ferndale.

EXIT—the year 1935.

The confreres are requested in their charity to pray for the following:

Mr. Smith, father of Rev. Francis Smith, of Ferndale.  
Mr. Dolan, father of Mr. Kenneth Dolan, of Ferndale.

### OUR ANNIVERSARIES DURING THE MONTH OF FEBRUARY

#### WE PRAY FOR:

Father John Quinn, died February 7, 1895, aged 47 years.

Father John Otten, died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, died February 17, 1930, aged 63 years.

Brother Jacob Immekus, died February 25, 1889, aged 70 years.

Father Eugene Gillespie, died February 26, 1928, aged 29 years.

FEBRUARY SECOND IS THE ANNIVERSARY  
OF THE DEATH OF OUR VENERABLE FOUNDER,  
FATHER FRANCIS MARY PAUL LIBERMANN.





# *Our Province*

VOLUME FOUR

NUMBER THREE

PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

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HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

## *Thought for the Month*

THE ANNUNCIATION—What a sublime moment in the life of Mary when the Angel Gabriel announced to her that she was to be the Mother of God. She was to have and to hold in her very body for nine months, God Himself. Yes, she was, indeed, privileged! Yet, cannot we partake of that same privilege every day of our lives? Christ is just as truly present in the Holy Eucharist as He was in the womb of the Blessed Virgin Mary.

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## *Our Question Box*

Q. The Necrology lists the age of Brother Celsus McCabe as 101 years. Is this a mistake?

A. According to all records as well as testimony given by Brother Celsus himself sometime before his death, he was 101 years of age.

Q. Is there any life of Father Laval written in English?

A. Yes, in manuscript form, part of which appeared at one time in The Paraclete.



# OUR PROVINCE

Vol. 4



No. 3

MARCH, 1936

"ARISE, TAKE THE CHILD . . ."

(An Editorial)

Enshrouded in the stillness of the night, a tired, worn figure, weary from the day's toil, sleeps, sleeps the sleep of the just. And lo! a radiant light comes over him, silently dispelling the blackness of the hour. The dazzling splendor will not be barred by nature's rest, it lifts aside the curtain of repose and instills itself into his dreams. From the refulgent spirit a seraphic voice comes, the voice of an angel bidding him to "Arise, take the Child. . . ." What a guardianship to place upon poor, weak man's shoulders, yet God entrusts His only begotten Son to a man and that man was St. Joseph.

Long, long years before, another messenger had sped from the portals of heaven and visited this terrestrial globe. Then it had been to Abraham, promising him that "all nations would be blessed in his seed." Generations upon generations had awaited the supreme moment, hoping expectantly that they would bring forth the Messiah. Now the hour had come; "et Verbum caro factum est" angelic hosts chorused, and from earth was echoed the reply, "et habitavit in nobis." Not to the home of the Lord, not to the palace of the king, but to the lowly carpenter of Nazareth came the King of Kings and Lord of Lords.

Was not this an awful charge of St. Joseph's? To guard his Maker from the wiles of the world, to support Mary the Mother of his God? Heavy but sweet, full of the treasures of spiritual fruit, everlastingly ripe for plucking. Could we not liken our little cares and worries to those of patient Joseph? Whether we labor in the mission or in the city there is always present this opportunity.

Let us open the book of the saints and see what virtue raised Joseph from the multitude of men and placed him high in the realm of the Almighty. Was it patience? Ah, yes—for did he not live in the sight of his God for so many years and not question the ways of the Lord? Could it not too have been his love for his Child, Jesus? Surely it must have been! To be present side by side with the virginal spouse and their life charge, Christ Jesus, would inspire an acme of love. But surpassing all else was his submission to the Will of God. Twice an angel of the Lord had come into his dreams and given that command, "Arise, take the Child . . .," and immediately he set off on a long journey. He did not, as the imprudent Zachary, express any sign of incredulity. A man of God he was, always obedient to the command of God. How succinctly is he characterized by St. Matthew, styling him "a just man."

Can we not follow closely the footsteps of this model? His was not the life of dangerous exploits in the dark chasms of idolatry, nor was it one of unbroken peace and tranquility. Rather must it be narrated as a happy culmination of both—a culmination that made him a saint.

He is our protector, our model and our father, chosen by the Holy Ghost Fathers and Brothers, Scholastics and Novices as their special patron. Let us show him then that he is our model, so that when the call comes to us, to "Arise and take the Child," we will be ready to do so. Ready to take Him to our fellow parishioners, ready to take Him to far off Africa, but most of all let us be ready to take Him into our hearts, there to cherish Him above all earthly blessings.

## Our Communities

### OKLAHOMA CITY

The Mayor of Oklahoma City, Frank Martin, is one of our leading Catholic laymen. On January 19 he visited the mission at Luther and spoke to the parishioners on Catholic Action. Father Neville conducted a mission here during the week. Our convert class numbers 10 and we had hoped to have at least 25.

### CHARLESTON

Fathers O'Neill and Collins attended the installation of Bishop O'Hara in Savannah, Ga., January 15. It was interesting to see the plaque on the right hand side of the vestibule of the cathedral commemorating Bishop Barron. The following is the inscription which also appears on his tombstone in the Catholic cemetery:

"In memory of Rt. Rev. Edward Barron, D.D., Vicar General of Philadelphia, Bishop of Constantia and Vicar Apostolic of the Guineas, who, though a stranger to our people, came to help them in their hour of greatest need and died in the service September 12, 1854."

"In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren." (I. Ep. John III, 16.)

### LITTLE COMPTON

We had a very successful mission February 9-23, preached in Portuguese and in English by Rev. Maurice Driscoll, C.S.S.R. Now we are preparing for the first mission exhibit to be held under the auspices of the Society for the Propagation of the Faith at La Salle Academy, Providence, R. I., March 4-8.

### ARKANSAS-OKLAHOMA

Following the advice of Horace Greeley to "Go West," the confreres of Arkansas and Oklahoma foregathered at St. Peter Claver's, Oklahoma City, January 7th, for their semi-annual agape. Oklahoma City is the farthest west of our mission establishments.

Fathers Lachowsky and Bradley were unable to be present.

Under the jovial leadership of our amiable confrere, Father Schwab, all took part in the round-table discussions on matters theological. Father Lynders handled the liturgical disquisition very ably.

# OUR PROVINCE

After a most enjoyable dinner the ancient rivalry between the Arkansas and Oklahoma adepts at pinochle was renewed, ending in a draw.

Later the confreres took in the sights of the city which is one of the leading municipalities of the Southwest.

In the evening all enjoyed the hockey (ice) game between Oklahoma City and St. Louis for the league leadership. Oklahoma City won. It was evident to all that there is a marked difference in the game as played by professionals and the style of play we knew as scholastics in Ferndale. It evoked reminiscences, some tragic, some amusing, of our combats on the Ferndale lake in the long (!) ago.

Father Murphy, our host, regaled us with a minute and lively description of the oil well in the back of the church on parish property.

It was a most enjoyable occasion and all returned to their mission posts rejuvenated and determined to carry on for the glory of God and the honor of the Congregation.

## PITTSBURGH IN THE NEWS

On February 1, a fire of undetermined origin caused considerable damage to the interior of St. Anthony's Church, Millvale. Starting apparently in the basement ceiling, the flames had eaten through the floor before they were discovered.

The dense clouds of smoke that filled the entire church greatly impeded the valiant efforts of the local firemen, and additional companies had to be dispatched to the scene by the Pittsburgh Fire Department.

Father Alphonse J. Favre, assistant, removed the Blessed Sacrament, and Father Jerome Stegman assisted him in carrying out the sacred vessels. It was impossible, however, to save any of the vestments or altar furnishings.

As soon as the fire was discovered, Father Louis P. Spannagel, the beloved pastor, was taken to the rectory of St. Ann's Church.

Newspapers estimated the damage between forty and fifty thousand dollars. The interior of the huge brick structure was repainted and redecorated just two years ago at great expense, and it is thought that this work is utterly ruined.

Word has reached us that two of our confreres at Duquesne University have taken active part in the spread of Catholic Action in the Diocese during the past month.

"Some Current Problems in Relation to Scholastic Philosophy" were discussed by Father M. J. Brannigan before the University Catholic Club in Central High School Library, on February 11 and February 19.

Father James Carroll addressed an open meeting of the Holy Innocents' Catholic Activities Club of Sheridan, Pa., at Langley High School on Monday evening, February 10. He chose for his topic, "Theology for the Layman."

## APOSTOLIC CONSECRATION

Wednesday, February 12, Fathers William J. Keown and Mellitus Strittmatter made their Apostolic Consecration. Our Superior, Father Kirkbride, acted in the name of Father Provincial, who was ill with a cold.

Good luck, Father Bill and Father Pete. Ferndale has enjoyed your short stay and we shall sorely miss you.

## HOLY GHOST MISSION LEAGUE

We are happy to list here the donations and Masses received by the Mission Procurator, Father Edward J. Knaebel, during 1935, from our own confreres:

	Donations	Masses
St. Joseph's House (Fathers Park and Haines) .....	\$ 172.00	\$6,392.40
St. Mary's, Detroit .....	2,510.00	65.00
Father Kirkbride .....	1,000.00	
Holy Childhood .....	594.00	
Father Caron .....		312.00
Father Roach .....	140.00	146.00
Brother Daniel .....	275.00	
Father Zell .....	75.70	163.00
Father Spannagel .....	95.00	70.00
Father Kapp .....		130.00
Ferndale Mission Unit .....	92.50	47.00
Father Mehler .....	47.00	50.00
Father White .....		57.00
Father Clark .....	36.41	
Father Joseph Danner .....	25.00	
Father Goebel .....	25.00	
Father M. Mayer .....	25.00	
Father Long .....	24.50	
Father Skibinski .....	14.00	5.00
Father T. Meyer .....		17.00
Father Mulvoy .....	5.30	
	\$5,156.41	\$7,454.40

TOTAL RECEIPTS—\$12,610.81.

We sincerely congratulate these confreres for their lively interest in our works manifested in such a practical manner. We would like to see the list grow longer. Our people are ever ready and willing to lend a helping hand if we only let them know our needs.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-1935 English Version of Report Which Appears in "Bulletin Mensuel"

DIOCESE OF ALEXANDRIA,  
LOUISIANA

Residence of St. James,  
Alexandria, La.

Personnel:

Fathers J. H. Cronenberger, Pastor, Bursar.  
F. J. Vorndran, Assistant.

We closed our last bulletin with the death of Bishop Van de Ven, the founder and promoter of this mission. We are glad to say a worthy successor in the person of the Most Rev. Daniel F. Desmond, D.D., continues the fine traditions of the past. He never ceases to manifest a kindly interest in our work and honors the Fathers with his warm personal friendship.

The church and school both have continued to prosper in spite of economical difficulties that exist here as elsewhere



## OUR PROVINCE

in the State. Naturally enough, the colored people suffer more than others, but because of the hard times they seem to have become more attached to the faith and to the church. The large number of Communions, the well-attended services, are proof of this. A mission preached by an Oblate Father was successful in every respect.

The school has in these last few years taken on an extraordinary development. The devoted Sisters of Divine Providence are entitled to all praise for the zealous and intelligent care they give to the children. At the request of His Excellency, the Bishop, Father Provincial assigned an assistant to the parish, Father Vorndran, who is in charge of the school. Besides teaching long hours in the high school, he takes care of all athletics and social activities.

Alexandria being in the heart of Louisiana, we always extend a "heartly" welcome to the confreres in the South. Father Provincial honored us twice and gave us kindly encouragement. But the visit that cheered us most was that of our Most Reverend Father General, who came last October accompanied by Father Soul. Most of the Confreres of the South gathered here with him around the festive board which was graced by His Excellency, the Bishop of Alexandria. We all enjoyed having Father General and especially his promise of a speedy return.

F. J. Vorndran.

Residence of St. Augustine,  
Isle Brevelle, Natchez P. O., La.

### Personnel:

Fathers J. A. Baumgartner, Pastor, Bursar.  
J. E. Landy, Assistant.

We haven't much to chronicle. One event worthy of note, since our last appearance on the scene in 1933, is the recent change of the assistant pastor. Father Kelly, who has done wonderful work in the Missions and Stations of Isle Brevelle for the last seventeen years, has been assigned to the pastorate of the newly erected church for the colored in Natchitoches. May his zealous efforts in his new field of labor be crowned with great success and an abundance of personal merit. Father Landy, of the last Apostolic Consecration in Ferndale, has come to take the place of Father Kelly. If appearances and first impressions tell the truth, our new assistant pastor has the making of a good missionary and the character of a congenial confrere.

For the balance, things are functioning as usual. Ever since our Fathers have taken charge of Isle Brevelle with its Missions, nearly twenty-five years ago, the spiritual progress of St. Augustine's has never lagged. Significant features of its uninterrupted growth and development are the founding of the Holy Name Society, the Boys' Club, the Archconfraternity of Christian Mothers, the Young Ladies' Sodality and the League of the Sacred Heart. Invariably we hold the pious exercises and practices of the customary devotions during the months of May, June and October and of the Lenten Season. We strongly urge the frequentation of the Sacraments and we can truthfully say that the results have been and are most gratifying.

Materially we have been singularly blessed in the past. The comparatively new buildings stand out in bold relief to verify this statement. Even now, in spite of the depression

which, like everywhere else, has put the screws on us, we are able, thank God, to make ends meet. Of late, though, the gods of fortune haven't been so propitious. The times have recently been pretty hard. They are hard now, especially since the flood which has wrought untold havoc and destruction. The hayfield in back of the church, for example, was literally changed into a veritable lake, so much so that we could actually go in "flats" on sick calls. The alternative meant a detour of fifteen or twenty miles. Many cabins had to be abandoned. Boxcars at the depot were used for dwellings. Some came to the "front" where stables and barns were offered them for living quarters. "The high water has taken two-thirds of my crop," said one man the other day. Yet the people are cheerful and contented, because they have faith and live in hope. Their resignation might well be compared with the patience of Job and vividly brings to one's mind those memorable words of his: "Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est: sit Nomen Domini benedictum." "Thank God for what we have"—that's the way a good old man expressed himself not long ago. Indeed, that's what we do; we thank God for what we have; and we pray—we pray that God will bless our crops and especially the fruit of good works in the hearts of the people and our own.

J. A. Baumgartner.

### GOODWILL

(Translation of Archbishop LeRoy's "Avis du Mois," Jan., 1936. Ed.)

Good-will is the desire for the well being of all with whom we have relations, our superiors, our equals, our inferiors, the prominent and the lowly; it causes us to rejoice in their success and to sympathize with their troubles. How precious is this kindly and charming disposition in communities where a diversity of characters is to be welded into unity.

What a pity that this spirit of good-will is not to be found everywhere! There are individuals who seem to be born detectives of the faults of their confreres. They faithfully guard an old grudge. They nourish suspicions, they make false reports, and they gather materials for an endless series of complaints. These sempiternal malcontents make a fundamental mistake: they are themselves the first victims of their ill-will. Their confreres fear their sharpened tongue; they avoid their company; and the departure or demise of such a one is a relief. What a glorious title for a religious—to have graduated as an "undesirable" among his confreres.

He answers: "I cannot stand this one's face or that one's legs." The obvious retort is: "What about your head and your limbs! You cannot expect a confrere to lop them off to suit you!"

For the love of God and the love of our Congregation, let us, during the short time we have to live together, learn to help one another, support one another, love one another.

### NOTICE

We request the prayers of the confreres for the father of Rev. Joseph D. Boyd of Arcibo, who died at his home in Toronto, Canada, January 28; for Father T. Joseph A. Wrenn's mother, who died February 18, in Providence, R. I., and for Brother Cantius' sister, who died in Pittsburgh, February 11. To these confreres our sincere sympathy.

# OUR PROVINCE

## CHRONICLE OF FERNDALE

*Wednesday, January 1, 1936*—Feast of the Circumcision and New Year's Day. A Solemn High Mass was sung at 8.30. Father Thomas McCarty has the distinction of being the first visitor to the Ferndale Community in this New Year of 1936.

And so, with the evening recreation ended an all too short vacation. How sad that Christmas comes but once a year!

*Thursday, January 2*—Back to the books and classroom to prepare for the fast approaching Mid-Year Exams.

*Saturday, January 4*—A Solemn Requiem High Mass was sung by Father Kirkbride this morning, assisted by Fathers Strmiska and Recktenwald, for the repose of the soul of Mr. M. Smith, who died in Waterbury yesterday. Mr. Smith was the father of Father Francis P. Smith, of this community.

*Sunday, January 5*—Feast of the Holy Name and the First Sunday of the Month. Exposition of the Most Blessed Sacrament was held throughout the day.

*Monday, January 6*—Feast of the Epiphany. A Solemn High Mass was celebrated at 8.30 o'clock. In the Auditorium (The Theatre of the Dale for the occasion) at 7.30 this evening was witnessed Ferndale's first attempt at producing an operatic piece. (Light opera, of course,—but opera nevertheless.) "Captain Van der Hum" owed much of its success to the unfailing efforts of the directors, Messrs. V. Gallagher and E. Curran. Congratulations are in order for the entire cast which presented a skeptical audience with a very pleasant surprise.

*Tuesday, January 7*—Several of the Fathers and some of the Scholastics went to Waterbury this morning to attend the funeral of Mr. Smith. The singing of the Scholastics during the Mass received favorable comment.

*Wednesday, January 15*—A return engagement of the operetta, "Captain Van der Hum," was performed in the Theatre of the Dale this evening before an appreciative audience, including members of the Reverend Clergy from Norwalk and several distinguished laymen from Bridgeport.

*Thursday, January 16*—Feast of the Immaculate Heart of Mary, Refuge of Sinners. A Solemn High Mass was sung at 6.15.

*Saturday, January 18*—The Church Unity Octave began today with special prayers said in common.

*Sunday, January 19*—Plenty of snow made traffic nearly impossible, but was welcomed with open arms by the Scholastics—an opportunity for skiing and tobogganing which had too long been denied.

*Monday, January 20*—At 6.15 a Solemn High Votive Mass was sung in honor of the Holy Ghost.

*Wednesday, January 22*—The community Mass this morning was said for the repose of the soul of Mr. Clyde Pixley, brother of Mr. William Pixley, of this community. Last night fire destroyed a combination tool shed and garage in the rear of the barn. The loss consisted chiefly in farm implements and a car, the latter belonging to the Ukrainian Preparatory Seminary in Stamford. That is the second car they have lost through fire on our prop-

erty within the past fifteen months. It's just that sort of thing that starts schisms!

Ferndale's basketball squad made the Maryknoll trip today and divided a double bill. Well, a half loaf is better than none.

*Sunday, January 26*—An unusual privilege was enjoyed by the Community this morning when Father Maxim Markiw, O.S.B.M., said Mass here in the Byzantine Rite. Holy Communion was received under both Species, an event which was both strange and inspiring to most of us.

*Tuesday, January 28*—The bi-annual plague has descended upon the house and our joy has been turned into woe. The Mid-Year Exams are here! Like the measles and taxes, they are a necessary evil.

Some of the boys engaged in that famous pastime of cutting ice on the front lake this afternoon. The crop this year is rather promising.

*Sunday, February 2*—The Feast of the Purification—and the Anniversary of the death of the Venerable Libermann. At 8.30 the ceremony of blessing the candles was followed by the usual procession and a Missa Cantata.

*Monday, February 3*—Feast of St. Blase. Post Exam holiday. A Solemn High Votive Mass in honor of the Holy Ghost was followed by the blessing of throats. A special meeting of the Mission Unit was called in the evening to elect new officers for the coming term.

*Thursday, February 6*—The day for which we all had been waiting has at last arrived. The new list of manual labor charges for the coming term was promulgated today.

*Saturday, February 8*—Fire destroyed practically the whole of the Brothers' House this evening. It's getting to be a habit around here, and the insurance company isn't going to like us anymore.

*Sunday, February 9*—The monthly day of Recollection was observed today by the Scholastics.

*Wednesday, February 12*—Lincoln's Birthday—and a free day. At 5.30 P. M., Fathers William Keown and M. Strittmatter made their Apostolic Consecration. Congratulations and lots of luck to two mighty fine fellows!

## FIRES AND THE FOUNDER

The title of this paper is admittedly ultra-journalistic and hence, sensational, misleading, yet attractive and for which last pleasing quality it has been chosen. It is not about the founder of fires and their relation to the Founder, but fires in the light in which the Founder would have considered them. As fires seem to be the chief of the many present obstacles with which our beloved Province has had to make issue, we might liken them to the almost insurmountable barriers Father Libermann had to fight and win for his young society. As you will remember, this strange spiritual father of ours didn't care to climb over obstacles—he waited for them to fall down before him, that he might always maintain his beloved "peace and suavity." Obstacles for him were what milk is to babes and meat to men. "I fear for that work which is not marked with the Sign of the



Cross." There it is: his entire profound philosophy in two little phrases.

And it was not only in word but also in deed that Father Libermann was our exemplar. In that famous letter of December 28, 1844, to the Abbe Dupont, is a pertinent proof of this. He writes: "You've heard of our misfortunes in Guinea. But I see the hand of God in it all. All our precautions were useless. I consulted Msgr. Barron, who informed me of the bad climate, the sickness that must be expected. I conferred with the offices of the Ministry. I acquired first-hand information from navigators who had stopped there and was warned of the great precautions needed. I visited no less than fifty Methodist Ministers who had lived there with their families. They confirmed my earlier information. . . .

"As soon as I had received news of the first disasters, I wrote commanding immediate retreat to Goree and to borrow, in my name, several thousand francs from the Sisters of St. Joseph and to remain there pending further orders. I sent two copies of that letter on two different occasions. Neither of them reached its destination. God wanted victims. When He has made up His mind, nothing we do can avert it.

"This blow, far from discouraging our confreres, increased their ardor. Everybody wants to go to Guinea and continually persecute me by their importunities.

"But are we going to forsake these millions? Far from it! I would die of grief! I am convinced that God wants us as victims for the blessing of this poor land!"

We in this country, with our fires and our problems, the confreres in Puerto Rico with their hurricanes and discouraging people, Bishop Byrne and his merry men, slaving like navvies, scourged by the elements, want, shorthandedness, finicky government school officials—we are the modern picture of the distressed Guinea of nearly a hundred years ago. But are we going to forsake our millions? Far from it! We would die first! We are convinced that God wants us as victims for the blessing of our works.

This has been the story of the Congregation from the first. It is another of our traditions, a heritage to be vigorously nurtured—a heritage of courage. What if our works are marked with the Sign of the Cross? God forbid they ever lose it! It is the pillar of the Congregation, the fundamental tenet of our Founder. And we all know what happens to congregations which fall away from the spirit of their founders. Fire is the symbol of our Namesake and Patron, the Holy Ghost, and our crosses are the little splinters of the Cross of Christ! If the Lord is in the boat, shall we be accused of little faith?

## FRIDAY SERMONS

Amid a most incongruous setting, Ferndale's budding Bossuets have commenced their sermons. Amid the rattle of Rogers' Best and Trenton's Chinaware, come forth the awe-inspiring words of our third year men. The speaker gazes upon a multitude enthusiastically engaged in absorbing the Friday menu, while he in turn endeavors to remind them of spiritual food. The speakers have been quite good and it is our firm opinion that if they can impress their Friday evening refectory audience, they need have no qualms or quakes when, later on, they face their congregations.

## Our Mail Box

S. S. Santa Chiara,

My Dear Confreres,

They say an elephant never forgets. Why pick on him? He has enough to look after. Although up to now I haven't been able to compete with the pachyderm (give me time, boys, give me time), I want to say that I didn't actually forget; I was only hoping somebody else would pass it over. But no! Like Nemesis, across forty-five hundred miles of clear blue water, came the legible "obiter dictum" of Father McGlynn: "By the way, where's that daily log of your travels and experiences from Pier 88 to Santa Chiara?" When I read that, there was much groaning in spirit, as a matter of fact, Lou had to go for a sponge, a towel and an ice-pack. The reason is very simple: there is no log-book of our trip, excepting a few very brief lines that Lou was able to jot down between his trips to the rail (I held a place open for him all the time). Accordingly, since memory without the light of Faith is the only guide, you will be indulgent with me if, after long laborious years of research into the past, some savant in the latter days exposes the following as pure balderdash "sine fundamento in re."

Incipit Lamentatio Jeremiae Prophetae. Alep: Rain, Rain. "Isn't this a lovely day to be caught in the rain." It doesn't matter, though, because we're too busy to mind anything outside of the boat's leaving without us. Everything is arranged snugly, we are to occupy Cabin 908, one window, southern exposure, lights, mirrors, glasses, nickel-plate shining all over the place; after a while you begin to think there are five others in the room with you (depending upon whether you prefer claret or sauterne).

Walking around the decks with Father Kirkbride and Father McGlynn, we were startled at hearing what I thought was a third alarm, but in reality turned out to be one of the signals followed by the sound of a voice that warned non-passengers, "Zee boat, sheesa leave in fife minoots." It was the longest nickel's worth of time I ever spent; by all American standards it was fully a half hour before we pulled stakes and headed for the Last Round-up. The Normandie may be a swell looking boat, but she presented a rather sorry sight as "with many a backward bow" she hobbled out into the Hudson. We waved until we could see no more; settled ourselves on the poop-deck; cupped our chins in our hands and, like two mooning calves, watched with only one emotion the New York skyline becoming ever dimmer and more distant. "No word was spoken, not a funeral note." With my soul constantly enveloped in heavenly thoughts, giving no quarter to the natural man and thinking only of our sublime destiny, I turned to Lou and muttered, "When do we eat?"

(To Be Continued).

## OUR PROVINCE

ALEXANDRINUS writes: "I have a small news bulletin for you that you might be interested in. On Tuesday, January 14, Father Cronenberger sang a Missa Cantata de Requie for the repose of the soul of Father Schmodry. Father Schmodry was the first Holy Ghost Father to be pastor of this parish which was then known as the Sacred Heart parish. It was necessary to have the Mass at 6.30 in the morning so the parishioners could attend. There was a large number at the Mass. This, to my mind, was another sign of the gratitude that the colored people show to all who help them, particularly those who preach the gospel to them. You can understand this better when you consider that Father Schmodry left Alexandria over twenty years ago. I feel sure that the prayers of such people were most beneficial to Father's soul. Requiescat in pace.

HOPEULOSEUS contributes some interesting information from Opelousas. The publishing of a letter in the "Patron," asking for help to fix his church, brought results: 30 gallons of paint, an offer of tar paper and the promise of a card party. His most difficult job is to find parts for 400 children in his plays; that means all the parents will be on hand to see their progeny perform. Much trouble was expected at the elections hotly contested by the Long Party and the Home Rulers.

AFRICA speaks in excerpts of a letter from Father Joseph Griffin: His Christmas present was a fire which destroyed half of his mission—now he has no school, no house, no quarters for the boys and the old church was destroyed. "Anything and everything is welcome," says Father Joe, "to help build up again," and asks that the sad news be broadcast in order that he may receive help to rebuild his church and school. We trust the confreres will lend a helping hand. "In February, at Kilema, the first Eucharistic Congress will be held."

FATHER WALTA writes: "American Fathers missed the boat at Beira." His mission had more than 1,000 baptisms and his Christians number more than 10,000.

FATHER PRUEHER: Natives in his mission receive the Sacraments twice a month and a large number are daily Communicants. At present the nicest weather of the year is being enjoyed. The Masika or season of heavy rains will soon follow, during which season travel must be done on foot. This foot travel is most tedious as one's shoes are soon laden with soft mud. The midnight Mass on Christmas had to be held in the open due to the great concourse of Christians and also of pagans.

FATHER MARRON: "A Happy New Year! Your letter came with Santa Claus. It caught all the ferries and so arrived here on Christmas Day. It was stamped in Moshi December 23. That's splendid time for ordinary mail.

"We sent our postman on Monday so that he might bring whatever mail there was for Christmas. Heavy rain fell on Christmas Eve. It started about 5 p. m., and continued all night. Despite the rain, we had a fair attendance at midnight Mass. It was very nice. All this Christmas season has been a great joy.

"Bishop Byrne paid a hurried visit on the Sunday previous. He told us that the new Fathers would remain in Tanga for Christmas. They were to come yesterday, Saturday, December 28. We sent a boy to Kilema to bring us news.

"At present we await his return to know if we may have them at St. Catherine's for New Year's Day. I should like to wait to tell of their arrival, but do not wish to delay an answer to your letter.

"Thank you for the Christmas present of \$30.00 for 30 Masses. That's a great help.

"Wishing to tell you of life out here, I feel that it is just as at home. There are always troubles enough to assure His Reverence here that there is healthy life in his missionary parish.

"New Year's Day has been just another day out here. I rather incline to our custom at home, so we make it a day of thanks and ask for God's blessing."

### MISSION BAND ACTIVITIES FIRST QUARTER 1936

- Dec. 28-31—Retreat, St. Peter's Convent, Danbury, Conn.
- Jan. 6-10—Retreat, St. Francis' Industrial Home, Eddington, Pa.
- Jan. 8-16—Novena in honor of Our Lady of Victories, St. Peter Claver, Philadelphia.
- Feb. 2-12—Novena in honor of Our Lady of Lourdes, Star of the Sea, New Orleans, La.
- Feb. 4-7—High School Retreat, Duquesne University, Pittsburgh, Pa.
- Feb. 16-March 8—Mission, Church of St. John the Martyr, New York City.
- Feb. 26-March 6—Mission, Holy Trinity Church, Shreveport, La.
- March 1-22—Mission, St. Joseph's Church, New York City.
- March 8-15—Mission, Sts. Peter and Paul, New Orleans, La.
- March 8-15—Mission, St. Anthony's Church, Gretna, La.
- March 15-22—Mission, Our Lady of the Springs, Hot Springs National Park, Ark.
- March 15-29—Mission, Holy Rosary Church, Bronx, N. Y.
- March 22-Apr. 5—Mission, Mater Dolorosa Church, New Orleans, La.
- March 25-Apr. 3—Novena in honor of the Seven Dolors B. V. M., St. Peter Claver, Philadelphia.
- Apr. 5-12—Mission, Church of the Incarnate Word, New Orleans, La.
- Apr. 8-12—Holy Week Services, Wildwood, N. J.
- Apr. 10—Sermons at the Tre Ore services, St. Peter Claver, Philadelphia, Pa.

### OPELOUSAS, LOUISIANA NORTH UNION STREET

January 12, 1936.

Dear Father,

It's like springtime in the Rockies to be here with Father Bill. He is surely the right man in this place—these people haven't had a new idea in 200 years because there isn't a new family here in all those years, hence it will never



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change, but Bill has begun to put the place back where it was four years ago before the depression. Sisters, priests and people are normal again and they are all 100 per cent with Father Long.

We have such a good time mostly laughing and then again wondering if Father Schmodry, R. I. P., wasn't right about this work—we all tried to go ahead too hastily.

From February 1 till Easter I have seven weeks of missions in New Orleans and one at Hot Springs Natural Park, Ark.

Good wishes to yourself and Father Provincial.

James A. Hyland.

### OUR ANNIVERSARIES

#### During the Month of March

#### WE PRAY FOR:

Father Matthew Heitzmann, died March 3, 1917, aged 79 years.

Father Michael Ward, died March 7, 1908, aged 42 years.

Brother Ludolf Schoenrock, died March 13, 1927, aged 60 years.

Father Lawrence Farrell, died March 14, 1934, aged 65 years.

Father Thomas Molloy, died March 19, 1928, aged 59 years.

Father Anthony Jaworski, died March 24, 1909, aged 64 years.

Father Theodore Maniecki, died March 25, 1929, aged 52 years.

Father Robert Tobin, died March 28, 1900, aged 44 years.

Word has just reached us that Father Herman F Flynn's father died in Huntingdon, Canada, February 25th R. I. P.

Catholic Mission, Ufomi,

Arusha, Tanganyika Terr., E. A.,

January 3, 1936.

Dear Father,

Your 30 Masses gave me more pleasure than words can express; to be sure the money was most acceptable, but your thoughtfulness in sending me the Masses without the usual pleading letter filled me with an inexpressible delight. We are ready to work our heads off out here, but we must be sustained. A person cannot be asked to travel continually on foot, or push a bike thirty-three miles and more.

At the present time Father Joseph Griffin, a French Father and myself are trying to take care of three missions. The Ufomi mission is the central station; Mbugwe and Dareda are the out-stations. Each of these two stations is 33 miles distant from Ufomi.

Two days before Christmas, Father Griffin went to Dareda and I went to Mbugwe. We expected to finish services about 10.30 a. m. on Christmas morning and then go for Father Griffin with an old '26 Dodge, hoping, of course, that the three of us would have dinner together on Christmas Day.

On Christmas Eve the sun shone in brilliant style, there was not a breeze, and the humidity made one wish one were dead. The heat in Africa is usually a dry heat and one can stand it.

Toward midnight, 11.00 p. m. to be exact, the heavens let go. I had hoped to say a few well chosen words before midnight Mass, but the racket of the rain on the iron sheets made me be quiet. We never had such a rain at Christmas time in Mbugwe. With the first streaks of dawn, the lightning and thunder subsided and at nine o'clock the rain was over but the Mbugwe flats were inundated. The ground is a black cotton soil that does not absorb water quickly. "Well," said I to myself, "there are lots of people here and I will try to get to the main road before they go home, and if I get stuck they will push me out of the mud."

"Hey boy," said I, "piga start," which being interpreted means, "crank her up." In a jiffy the boy was on the job. Crank! Crank! Crank! But not a whimper out of Madam Dodge. Then I became excited and in the twinkling of an eye about 50 hefty natives were pushing the old Dodge, and singing like larks, but still the old Dodge did not respond. "Cold turkey today," said I. "No food at all," said the boy, "finished absolutely." The hours passed and no reply from Madam Dodge for she had been laid low with magneto trouble. Toward evening we got the engine to operate, but as the old Dodge had no lights we had to wait until the next day to go for Father Griffin.

On St. Stephen's, bright and early, I made for Dareda in all haste but got stuck a couple of times and was delayed several hours. Finally I reached Dareda and found Father Griffin busily engaged building a school with sticks. His former school, storeroom and carpentry shop had been recently reduced to ashes by a fire from the veldt.

"Machen sie schnell, my boy," said I, "for if we are caught by the rains it will be just too bad." Now, Father Griffin is an optimist, and persuaded me to wait a few

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minutes. To make a long story short, midway between Dareda and Ufomi, the heavens opened up once more—lightning, thunder and rain. The valleys became rushing rivers, but on, on we went with a prayer until suddenly the car stopped. It had sunk deep into the new road which was being made. It was now 5 p. m. and not a soul in sight. Suddenly my eye caught a native standing under a tree. I shouted to him to come and help. Fortunately, the man in charge of making the new road had not gone home for Christmas, so he was located and came with 30 men and after an hour or more, the car was pushed onto firm earth. A boy with a lantern preceded the car and after much difficulty we reached Babati which is ten miles from the mission of Ufomi. Father Griffin, who had been standing barefooted and bareheaded in the mud directing the boys, was shivering from the cold, for his clothing was very wet. We decided to spend the night with a Swede, who had a plantation a few miles down the road. The car we left in Babati, and walked down to the house of the European. He was in bed and I, fearing he might think we were native robbers, called him by name before we reached the house.

He got up and let us in. Food was soon ready—canned stuff. The next morning I was quite sick and also Father Griffin. You know now how missionaries may spend Christmas in Africa.

Sincerely yours in Sp. Sto.,  
J. Kelly.

Catholic Mission,  
Blama, Sierra Leone,  
January 5, 1936.

Dear Father Provincial,

I was delighted to receive your kind greetings and I assure you that I am most grateful for the same. I was indeed most proud to receive them and I did not hesitate to let the men from other provinces know that our good Provincial is interested in his men in the missions.

The work is going on nicely, although the personnel is dwindling. There is only one Father in each mission now. Men are going but not returning and no new ones are coming. We expect the Visitor here sometime in the near future. He is down the coast now. All fear that he will oblige us to live in community and that will mean either of two things: either new men must come out or some of the present residences will be closed as such and served from a central station.

Please give my greetings to all. I am still enjoying the best of health. With the best of wishes, I am

Yours most gratefully,  
Francis J. Haas.

Catholic Mission,  
P. O. Babati, T. T.,  
B. E. Africa,  
January 7, 1936.

Dear Father,

Many, many thanks for the Mass stipends. They are practically our only support. The joy of Christmas was marred by a most disastrous accident. A grass fire destroyed

half the mission. It took the old church, school, dwelling house, boarding school, storerooms, carpenter shop with all the timber for the new building, and the tools—in short, everything.

It was a hard blow and the worst of it is that it puts the evangelization of these poor pagans back at least two years. Dareda is back now where it started a few years ago—a rhino camp.

The Bishop has no money to help Dareda. If you could get Fr. McDonnell (N. Y.) and Fr. McKenna (Phila.) also Fr. Hilpert (Brooklyn) interested in my plight it would help, I think. And the readers of "Our Province" might be able to help with statues, stations and vestments. Please, Father, do not forget Dareda. Your prayers and help are very effective as I know from past experience.

My kindest regards to all at St. Mark's. Asking your prayers, I remain,

Yours in Sp. Sto.,  
Joseph Griffin.

## Our Levites

### KERNELS FROM CORNWELLS

On Friday, February 7, our Dean of Studies, Father Roth, read the notes of the first term to the assembled student body. The results indicate an appreciable gain in application. There were no failures in general average, and very few lapses in the individual subjects. Father Roth, after a statistical study of the averages, delivered himself of an inspiring dissertation anent the necessity of learning in the priesthood. Very Reverend Father Superior then commended those in the higher brackets and encouraged those whose work was less impressive to greater efforts during the term now in progress.

The basketball court is proving its worth during the "glacial period." Outdoor recreation has been impossible for the past three weeks, and we are fortunate in having this outlet for the animal spirits of our youth. There are three divisions, according to age and size, each with its own league. Competition is keen, and enthusiasm is kept at proper pitch by the diplomatic supervision of Father Kilbride, our Director of Athletics.

A promising debating club has been formed by a group of the high school students. The impulse came from within their own ranks, and it was approved with enthusiastic support by the Director, Father Holt. The first debate was held on Thursday evening, February 13, and it was surprisingly successful.

On the Feast of the Purification, and the Anniversary of Our Venerable Founder's death, the first meeting of the Holy Ghost Student Auxiliary was held in the Assembly Hall of the College. Father Brennan, president of the Auxiliary, opened the meeting with the Prayer for the Seven



Gifts, and then proceeded with the election of officers. Father Brennan then outlined the purpose of the organization as a society to aid the Holy Ghost Fathers in their work of preparing the students at Cornwells for the priesthood. It was decided to hold a drawing for the purpose of equipping a lavatory that was never completed. The drawing will take place on March 1. Very Reverend Father Superior also addressed the meeting, speaking of the great honor that Almighty God bestowed upon them as parents of future priests, and encouraging them in their work to bring their sons to the Altar of God. He then closed the meeting with the Act of Consecration to the Holy Ghost, and invited all to attend Benediction in the College Chapel.

Plans are in the formative stage for the solemn commemoration of the Pentecost Novena, at which time Cornwells will celebrate the Silver Jubilee of the Dedication of the Chapel—of which more later.

We invoke the charity of our confreres for the soul of Brother Thomas Doyle's mother, who died on Sunday, February 16.

### ONLY THE ASHES

Reams have been written about the fire and nothing about the ashes. It's an injustice, for after all, we have nothing to show for the fire but the ashes.

Gold is tried by fire, they say, but three fast ones in a row is putting it on a bit thick. It ain't no fun being gold when they make it that hot for you.

The local hooks and ladders rallied round and after a fierce struggle managed to save the foundation.

Someone, wishing to warn the fire chief of the oil tanks that were near the house, hollered: "Hey chief, tanks." The chief was a calm customer and simply hollered back: "You're welcome." We ask your patience on this one.

There were several theories on how the blaze started. One group professed to know nothing about it and these were called the "Know Nothings." Another group with a bent towards the scientific put forth a few theories. These were called: "The Know Nothings and then Some."

The inspectors handled the situation efficiently and considerately. No attempt at railery, but those fellows would put a ferret to shame.

It was a great social success; we met all our neighbors. The hoi polloi of the vicinity dropped off their nationalism for the evening and breed spoke to breed about "da Bruders' house," and "de Holy Hope Fadders."

We always considered Barnum and Bailey's crew about the last word in fast rigging. They would have looked like amateurs alongside of Father McGlynn's crew the night of the fire. Those boys had a Brothers' dormitory and chapel rigged up before you could say the famous "Jack Robinson."

If life, as Butler says, is accommodating oneself to circumstances, then these fires proved that the C.S.Sps. have it in abundance.

### OFFICIAL

Applications for Retreats, Forty Hours, Tridiums, Novenas and Missions should be addressed to Father F. X. Williams, C.S.Sp., St. Joseph's House, 16th street and Allegheny avenue, Philadelphia, Pa.

Father T. A. Wrenn, pastor of Marksville, La., is very ill at Schumpert Memorial Sanitarium, Shreveport, La.

### FROM CELLAR TO HOME

A miniature village rose over night whilst architects dreamed dreams of beauty—beauty in a basement. Where before rubbish had found a wintry repose, beams protruded their ugly heads in fierce acclaim of their stolid help, and spiders warily spun their intricate webs beyond the reach of an outstretched broom, now a quaint village invitingly begs admirers. Ferndale's basement was—well just a basement where time had wreaked havoc and accumulations left the bounds of control. Corners too were selected in which artists might ply their various crafts. Not the butcher, the baker and the candlestickmaker, but they were the barber, the cobbler and the old stamp collector. Was there ever a more incongruous scene than these craftsmen laboring in the wide open cellar? What could be done? It did not hang long in the judgment. Wood had been left over from the new barn, composition board from the lately erected "Shanty Town." Need more be said? 'Twas but the work of a few days and the first house sprung up. "Old Stamp Collectors" betoken not this new establishment, rather must it assume the more portentous title, "Philatelists." Jealousy is a dangerous thing but here it proved a worthy aim. The barbers and cobblers would not be outdone, they too sought new accommodations. The tonsorial emporium clad in blue and ivory and trimmed in black vies with all competitors. Even the final touch—a barber pole—emblazoned in true colors announces the trade to the passer-by. Daily four cobblers bend o'er their work and hammer and sew, proud of the encircling walls and their new neighbors just around the corner.

### THE UNIT WHIRLIGIG

Like the now famous music, the Unit Whirligig goes 'round and 'round and it comes out here. The pace during the past month has been dazzling, intoxicating, exhilarating, no less. This Ferndale Mission Unit has again taken a new lease on life, has once more begun to go places in a great big way. Everyone is talking the missions. And it doesn't stop with mere words. Things have been happening so rapidly that the uninitiated are being dazzled with footwork. But, you ask, in just what does this renaissance, this rejuvenation, consist? In an attempt to elucidate, the laws of sequence must need be defied, and a few jottings will have to suffice.

Our enthusiasm for missionary work was brought to a high pitch in the meeting of January 19, by Mr. Ed Duffy's talk on Puerto Rico and the work of our Fathers on the Isle of Enchantment. Without trimmings, without false shadings and tinsel, the bare facts were placed before the Crusaders. In truth Puerto Rico isn't all that the Tour Pamphlets would have you believe. Life everywhere has its seamy side, and the Isle of Enchantment has more than its share. It affords the missionary every opportunity for hard labor and the soil gives grudgingly to the toil spent upon it. The work is oftentimes discouraging, but not without recompense, and a bright hope is held for the future.

And just as all had decided to roll up our sleeves and do our part in the harvest of the Lord, Mr. Jack Baney topped off the evening by confirming us in our resolve by his splendid discourse on the duty of every priest to go out and seek converts to Christ and Catholicism. He impressed



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us that now, if ever, is the harvest ripe, for with the present day popularization of learning nearly every man on the street is a philosopher seeking the answer to the riddle of life. Prophets from Marx to Hitler have offered solutions, but solutions which do not solve. We know the answer, we know the remedy for the ills of a distressed world—a world that is waiting to be released from the worst kind of bondage.

And so it is the duty of every priest to contact that world and show it wherein lie true peace and salvation. Mr. Baney's talk inspired all with a feeling of just pride—pride in the fact that we are to be priests, missionaries, and Holy Ghost Fathers. And that was but the first of a series of talks as outlined in the new Crusade Programme, adopted last month by our Unit.

On February 3 a special meeting was called for the purpose of electing new officers for the coming term. When all was said and done, Mr. F. X. O'Reilly was the president; Mr. George Harcar, the vice-president, and Mr. Bob Eberhardt, the secretary. Our gratitude to the retiring officers and our congratulations to the new! And we're off for another ride—high, wide and handsome—with everybody breaking their ankles to climb on the bandwagon.

In a special meeting of the Unit held on the 13th of February, Father McGlynn voiced the request of Rev. Father Provincial that the Unit send that famous hut to the Mission Exhibit in Providence. "But Father, we have no hut. You know, it's being rumored that the Brothers' house burned down last week, and we had our hut stored away in the basement." "Well, there are trees in the woods, straw in the barn, bolts in the carpenter shop, and about two weeks before the Exhibit opens. And some day you're going to be Holy Ghost Missionaries. Now what are you going to do about it?" Of course there was only one answer, and already busy fingers are weaving straw and would-be architects and draftsmen are poring over blueprints. And there will be a hut in Providence within two weeks, or else.

And so the Whirligig goes spinning 'round and 'round, and where it will stop nobody knows.

P. S. We noticed in the "Shield," the national newspaper of the C. S. M. C., that Father Ed. Malloy has been appointed Field Secretary for Pittsburgh Mission Crusades. Ten years ago he held the same position and was the first to begin the Pittsburgh Mission Crusade. Also, Father Leo Kettl, chaplain of St. Francis' Industrial School, Eddington, delivered a stirring address on the African missions to the student body. He also showed to his interested audience many African curios.

### WINTER SPORTS IN FERNDALE

Ferndale might well be the scene of the 1936 Olympics if snow were the only requisite, for it now is covered under a snowy blanket 18 inches in depth. It came in due time, during exam week. One forgot the anguish of these tests by risking life and limb on the toboggan slide, or by being guilty of *Tentatio Dei* by imperilling his young life on a pair of home-made skis. Our flying carpet, as our toboggan is known, was swifter than the roller coaster and had we cushioned seats it would have been more enjoyable. Very few of its riders risked a second ride. After the first ride, one picked oneself up carefully, felt one's bones and casually remarked that one had business elsewhere. The skiers attracted great crowds of customers who applauded most

vociferously as the luckless barrel-stavers flew through the air, described several arcs and gently came to rest in deep snow drifts. "A great time was had by all," excepting the infirmarians who have become arm-weary from carrying trays during Ferndale's Lake Placid season.

### OUR FRIENDS RETURN

Despite much deep snow and icy roads our friends from Maryknoll proved themselves true to a promised visit on February 19. Amid the hustle and bustle concomitant to removing from the recreation hall all the straw and stuff that enters into the readying of a "hut," the visitors—all theologians and twenty-seven strong—were joyously welcomed.

Truly the conversation of the day was to be estimated eruditely as possessing unity in variety; the words of the subjectivists and objectivists alike but one burden bore—the contests of the afternoon. In spring and summer it's baseball and tennis; in winter it's hockey—the lake permitting; but now a new winter event has been listed in the Ferndale-Maryknoll sports' calendar.

Previously basketball was enjoyed here but merely vicariously through the sport sheets and radio commentators. Whether or no the excellent record of the Dukes has whetted the appetites of our basketballers for an active participation in this basket-dropping business is not known. Certain it is, though, that several teams were recently organized and in late January split a doubleheader on the Maryknoll court.

This twin-bill idea is in keeping with ultra modern methods in vogue at Madison Square Garden. The Norwalk version of the Garden is St. Mary's Gymnasium. Thanks to Msgr. Finn and the active interest of Father Shea not only the gym but a competent official referee and new jerseys were supplied. These latter came as gifts from Father Shea to the Ferndale quintets; they effect a very pleasing appearance, being cherry red with the initials H. G. on their fronts and white numerals on the back.

After the ever-acceptable dinner the players and spectators fared forth by bus to the scene of battle. Hostilities commenced at 2.00 p. m. In the first fray the second teams of each contingent clashed. The cords were cut consistently by both outfits so that the marker failed to list any considerable advantage of one team over the other. As the closing minutes of play were being spent, Ferndale trod the hardwood with such vim as to eke out a three-point lead of 28-25 as the "gun" sounded.

The second game found the varsities displaying some interesting basketball. From the first it was evident that the visitors were the class of the afternoon. At the half, the board told the sad tale of 42-25. The pace of play became quite terrific at times: as the ball went round and round in the hectic fray it came out all too often from the basket of the visitors. Amid the spectators' cries of "Who'll make it fifty?" the timekeeper ended the fray. Sportsman-like, the teams yelled mutual respects to each other as the scorer erased the score of Maryknoll, 65; Ferndale, 49.

Father Shea had fairly outdone himself in generosity, nor yet was he finished. He and his aides provided a banquet for the dozen or more priests in attendance and the Maryknollers and the players. This was held at the Knights of Columbus Hall and from there our friends departed for their home on the Hudson. With them all concerned agreed that a truly red letter day had been passed and a mighty pleasant time had been had by all. AD MULTOS SIMILES.





# *Our Province*

VOLUME FOUR

NUMBER FOUR

PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

*A Holy and Happy Easter to All*

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## *Thought for the Month*

The huge stone of the sepulchre was rolled away and Christ was truly risen, Alleluja. What have we done this Lent to roll away the stone which blocks our path to Heaven? The stone composed of impediments to our glorious resurrection on the final judgment day? Regardless of the answer let us earnestly entreat the Holy Spirit to shower down upon us, during this month of showers, spiritual rains of grace, graces that will enable us to continue the good work, already begun, and to begin now, if up to this we have delayed.

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## *Our Question Box*

Q. Do Puerto Ricans wear straw hats the year round?

A. Puerto Ricans, whilst admitting a distinction in seasons and styles, as in continental United States, wear straw hats the year round.

Q. How many Scholastics do we have in the United States? Apostolics? Novices?

A. 72 Scholastics. 107 Apostolics. 15 Novices.



# OUR PROVINCE

Vol. 4



No. 4

APRIL, 1936

EXEMPLUM DEDI VOBIS

(An Editorial)

What have we learned during the past six weeks of penance, mortification; of meditation on the Public Life and Passion of Our Lord? Before we begin to collect our thoughts, let us read with the Venerable Libermann, what we should have learned and forthwith forget what we either didn't learn or what we did learn but poorly.

"To convince ourselves that the Divine Master wanted us to resemble Him, we've only to consider His Public Life. Why did He take His Apostles with Him in His journeys through Galilee, Judea and Samaria? Was it to convert these countries by His preaching and miracles? If that were so, why had so much labor and so cruel a Passion such meagre results? Surely, His Divine Power alone could have accomplished all He desired.

"Evidently, such was not His purpose. What then was it? Jesus wanted to teach His apostles and *ALL THOSE HE WOULD SEND TO SOULS TO THE END OF TIME*, how they must live, act, speak, suffer and labor for the salvation of souls. That is why, at the Last Supper, He said to them, '*Exemplum dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis*,' and '*non est servus major domino suo, nec apostolus major est eo qui misit illum*.' The words, '*Exemplum dedi vobis*,' sum up His whole life in the midst of His apostles and point the lesson of imitation.

"Jesus desired to be a Universal Model: for the simple faithful, by the virtue of His private actions and habitual intercourse with His Father and with creatures; for consecrated souls by His Hidden Life; for apostolic men by the example of His whole life, especially by His unexampled sanctity.

"In the first and second cases, He is simply the model to be copied. For us, however, He is the model upon which we are to be so fashioned as to be models for others. A copy, intended to remain isolated, may be a more or less perfect replica of the original. A copy destined to serve as a model must be perfect.

"What are we to conclude? That we ought to take our vocation seriously. We've made a contract with Jesus Christ, Our Lord; we've accepted His commission; we've entered the holy war to conquer souls. There is no going back; we must stay to the end. Sealed especially by Jesus Christ, retreat is impossible and the seal ineffaceable. If we abandon His banner, He will denounce us as deserters; if we march under His standard, we must proceed in the uniform of His Holiness! Furthermore, consecrated to God by Baptism, by the engagements of the Religious and Apostolic Life, it is imperative that these vows be fulfilled. Shall we content ourselves, whilst obliged by the duties of religious and apostles, with being mere Christians? And if thus con-

tent, can we find in ourselves the ordinary Christian virtues? If not, then our guilt is three-fold! If we possess the Christian virtues, we will not fail to have also the religious and apostolic ones, for the Christian virtues require the operation of grace and if the grace of God be the mistress of our souls, we must in consequence be good religious and apostles. If we are unfaithful to divine grace in the religious and apostolic life, that grace will be of no avail to us in the ordinary Christian life.

"There can be no compromise for us; we are either imitators of Christ in the religious and apostolic life or poor Christians. It is certainly a great misfortune for an apostolic man to be but a poor and feeble Christian! *Cui multum datum est, multum quaeretur ab eo!*"

The Venerable Founder's logic is always devastating and final. To this beautiful yet terrifying lesson, we dare not, cannot add. Still, we can and must learn it!

## Our Communities

### NEW YORK

The Novena of Grace in honor of St. Francis Xavier, Wonder Worker of God, was held at the Church of St. Mark the Evangelist, from March 4-12. The preacher was Father George J. Collins. A most attractive leaflet, detailing the sermon for each evening, was printed under the supervision of Father Michael F. Mulvoy, the pastor. Notable points in the Saint's life were given and then applied to the daily life of good Catholics. The services consisted of the Novena prayers, sermon and Benediction of the Most Blessed Sacrament. Not only the members of the parish, but also their non-Catholic friends attended in large numbers.

### PHILADELPHIA

This year the annual solemn Novena to St. Joseph was conducted by Fathers Oliver Murray and Stanislaus Henry, O.F.M., at St. Joseph's House. Over 900 attended each day necessitating the use of the auditorium as well as the chapel at the two daily services from March 11 to 19. The members of the Confraternity met on the closing day and were presented with a remembrance.

The annual gathering of the confreres of the Philadelphia district took place on the evening of March 19. Father Park was host to all the Fathers of Philadelphia and Cornwells Heights. Fathers Collins and Recktenwald were also present for the occasion. The closing of the Novena was touching and beautiful, solemn and most impressive. Devotion to St. Joseph has brought many clients to his Shrine in this modern home of Nazareth in Philadelphia. The pressing needs and the noble work of St. Joseph's House are becoming better known each year in every city and town, village and hamlet of the United States through the tireless efforts of Father Park and his highly efficient staff of publicity experts. Determination and organization are much needed ingredients in the recipe for success and Father Park has both in generous proportions. Congratulations and prayers for continued success and greater, if possible.

# OUR PROVINCE

## MOUNT CARMEL

The pupils of Our Mother of Consolation School celebrated the feast of St. Joseph and the namesday of their beloved pastor, Father Joseph A. Pobleschek, by presenting an elaborate stage production, *Queen Esther* or "The White Rose," a drama in three acts, in the school auditorium, Sunday, March 15. The public prints of the town were eloquent in praise of the young actors and actresses. All the school grades were represented on the program.

## DUQUESNE UNIVERSITY

The first news of the disastrous flood that struck with fury and paralyzed the city of Pittsburgh, came to us in a night letter from Very Rev. S. J. Bryan, acting president of Duquesne University, dated March 20. It read: "Everybody, fathers, brothers, students at Duquesne are okay. Classes are suspended. A possible water shortage is only danger. We used our own old dynamo for light. We are harboring over 100 policemen. There is no cause for anxiety." The next day came this cryptic message: "Report of fire at Duquesne University totally untrue." The *Daily News* of New York carried a picture of Father Julius F. Zehler, of Sharpsburg, "bringing cheer and eatables to refugees of the flood." The confreres of the flooded areas have our sympathy and prayers in their sufferings.

Father Michael J. Brannigan was guest speaker at the Communion breakfast of Duquesne University's Catholic Action group, March 8. His address, "The Catholic Literary Revival," was delivered before a most enthusiastic audience. From a perusal of Pittsburgh Catholic papers, we find that Father Brannigan gives many talks upon this highly important topic which should be very familiar to the priests of today.

An old friend was welcomed back to the University in the person of Father Raymond V. Kirk. As Dean of Education, he will again take up work in which he has attained great success.

Father Anthony F. Lechner has been appointed Treasurer of the University. As principal of Duquesne Prep he made an enviable record, and we know that "his boys" will sorely miss him.

Succeeding Father Lechner as principal will be Father Edward A. Malloy. As Dean of Men, Father Malloy was well liked and we feel sure that the Prep School students will welcome him with open arms.

The unenviable and trying task of keeping order and discipline on the campus, will be entrusted to Father Bernard J. Appel, who has been appointed Disciplinarian.

Father Daniel P. Bradley, pastor of St. Monica's, Tulsa, Oklahoma, lost his mother on March 19. The funeral was held from St. Francis Xavier's Church, Philadelphia, Pa., March 24 at 10 o'clock. "Our Province" extends its sympathy and asks the prayers of all for her departed soul. R. I. P.

Father James A. Hyland, of the Mission Band, broadcast over Station KTHS, Hot Springs National Park, Ark., on March 17. Topic, "Ireland, Queen of Song." In the morning, before a crowded congregation at a special Mass in St. Mary's Church, he preached on "The Day We Celebrate." In concluding, he said: "The same constancy which through persecution proved our love for the ancient faith, will prove our love for the spirit and ideals of America while the earth bears a plant and the sea rolls a wave."

## DETROIT

Once more we must compliment the editor of the "Bells of St. Mary's," Detroit, on the little newspaper which he sends us. The reading matter is well gathered and, all in all, makes an ideal paper for any Catholic parish. The "Month in Preview" is an excellent column, simple in detail, giving the principal feasts with an apt explanation of each. The example of a woman of 101 years of age in India, going to Mass daily and receiving Holy Communion, is ably contrasted with the example of the modern youth who begrudges the Lord a half-hour or so on Sunday. The girls of the Commercial School Sodality made a complete set of altar linens which were forwarded to Father Michael Dwyer, St. Monica's Parish, New Orleans, La. The Editorialette contains a most edifying thought, "Lent is a chance to get out into the country and breathe the pure, fresh air of spirituality."

## ARECIBO, PUERTO RICO

(The following report, translated from the Spanish original, comes from Father W. F. P. Duffy, pastor of Arecibo. —Ed.)

We, Dr. Eduino Vincente Byrne, by the Grace of God and of the Holy Apostolic See, Bishop of San Juan, Puerto Rico, having visited the parish of St. Philip of Arecibo, February 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, of the year 1936, and having administered the Sacrament of Confirmation in the city and country districts of Esperanza, Dominguito, Factor, Sabana Hoyos, Miraflores and Hato Abajo, decree the following:

1—We desire to express our gratitude for the splendid reception accorded us upon our arrival at this parish. A large committee, consisting of forty automobiles, escorted us from the cross roads to Florida and San Juan to the city. This made a profound impression upon us.

2—We have visited and seen with great pleasure the splendid progress made by the Parochial School under the prudent and wise direction of the Sisters of Divine Providence. At the present time the school begins with the



## OUR PROVINCE

kindergarten and ends with first year high school and there is not the slightest doubt that in three years more there will be a complete high school course.

3—The increase of chapels in the country has afforded us great pleasure because the parish has 40,000 souls who live in the country districts.

4—The Holy Ghost Fathers feel the urgent necessity of having their own home. We hope that they will soon see realized this necessity. Also the largeness of the parish demands, along with the difficult work, an increase in the personnel so that each religious may be able to fulfill his obligations well and with the proper sense of responsibility.

5—We give our most expressive thanks to the Holy Ghost Fathers and the people for their kindness, respect and many attentions, not only in the city but also in the country.

6—We have noticed and observed with the greatest pleasure the splendid spirit of harmony which exists between the Fathers of this parish and the civil authorities of this jurisdiction, and also the cooperation and high esteem of all the people in the different classes of the community for the Fathers of the Holy Ghost.

GIVEN ON THE HOLY PASTORAL VISITATION,  
THE TWENTY-FOURTH OF FEBRUARY OF THE  
YEAR ONE THOUSAND NINE HUNDRED AND  
THIRTY-SIX.

EDUINO V. BYRNE, D. D.,  
BISHOP OF SAN JUAN, P.R.

EPISCOPAL SEAL.

On his visit Bishop Byrne confirmed 3,388.

### SHREVEPORT

Word has reached us that Father Joseph J. Cassidy underwent an operation at the Schumpert Memorial Sanitarium, Shreveport, Louisiana. Acute appendicitis was the doctor's diagnosis. His personal diagnosis is that the road of convalescence is the more burdensome. He seeks your prayers for a speedy recovery.

### MARKSVILLE

Father Thomas A. Wrenn holds great expectations to renew his pastoral duties at Marksville. Slightly despondent from his long absence, he hopes to take up his charge at Easter. His health is much improved after his illness and the greatly needed rest.

### OUR MISSION PROCURATOR

Father Knaebel extended his name and his work into new fields at the recent Mission Exposition in Rhode Island. With his genial smile and forceful personality he attracted much of the attention of the 75,000 visitors. Our Mission Procurator, for so he is both nominally and really, placed the Holy Ghost missions in the hearts of many. Father Knaebel's address to the assembled crowds sped to the ears of those far away—the unseen radio audience. Taking advantage of his opportunity he exploited the mine of American generosity. May his good work continue!

### PROVIDENCE, RHODE ISLAND

The Providence Evening Bulletin for Wednesday, March 4, contains an account of the Catholic Mission Exhibit open-

ing. It begins: "Most Reverend Francis P. Keough, D.D., Bishop of Providence, officially opened the Tercentenary Mission Exposition at La Salle Academy this afternoon, blessing the 27 exhibits and booths. . . ." Further on we read with pleasure that "the Holy Ghost Fathers have a native grass hut near the platform, over which Rev. Edward J. Knaebel, C.S.Sp., of Philadelphia, presides. This booth contains examples of the work among the natives in 24 districts where 1,100 priests and brothers are laboring to convert some 25,000,000 blacks in Africa."

This is all well and good, but permit one who has been an eyewitness of all these things from the beginning to relate what is contained between the lines.

Some few weeks previous, at a special meeting of the Ferndale Mission Unit, Father McGlynn told the members that Providence was asking for "Our Hut," but this was not so good, for Providence, in the form of fire, has already taken it or at least substantially changed it. The question arose, what is to be done about it? Well, if you had been in the auditorium of the La Salle Academy on Monday morning, March 2, you would have seen the result, a new hut. True it is that lying on the floor, unassembled, it did not appear to be much of an exhibit. But under the able direction of Fathers Todorowski and Keown it soon took shape, proving to be as interesting and as attractive as its predecessor.

Wednesday morning saw the advent of Father Knaebel into Providence, as he was in charge of our exhibit. He and Fathers Todorowski and Keown gave the hut its final touches before the formal opening. Their last task was to arrange the supply of literature. This is a trying occupation since during these exhibits literature disappears so quickly that one sometimes wonders if it is not "primo usu consumptibilis." However, past experience has shown that some of the scattered seeds always fall on fertile ground.

As has been related, that afternoon brought the opening exercises. Our Rhode Island parishes were well represented in the ceremonies by Fathers O'Reilly of Tiverton, Boehr and Ray of North Tiverton, Todorowski of Little Compton, and Keown of Portsmouth.

The Providence Exhibit, like all others, has ended, but its good effects are just beginning. Time alone will tell how much good was actually done. Considering the other aspect, the human side of it, those who were fortunate enough to witness it, in whole or in part, carried away many pleasant memories that will long survive. As for example, watching genial Father Todorowski, a real African in an African hut, explaining to an admiring crowd, the bow grasped in his chubby fingers. Here, one felt with a slight twinge of envy, was the real thing, Africa being explained by an African. And yet a few moments later, standing in the famous strategic spot, one overheard Father Toddy say to Father Knaebel: "Say, explain these curios to me. I never saw half of them on the East Coast." (Our curios are all from the West Coast). Father Todorowski delivered one of the closing talks of the Exposition in his familiar and eloquent manner.

Before we say *Au Revoir* to the Providence Exhibit, let us hope that the future will see many more of them, and the Order represented in each one by "Our Hut"; and may they result in getting help, both spiritual and temporal, for our missions.

# OUR PROVINCE

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-1935 English Version of Report Which Appears in  
"Bulletin Mensuel"

#### DIOCESE OF ALEXANDRIA LOUISIANA

##### MISSIONS OF ISLE BREVELLE

###### (1) SPANISH LAKE, LA.

Droughts and inundations, year after year, have been the lot of Spanish Lake. But still the Spanish remnant that fought its last fight here against the French for this territory, still holds fast to the knolls and hills and the rich lake bottom lands. The surviving band just cannot part, even though their staying means dire poverty, misery and hunger.

The Standard Oil Company has leased all this territory and is keeping it for a rainy day, for it is a rich oil field and will come into its own some day.

Robeline, the site of the original mission church, is an old Spanish town and was once the capital of the State of Texas! The Spaniards kept moving, often harassed by plagues, yellow fever and malaria, and finally settled down in the place long occupied by the Natchitoches Indians. Their pottery is still being ploughed up in the fields.

The road to Spanish Lake was once a cow trail; now it is a graded dirt road with three inches of gravel topping, and bridges cross the gullies and streams. About 240 souls live in this mission.

###### (2) BAYOUDERBONNE, LA.

Acadians inhabit this district. A pretty good road makes church-going today a good deal easier. The little church is near the Montrose Sawmill. The people are very fervent and never miss Mass no matter what the weather. They number about 32 families. The Mission Church is dedicated to the Sacred Hearts of Jesus and Mary.

###### (3) OLD RIVER, LA.

Acadians are here too, widely scattered, about 170 in all. The missionary tours the seven catechism stations twice a month, an all-day job. He catechizes the old and young. These people are very pious and generous. Through woods and over fields, along bad dirt roads they come to St. Ann's in fair and foul weather. In the early days the priest had to visit these missions on a little creole pony and travel 150 miles a month. With the coming of the Model T Ford he has been able to cover great distances, going far into the woods to visit the people in their homes, teaching the children, talking politics for relaxation and sipping coffee as a social grace. And he did need a constitution of steel and the health of a bear to stand the grind.

###### (4) SPRING HILL, LA.

Two miles from Old River is Spring Hill with its scattered population. About 50 people attend Mass in a log cabin which is also the public school of the settlement. Mass is said on the fifth Sunday of the month.

###### (5) BERMUDA, LA.

This mission is eight miles from Spring Hill and is situated on a good gravel road. These people of Acadian

strain now go to Natchitoches to escape the church dues here and worship in Bermuda when collections are due in Natchitoches, so their cars keep them dodging collections back and forth! They are about 80 all told in this declining station.

## CHRONICLE OF FERNDALE

*Friday, February 14*—It may have been a straw that broke the camel's back, but the appearance of two bales of it in the scholastics' Community Room hasn't even caused a spine to curve. The bales are to be fashioned into a model African straw hut to replace the one destroyed in the recent fire. Father Provincial was asked to have the hut displayed at the Mission Exhibit in Providence, R. I., March 4-8.

*Sunday, February 16*—Father William Keown bids farewell to Ferndale.

*Wednesday, February 19*—Twenty-five future China Missionaries broke through the snow-piled highways from Maryknoll to Ferndale for a one-day visit. Two basketball games were played at St. Mary's Hall, Norwalk, with each team scoring a victory. Following the games, Father Shea and the Catholic Girls' Missionary Society of Norwalk played host to the teams at a dinner in the Knights of Columbus Hall.

*Saturday, February 22*—The birthday of the Father of Our Country was celebrated with the establishment of a memorial to our adopted country—the African hut was finished after just one week's time.

*Monday, February 24*—Fathers Todorowski and Joseph Keown came to inspect the completed hut and to arrange for its assembly in Providence.

*Tuesday, February 25*—Shrove Tuesday. Doughnuts. The afternoon was spent in changing rooms in order to provide sleeping quarters on the first floor for all the Brothers.

*Wednesday, February 26*—ASH WEDNESDAY. Father Superior blessed and distributed ashes and celebrated the *missa solemnis*.

*Friday, February 28*—Stations of the Cross followed by Benediction.

*Saturday, February 29*—The hut was shipped to Providence.

*Sunday, March 1*—An auspicious beginning of Lent and the month of March was made today with the monthly Recollection Day.

*Monday, March 2*—Father Knight is now professor of Moral Theology for the first year theologians. Father Riley, extraordinary confessor, pays his quarterly visit.

*Tuesday, March 3*—The local unit of the C. S. M. C., in council assembled, saw visions of the land beyond the seas, the country of color, the Black Continent, the land of toil and reward, sweat and prayer, while they listened to the reading of a letter from Father Ray Wilhelm, in which was described the situation in that country as he views it. A talk on methods of breaking down prejudice in convert-making added to the inspirational character



## OUR PROVINCE

of the meeting. There's something about letters and talks like these that makes you want to swing into action. In fact, interest in practical apologetics seems to be approaching the boiling point. The reading in the Refectory, the unit meeting talks, the inevitable Roman Road discussions—every activity is contributing its bit to this one topic.

*Wednesday, March 4*—The Novena of Grace in honor of St. Francis Xavier was begun today. The afternoon manual labor period was spent in completing the work on the Brothers' house, but with a little more consideration for the materials. Dismantling has begun in earnest; pity the man who tosses away a two-by-four that can be used again!

*Friday, March 6*—The long awaited *Disputatio Dogmatica* took place this morning. The topic was: "Minor Orders are participations in the Sacrament of Orders." A barricade of immense and impressive tomes on the tables of the opposing groups, behind which the principals sat esconced in doctrinal solidity, gave to the dispute an atmosphere of erudition that was more than realized by the excellence of the charge and defense. The judges' decision went to the attackers; but then they outnumbered the defenders, three to two; there might be weight in numbers.

*Saturday, March 7*—Feast of St. Thomas Aquinas. Our Day!

*Monday, March 9*—Father Smith assumed the role of Canon Law professor for the first year Theologians.

### Our Levites

#### KERNELS FROM CORNWELLS

On Sunday, March 1, a drawing was held in the Assembly Hall under the auspices of the Holy Ghost Student Auxiliary. Three prizes, amounting to \$35.00, were awarded. On Thursday, March 5, an Irish Dance was held in New York for the benefit of the College, produced, directed and managed by Father Brennan. From the proceeds of these two affairs we are able to complete the equipment of the lavatory in the newest of our several wings. We are also about to realize another needed improvement: the installation of a visitors' lavatory on the first floor. As these lines are being written, the sound of plumber's tools is distinct in the offing.

Father Raymond Kirk, after six months of successful and interesting work in our College department, has returned to his former post in Duquesne University. His departure necessitated a reorganization of the class schedule, which is now happily functioning.

Among our visitors since last these lines took form, we are happy to list Very Reverend Father Provincial and Father Edward Recktenwald. Brother Novatus, famed historian of the Province, is spending a few weeks' vacation

with us; in that time he will, we confidently hope, regain his accustomed strength.

These first few days of spring have turned the minds of our students from basketball and "monopoly" to outdoor sports. The "thud" of the mushball is with us again, and baseballs are stinging the tenderness out of winter-softened hands. And though the fields are still too soft for serious effort, our potential Dizzy Deans are "warming their whips" into shape for the campaign. It won't be long now!

#### THE MYSTERIOUS MR. JOE SPIVIS

A new member has entered the community at Ferndale but as yet we are unaware of his real identity, and for want of a better name we call him Joe Spivis. The unknown has an uncanny way of making his presence felt. Not since the halcyon days of the Blue Bandanna Boys or the glorious era of the James Boys has a community been so terrorized.

Our local S. S. Van Dynes and Oppenheims are hard at work with magnifying glass and test tubes but to no avail. Joe Spivis is a rubber-robber, a snatcher of overshoes and a lifter of gloves. Such crimes may seem insignificant, but Monsieur Joe performs them with a finesse and eclat all his own.

This dastardly desperado doesn't stoop to steal a pair of rubbers, but plucks one from this rack and another from an adjacent bin. The scholastics now crawl up to a vantage point behind their rubbers, snatch them with one swoop and chant a song of victory. The scholastic who now promenades in his own rubbers is a rarity and the envy of all his brethren.

Numerous theories have been advanced. Some say that the chorus of Van der Hum snatches the rubbers. That would explain their light rubbery step executed (well-chosen word) in their famous dance. Others blame the students of Justice; having learned the theory of *Praescriptio Acquisitiva*, they are now putting said theory into practice. A radical group points to the fact that the rubbers have departed since the demise of Madame Bismarck, our beloved cat, said feline stealing our rubbers as an act of revenge for allowing one of her progeny, Yclept Brutus, to wander off to the confines of Wm. Penn's city.

The situation is daily becoming more intolerable. We would welcome suggestions on how to apprehend Ferndale's *bete noir*. Should we apprehend this caoutchouc purloiner, he should walk over our inundated Roman Road for the remainder of spring. SIC SEMPER SPIVIBUS.

#### THE UNIT WHIRLIGIG

A quaint old custom is the bear's, he hibernates all winter and with the advent of the warm spring, assumes those leonine tendencies "seeking whom he may devour." Like this predatory old fellow, our stamps reposed quietly during the months of snow and sleet and now prove themselves one of the big bug-bears. Lest I should ensconce a sententious thought beneath obstreperous peregrinations, allow me to say that our source of revenue—stamps—is accumulating in vast proportions. Barrels upon barrels of them are clamoring to be changed from their heterogeneous state to one of law and order. A campaign to exterminate the chaos has been inaugurated. Three weeks of recreation is the time limit. Will it be done? Surely!

Perhaps an inquisitive peruser of this article asks the purpose of a bit of old paper cancelled by the government. The motto, "save stamps to save souls," quite aptly fits in here to all questions. Money is a handy little thing to have around an infant mission, where so many small items are in demand. But money cannot be had for the asking whereas stamps can. Does not their significance become more than merely a hazy notion? Our confreres are scattered throughout numerous European countries; then there is Africa, Puerto Rico, Canada and a host of other foreign ports. May I propose something to you—something that will cost you nothing yet will enlarge the privy coffers? Philatelists abound in amazing numbers, all eager to snatch up some rare specimens. Why not "cast your bread on running waters" and reap some of this abundant harvest? Surely you in foreign countries can gather stamps of little or no value to you, but which will be of the utmost value to us. Our supply is fast dwindling, keep us busy next year by sending your collection.

The audience must have received quite a set back when St. Paul addressed them "to become all things to all men." One of the speakers at the last meeting synchronized the essence of these words in his talk and we were also astounded at their force. To understand the little intricacies of a man's trade sort of endears him to our way of thinking. If we can chat intelligently with a perverted carpenter or the like, he will soon lose his coldness and become a very affable being.

This is a fulfillment of the practical theology that was adopted by the Unit last January.

African zeal was aroused after Father Wilhelm's letter was read bald-headedly at the meeting. In his frank, blunt way he, unconsciously, vividly portrayed what a missionary can expect on reaching the "black soil." Though not a paradise, it is not a nadir of disappointment. Perhaps the unusual zeal was instrumental in getting the native hut to Providence, R. I., in time for the recent mission exhibit. This alacrity in filling orders seems to have tickled the Provincial's fancy—he presented another rush program. Detroit needed placards done up in artistic style—need anymore be said?

Our resources cannot all be tallied up in monetary terms. Here are some treasures stored away for the missions, which "neither rust nor moth can consume." Prayer Committee reports for February:

Masses	1,295
Communions	1,352
Visits	2,164
Meditations	1,032
Rosaries	1,296
Miscellaneous	13,405
Total	20,544

FATHER DEER of Moshi proudly writes of the results of the examinations for an English teachers' diploma. He presented six boys, four of whom had passes and one placed first in the territory. Three of the women candidates in the women teachers' Swaheli examination were successful. This is a most enviable record. The Government plans to tax all students of English. The reason is quite evident—"Our success in English is galling them so they want to cut down the number."



## THE MIGRATION OF THE BROTHERS

Soon with the coming of spring the Southland will become too warm for our little friends, the feathered folks, and they will silently fold their tents (or whatever little birdies have to fold) and fly compass-course due north to settle in Ferndale and wake us at an unearthly hour of the morning with their chattering of sweet nothings in the vines below our windows. And the Brothers too, somewhat anticipating the season, have undertaken a migration, though one of a rather different nature. On the night of that now famous fire when their habitat became too hot for them, these men of piety and hard work, obeying the Gospel command to "take up thy bed and walk," trekked over snow and ice to make their new abode the Big House on the hill.

'Twas a memorable night that will long find a place among the memories of Ferndale. The soft light of a round full moon swinging low over the Twin Towers in sharp contrast with the terribly majestic flames hurling their defiance into the cold face of a winter's night. One of the beloved Brothers with an armful of bed-clothing and a heartful of religious abandon singing aloud his acceptance of the Divine Will: "Laudetur Jesus Christus"—and being answered in chorus with the mighty war cry of the clans gathering in the hills for battle: "Pick 'em all up!" Another venerable Brother bemoaning the loss of his mythical music studio and disconsolately placing the loss at 48,000,000 rubles, centimes, or whatever it is they use for money in the land of Vodka and the drosky. His personal losses reached the vicinity of the 8,000,000 mark—and we presume that he was speaking in terms of the post-war German mark (not a cent in a carload). The New Canaan volunteers expressing surprise, astonishment and what-not at again finding themselves back at the "Holy Hope Farm." A Boston-New York transport plane swerving from its course to catch a better glimpse of the burning building. And then the fire, like a hurt monster having spent its rage, lying down to nurse its wounds and gradually falling asleep. A forlorn and sorry sight—that smoldering wreck of an old landmark standing in the eerie light of a pale moon now high in the cold, bleak heavens. Indeed, it was a night the memory of which will not easily be forgotten.

In the days that followed there was much discussion going 'round and 'round regarding the cause of the fire. The local S. S. Van Dynes and the E. P. Oppenheims each had his own pet theory and defended it loudly and at length. And then the inspectors and troopers put in their appearance for the purpose of investigating the little affair. Then because there is something about a uniform, especially when said uniform contains about 6 ft. 4 in. of determined human-



ity, the theories became vague rumors and the loud defenses mere whispers. But where two or more were gathered in some sheltered corner you could bet your last car token that the conversation turned about the fire and its origin. But the State Troopers, like the famous Northwest Mounties, always get their man, and soon the same roof no longer harbored both the law and the prophets. And the exit of the law left in its wake a Ferndale filled with astonished and baffled GEE-men.

The Brothers with accustomed grace have made themselves quite at home in their new surroundings. In fact they seem to be sitting pretty, having taken over the First Corridor, and they are camped all along "Broadway" just off "Times Square." The scholastics' radio room has been converted into a recreation hall for the other end of the community. And we are hoping that the Brothers don't know too much about the laws of prescription, which at present are causing no little trouble for the budding moralists in the classroom.

But every cloud has a silver lining, even if it be a cloud of smoke rising from a burning building, and already there are plans for the construction of a bigger and better Brothers' House to replace that heap of ashes at our front gate. Bids are being sought for the big house-warming party which by all the conventions of good taste and breeding should be held on the occasion of the grand opening. Undoubtedly the Brothers will again get the jump on even the early birds and be off to their new apartments long before we see another winter. And ere long the migration of the Brothers will have become just a thing of the past, but in the years to come you'll hear the greybeards of Ferndale opening a conversation with the familiar, "Now, I remember the time when the Brothers occupied the first floor of the new building and St. Patrick generously turned over his Oratory on the second. But St. Joseph was obviously anxious to resume his duties as the one and only Patron of the Brothers, so he arranged for the construction of this new and commodious Brothers' House, and thus the community returned from Avignon."

Father Marx of Kenya Colony has a new hobby—an interest in schools. In Ferndale his hobby was "weeds," which today line the entrance of Ferndale in the form of young pine trees. The Government pays all his expenses and so, "I do not mind their paying for an increase in my education."

The Government has invested many thousand pounds in their schools. Offers to run these schools have been entrusted to the Holy Ghost Fathers and only to them. This will not increase chances for conversion as some tribes are after education only; the Wachaga tribe of Bishop Byrne's Vicariate wants both.

## Our Mail Box

### THE EPISTLE FROM THE "ROMANS" (Continued)

S. S. Santa Chiara,

I'm never merry when I hear sweet music, as Charlie Lamb would say, but I just can't control myself at the prospect of a good meal. So we scampered away to our dug-out to see whether hot water really would come out of the pipe on the left and so make us new men. After the steward's first appearance we called him Steve to simplify matters. Then for the dining-room. You have already heard of our exceptional good luck in having Father Delisle with us all the way from St. Mark's to Paris. Having come over on it in July he was quite capable of getting about; knowing English as well as French he made all our ways smooth; and being a hundred per cent gent he was an ideal companion. He had just finished his studies here in Rome last July. Naturally he was smothered with questions during the trek. If ever you feel at a loss where to send your prayers give a few to a man who couldn't do enough for two confreres. "His positis," let's return to the dining-room where every waiter to a man if you greeted him with "Good morning!" would answer "Bonjour!" Just plain *contrairy*, gents, plain *contrairy*. One, or maybe two, could overlook such trifles when the victuals were brought in. We're still kicking ourselves for not having sent you a bundle of menus. They're printed specially for every meal every day with front and back covers colorfully caparisoned with gay galleons of France's Former Fancy Fleet (whoops!). However, since this is rather a long trip and time is fleeting (so to speak), you must remain content with a not too minute description of what happened. Just another argument against letting your notes pile up to the end of the year.

One of the saddest things of the journey was the fact that every night at midnight it was one o'clock in the morning since all the timepieces were advanced one hour daily. I suppose that was a better arrangement than pushing them ahead at noon because then you might come down for dinner only to find that you had already eaten. You will never be able to fathom the depths of heroic charity that moved Lou to get me out of my bunk in the morning for Mass. I don't know whether I was rocked in the cradle of the deep or simply exhausted from trying to keep myself in bed, but I'm certain of one thing, "Ah was tahed."

The chapel is small and neat. The furnishings and decorations are modernistic in design. The capacity is about one hundred persons. In the tourist lounging room there is a piece of furniture that looks like a buffet. We discovered that it was a convertible altar and assisted at Mass there a few times also.

The weather during the whole trip was exasperatingly hopeless: grey, foggy, drizzly; except on Sunday for a few hours when it cleared. There were only 400 passengers

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although the boat can carry two thousand. As a result we had all the decks mostly to ourselves for walking. You probably have heard how violently the thing vibrates. It would shake the teeth out of you to stand on the back decks and try to hold a conversation. For that reason too, it is almost impossible to write legibly even in the lounging room. It rolls from side to side in a manner unwarranted by the relative size of the waves and the boat. They have put it in dry-dock till March in order to correct the trouble.

We had the chance of seeing first the engine rooms and then the pilot house. You have to know somebody who knows somebody who, but Father Delisle was just that man. The huge turbines, etc., etc. (for more detailed description, cf. Ency. Engineering, pp. 333-456), were spotlessly clean, everything ship-shape. The most appalling thing is the control board with its myriad lights, polished handles and swinging needles; and we think "De Deo Trino" is hard to understand! In the pilot house they have instruments that can tell to the fraction of an inch where anything is, always excepting, of course, the collar button under the bureau.

We went to the movies once. They have them every afternoon. "The Thirty-nine Steps" was the name of the thing. No, it wasn't musical. It wasn't even funny. The title was the name of some political faction in Scotland and the actors deftly succeeded in obscuring whatever (if any) historical interest there may have been in it. We checked that afternoon off on the debit side and took to heart the good old adage, "Ab uno disce omnes."

You'll be interested in knowing what a "Mousse" is (Hello, Ed). It's the French way of saying bellhop. About eleven and twelve years old, they can be found in the elevators, corridors and on the stairways in a natty red and black uniform trimmed with gold braid, prepared to do anything and go anywhere (a few francs and centimes understood, of course). Due to former associations we tried to picture our "Mousse" running around in one of those rigs. The picture didn't develop.

Then came our first sight of "the old country" with the cliffs of Normandy staring solemnly at us. The first thought: "Thank God for a happy trip." The second thought: "God help us from now on."

(To Be Continued).

R. C. Mission, Kilomeni, Lembeni

Moshi, Tanganyika Terr., B. E. A.

My Dear Confrere,

A letter of yours inquiring about 18 Mass intentions has been following me about. I am shocked to see the date on it. I was at Singa Chini when it got there, and before I got back, the Sister had forwarded it. The Singa Chini men sent it on to Kilema where they thought I had gone and so the delay went on. I am very sorry. That is the first time I've been away except for the retreat since I came here. This is to tell you that the Masses are said and to ask your forgiveness once again for not having written you before. As you know, I have been all alone up here for months. After Father Heelan's breakdown, I got another companion but in three months' time he had to go home to Europe after a bad dose of fever. So I had to return to

my Robinson Crusoe life. Then just before Christmas I heard that Father Dinny Morley was appointed to be my assistant. Last year, when things were at their worst here, Father Dinny volunteered for Kilomeni. The Bishop at last consented so now I have him with me for the past month. He felt that he had not enough to do at Uru, and he seems full of zeal and energy. We shall get on famously together. He loves the place and the people and I'm sure he will do great work. Just at Christmas we had a spell of glorious wet weather. It tied us down to the immediate neighborhood and incidentally gave us a chance of writing up our books and bringing the *status animarum* up to date. The figures are most consoling. The last census was taken just before I came up here in July '34, when the station was working just 25 years. Here were the figures: 75 Christian families composed of 365 members, and 172 converts from pagan families. Total, 537. Now in December '35, we have 126 Christian families composed of 607 members and 503 converts from pagan families. Total, 1,110. It gave me a great thrill to see that we had passed the thousand mark, and still more to see the big increase in Christian families. Fifty-one for sixteen months is splendid for Kilomeni, where the previous 25 years had given us only 75. *Alii seminant, alii metunt*. Our men worked up here under terrible difficulties for years and had not the consolation of seeing the fruits of their labors. It has been my privilege and good fortune to be in for the harvest. The movement to the Church will, please God, develop in the future. We have now over a thousand children in our school, most of them are pagans, but will nearly all be Christians in a few years' time. Some of the new Christian families are composed of young Christian couples who got married, but the majority of them are young pagan folk who were baptized with one or two children during the first six months. The number would be much bigger if it were not for polygamy. Most of the adults are already tied up by it and find it hard to send away the surplus wives, but the young married men and women are coming to us, as well as the children of the polygamists. We shall get the whole country, please God, as time goes on. There is my bit of news. 'Twas a dreary job, writing up the books, but 'twas worth it to see how exactly we stood. I need hardly tell you that those same books badly needed revision, for the rush of my life up here, everything but the absolute essentials were squeezed out. Now that I have Father Morley, things won't be so bad, or perhaps they will, for he will be more than kept busy doing the job that I have not yet been able to tackle myself. Anyway, it's great to have a companion. I'll be able to start learning English again! The three new men from the States arrived before Christmas. I haven't seen them yet. I hear they have already got their appointments: One to Arusha, one to Rombo and one to Kibosho, but I don't know which is which. Father Morley is gone to Kilema for the retreat this week. I go down in a fortnight's time. Please forgive my beastly slowness in writing.

Father H. Farrell.

HOPEULOSEUS, the oracle of Opelousas, pens a few lines about a dinner given to Father James McCaffrey by Father Anthony Walsh. He makes no mention of the menu, but remarks that the absence of speeches made such a dinner unique. Father Hackett (J. B.) also reports that Father Wrenn is still confined to the hospital but is progressing



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quite nicely. We also include an adventure of our correspondent. Though quite adept at dodging telephone poles, he accidentally nudged his V-8 into a six-foot ditch. Upon reporting his misfortune, the first question asked was about the welfare of the car. We sympathize with you, Father Joe, but after all, cars are a commodity—at least in the South.

FATHER JAMES MANGAN writes about his troubles in Tanga. To make a football field for his beloved blacks, Father Jim had to remove several cocoanut trees. His endeavors were rewarded by the zeal with which his youngsters responded to the game. "Bish" says that soon Tuskegee and Howard will have some of his youngsters. As a coast neophyte he is struggling against the intense heat. According to Ferndale's former Christy Mathewson, the weather is ideal for baseball the year round, but the natives suffer from a local ailment—"black rheumatism"—which being interpreted means inertia.

### ADVICE TO FUTURE MISSIONARIES

(A continuous discourse based on extracts from the Venerable Libermann's missionary letters).

#### REMOTE PREPARATION OF THE MISSIONARY

In order to be perfect missionaries, you must be prepared to live in the midst of privations, sufferings, humiliations and crosses of all kinds.

At present you have little to suffer because the time for your apostolate has not yet come; but it will come. What you ought to strive for now is to destroy all self-interest. Live the life of Christ upon earth. He never sought to please Himself, never regarded His personal interests, never sought His own glory. His one desire was to be immolated for His Father's glory. This should be your life also. But mere desire alone is not enough. From this moment on, strive to forget self, cheerfully accept all sufferings and those daily crosses which will never absent themselves from your lives.

Be mild towards all; a great means for destroying personal interest. Don't worry about your faults but humble yourself in Jesus. Live in the presence of God in peace and humility.

It is absolutely imperative for missionaries to strive seriously for personal holiness. God will bless your apostolate on this condition alone. Avoid excessive zeal for exterior works. Learn to distinguish true and false zeal. True zeal is generous, constant, mild, patient, strong, prudent. False zeal is an effect of the imagination and natural ardor. It is overactive, immoderate, precipitate, hasty and preoccupied. Zeal for conversion of souls that forgets the exercises and virtues of religious life, is soon cooled by the hardships of climate and the sufferings and privations of missionary life.

The rah-rah mission spirit is a dangerous one. Many there have been, who, leaving home to become missionaries, have mistaken their true state of life. "I am a missionary above all," they say, and consequently attach no importance to the interior and religious life. But right now, learn this: you are right when you say, I'm a missionary above all. Yet, although the missionary life is the chief end of the congregation, the religious life is the means "sine qua non"—the means needed to fix the attention and to be the object of all our preoccupations.

If you are holy religious, you will save souls. If you are not, the blessing of God will not attend your efforts. God's blessing is given to the saintly and sanctity depends solely upon fidelity to the practice of the religious life.

### COMMUNITY LIFE

Learn to be good community men and real apostolic men. All ought to the best of their ability, strive for the success of the common cause, the success of this great work which God has confided to us. Work for your common sanctification, giving the good example in all your actions. Try to be interior men, men of prayer, faithful to the Rule and filled with its spirit, considering Jesus Christ in the person of your superiors, in everything seeking the religious life and personal sanctification. Avoid criticism of the private or public actions of your superiors. In perfect subordination, let self disappear and faith dominate. Make the heavy charge of your superiors easier by your respect and docility. Live together in unity and perfect peace, support one another, suffer one another's faults, lighten one another's sufferings, comfort one another in sorrow, not judging but loving one another even when there is cause for rancour. Submit your private judgment to the common opinion. Stubbornness of will is one of the greatest evils of community life. Avoid this inflexibility also in desire, word and conduct. The climate of missionary countries is especially conducive to sensibility and over-wrought imaginations. You will be greatly tempted to be bitter, excited and irritated. It is then especially that you must preserve your souls in peace, calmness, longanimity and Christian moderation. Be faithful to this advice and your progress in holiness will stride ahead in great bounds.

### THE APOSTOLATE

#### (1). PROXIMATE PREPARATION OF THE MISSIONARY

Those souls whose conversion has been entrusted to you are not yet prepared to receive the word of God. The grace and mercy of God plus your presence among them must accomplish this.

Know this: that even when souls are hungry for the Divine Word and ready to receive it with simplicity and docility, the missionary has a double need of personal holiness. First, to draw down upon these souls the mercy of God, and secondly, to give them an example of holiness. But when souls, such as those to whom you are sent, are still so much in the power of Satan that they will not receive the word of God, it is then that there is an absolute necessity for the missionary to be holy, because he must soften their hearts to receive the glad tidings and for this it is necessary that there be much more than a mere flowing out of his mouth of the Eternal Truths. He must draw down from God innumerable graces and powerful blessings and do you believe that anyone but a saint can do this?

Preaching is insufficient; cleverness and capability are not demanded. Personal sacrifice and the example of a holy life are.

It is a great mistake to believe that these savage souls will be deceived at the spectacle of a missionary living an ordinary Christian life. I say it is a great mistake, even humanly speaking. If you live the life of the other white people they know, selfish and worldly, the Negro will have no more respect for you than for them. But he will, sooner or later, recognize the man of God in a missionary who leads a real saintly life.

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Besides, a holy life carries with it strange powers; it has the virtue to move the basest souls, and without their knowing it, draws down upon them Divine Grace and blessings. Be then holy as Jesus was. You must sanctify yourselves if you would sanctify others; in the words of Christ: "For them do I sanctify myself."

## (2) ACTUAL MINISTRY

Here is a sound piece of advice: Do not size up the Negro as you would a white man. Strip yourselves of America, its customs and spirit; be a Negro with the Negroes and you will learn to know them as they ought to be known. Be a Negro with the Negroes to form them as they should be formed, not in the manner of civilized peoples but in the development of their peculiar genius; live amongst them as servants with their masters and all this to perfect, sanctify and lift them from their degradation, molding them gradually into a people of God. That is what St. Paul calls being all things to all, to gain all to Jesus Christ.

The principle of all your conduct toward those souls to whom you are sent should be a tender, strong and compassionate love coupled with an ardent desire for their salvation and sanctification. Work to drive out sin and vice; endeavor to establish the reign of Jesus Christ in their souls. When you have done this, have you finished? By no means! You must take great pains to consolidate your labors by fortifying souls in virtue and in the practice of the evangelical counsels. Together with the love for Jesus Christ, you should strive, especially by your preaching and example, to inculcate love and veneration for the Blessed Virgin.

It is useful and important to instruct the Negro in the sciences and social virtues in order to assist and lay a foundation for the Christian truths and virtues. However, the truths of Faith should be the greatest object of your zeal. Neglect not those who refuse the truths of Faith, but teach them also as far as possible the sciences and natural virtues. Never allow an occasion for doing good to pass; and this is not only for spiritual good but by compassion and true charity, for the assistance of the sick and needy, being always mindful of the desire to save their souls.

Remember, your special predilection is for the most abandoned souls. The most wretched and miserable should be the object of your special tenderness. Assist them, visit them, instruct them and try to better their lot. You ought to reproach yourselves for the least negligence in this respect. You are sent to bring help and consolation to afflicted souls, be they poor, sick or distressed in any other way.

Be the champions, the guardians and defenders of the weak against their oppressors. It is in these circumstances that you ought to manifest the charity and virtue of Jesus Christ which is in you.

Mildness and holy prudence are the weapons to be employed against oppressors. A brisk, bitter attitude irritates them the more.

Let your conduct be simple, mild, cordial, paternal towards all. Interest yourselves in all the concerns of the Negro; lend a patient ear to all and never neglect a single one. Be careful of affectation; love all souls in Jesus Christ.

Faults common to most apostolic men are the following: haughtiness, disdain, indifference, scorn and every other attitude which worldly men assume towards the poor and oppressed. On the contrary, the more abject the people,

the easier their hearts are moved by tenderness and compassion.

Be patient with their faults and vices; try to correct them by sweetness and charity but never allow a wicked deed to pass without disapproval and reprehension. You will gain their confidence and affection by a holy charity. But be careful to condition your conduct in dealing with different temperaments. Be firm and even strict if necessary, but never allow your anger to appear above the surface. With all your mildness, there should be an accompanying gravity and reserve to prevent undue familiarity. Power and authority must necessarily be wielded over the heads of crude and primitive people. Power is indispensable to protect your ministry amongst these people. Let it, however, not be haughty, affected or dominating but gravely paternal.

Study the character of the people: examine their tendencies, inclinations, affections. In this way you will come to recognize the source of their vices. Try to acquire a hold over their morale and confidence. Root out vice with the opposite virtue.

Do all you can to establish among rich and poor, white and black, that Christian charity which makes all men brothers in Christ; and work to destroy as nearly as possible, oppression and indifference on one hand, and fear and hatred on the other, all with the most circumspect prudence, else your work is in vain.

## CONCLUSION

A word, before closing, about difficulties and success in the Apostolate. Don't be afraid of difficulties and never allow them to discourage you. You are not sent in your own name and it is not you who are doing the work. You are not alone. He who sent you will always be with you if you are faithful. An apostle of Jesus Christ can never be defeated by obstacles. Maintain yourselves in peace with patience, always persevering in useful works for the glory of God and the salvation of souls. Submit for a time to those obstacles and difficulties which seem insuperable to you and await the good pleasure of God with confidence. Be faithful and He will overcome for you.

In success, thank God for deigning to use such poor and miserable instruments to save those souls that are dear to Him. You have done little or nothing—you know Whose Hand guides your success. Unite yourself to Him by love, recognize your own worthlessness and place the fullest confidence in the grace of Jesus Christ which is always with you. It is thus that souls will be saved by your ministry and you will sanctify yourselves.

## OUR ANNIVERSARIES DURING THE MONTH OF APRIL

### WE PRAY FOR:

Brother Francis O'Brien, died April 16, 1932, aged 73 years.

Brother Congal Gleeson, died April 19, 1899, aged 57 years.

Father Henry Muespach, died April 23, 1920, aged 72 years.

Brother Antoine Willms, died April 26, 1922, aged 76 years.

Father John Haas, died April 27, 1914, aged 58 years.





# *Our Province*

VOLUME FOUR

NUMBER FIVE

PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

The Pittsburgh Flood

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## *Thought for the Month*

Bouquets are indicated for May. Our altars call for a galaxy of saintly flowers with the glorious bursts of Apparition of St. Michael and the Finding of the Holy Cross enhancing the group and the Lily of Israel perfecting the whole. The return of Ascension Thursday and Pentecost Sunday are popular additions this year. For us, May 20, the 233rd anniversary of the Congregation, deserves a prominent position in the arrangement. A real gift for the King in the Tabernacle, with a Bleeding Human Heart in the center.

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OFFICIAL

## *Our Anniversaries*

DURING THE MONTH OF MAY

WE PRAY FOR:

Father Charles Leroux, died May 1, 1915, aged 59 years.

Father Charles Steurer, died May 14, 1918, aged 83 years.

Mr. John Moranville, died May 16 —

Brother Pius Bluem, died May 16, 1930, aged 80 years.

Father John Desnier, died May 19, 1909, aged 52 years.

Father John Wietrnynski, died May 20, 1902, aged 27 years.

Father Francis Schwab, died May 23, 1903, aged 58 years.

Father Michael Kelly, died May 31, 1931, aged 50 years.



# OUR PROVINCE

Vol. 4



No. 5

MAY, 1936

## FOUNDING OF THE CONGREGATION (An Editorial)

We are going to have a birthday this month and that, indeed, should be the occasion for much rejoicing. Unlike those folks who feel sad at the approach of every birthday because each year makes them feel older and more feeble, we should eagerly look forward to each succeeding twentieth of May, for its advent adds but another year of toil in the harvest of the Lord to the long and splendid record of our Congregation. Though the Congregation is no longer an infant, it is by no means approaching senility; rather each year finds it growing stronger, in fact, acquiring the vigor of early manhood.

Our Province, in particular, has been making rapid strides to a fuller development, and though the past year has been one of great trial and hardship, what with floods and fires and every kind of disaster trying to pull down the edifices erected by the calloused hands of those staunch pioneers, yet on our birthday we find ourselves still strong and healthy, impelled by that spirit which knows not defeat. For truly, "spiritus est qui vivificat." A new year, a fresh start, and once more we gird our loins for the battle.

How fortunate for us that our birthday should fall in the month of Mary, since it gives us one more claim upon her love and protection. We are her sons and a mother such as Mary will never abandon her children. Let us then go to her on our birthday and tell her that we need her help. She will take us under her protecting mantle and though the storms rage wild and fierce about us, we will know no fear for we'll know no evil.

Then on the anniversary of the founding of our beloved Congregation let us approach the altar of the Lord with humble hearts filled with thanksgiving and praise, so that we all may enjoy a very Happy Birthday and many blessed returns of the day.

## NOTICE AFRICANS—ATTENTION

The Fathers in Africa are kindly requested to send their correspondence to the Mission Unit with information as to whether they are or are not receiving the magazines that are being sent over. As this is our only means of checking up on an experiment under way, please take notice of this request and act accordingly for the next two months (June and July).

The method of addressing the magazines to the Mission House instead of to individual Fathers is a remedy proposed to avoid difficulties arising from changes in the personnel. If the Fathers disapprove or have suggestions regarding this matter, such suggestions will be gladly received and applied.

## *Our Communities*

### TUSCALOOSA

During the past year, Tuscaloosa has been very silent, the truth is, we have been so very busy that we did not have time to talk about it.

Operations on the addition to St. John's School began on July 5, and were brought to completion by the end of September. Three new classrooms with a spacious auditorium, living quarters for the sisters and principal's office were included in the new structure.

The old residence occupied by the sisters—an old residence which had served as a home for various families over the past hundred years, was demolished to make room for the new building. Termites had been at work silently and effectively for many years in this old landmark, which rendered it unsafe for the recent occupants.

On the arrival of the Holy Ghost Fathers, six and a half years ago, there were six grades conducted by two sisters, with forty-five children on roll. Since then we have added an additional grade each year, and now St. John boasts of a complete grammar and high school, conducted by eight sisters, with an enrollment of one hundred and seventy pupils. Father Sabaniec assists the staff by conducting the class in French.

St. John's High School has this year been placed on the accredited list of the State, with a high rating, and we are looking forward to our first high school graduation in a few weeks. One of our prospective graduates has just been awarded a silver medal for second place in a State-wide contest, whilst another emerged victorious, in an essay contest on good citizenship, by having presented one of the three best essays on the subject, to be entered in the national contest.

The school building having been completed and the pupils installed and started on the year's work, another important event presented itself, which demanded much work in preparation and execution.

This year the Newman Club at the University of Alabama acted as host to the Gulf States Province Convention of Newman Clubs. Students came from universities and colleges in Mississippi, Louisiana, Oklahoma and Texas, as well as from other places in Alabama. "Catholic Action on the Campus" was the theme of our program, which proved most interesting and instructive. It was most encouraging to witness the manner in which these young students from secular universities prepared the topics proposed for discussion, and the eloquence and earnestness with which they defended the position of the Church against all the prevailing isms of our day.

The Conference was pronounced by all the most instructive and constructive of any ever held in the Province.

On the final day officers were elected for the coming year. Father Hackett was elected as Province Chaplain, and Miss Elsie Waier, also of Alabama U., was returned as Province Treasurer.

The Convention closed with a banquet on Saturday night, followed by a convention Mass and General Communion on Sunday morning.

# OUR PROVINCE

At the banquet, which was attended by the delegates, members of the University Faculty, and sponsors of the local club, several prominent speakers were presented. Music was furnished by members of the University Orchestra, and a specialty dance given, interpretative of Hungarian Gypsies, by the Misses Elaine and Lea Stabler, of Birmingham.

Dr. George H. Denny, president of the University, complimented the Catholic student body on its good behavior, loyalty and general morale as a group on the campus.

Dean Dabney S. Lancaster thanked the Alabama Club and its chaplain for the cooperation given him, in his office as Dean of Men, and for the example offered to the whole student body.

Other speakers on the program were: Colonel W. S. Pritchard, attorney of Birmingham, who delivered a masterly address on Communism and its dangerous propaganda on the campuses of our universities.

Dr. C. S. Hegarty, alumnus of Notre Dame and member of Alabama U. Faculty, traced out the noble traits which characterized Cardinal Newman as an example to inspire the Newmanite.

Dr. L. A. Stabler, of Birmingham, a convert to the Catholic Church, spoke on Catholic student leadership, and Mrs. A. L. Lucas, president of the Mobile branch, N. C. W. C., solicited the cooperation of the Newman Club in the youth movement.

Closing remarks were made by Father A. J. Hackett, C.S.Sp., who thanked the Knights of Columbus, the National Council of Catholic Women, for the financial assistance given, which made the convention possible. The University Administration received a special word of thanks for the facilities afforded the Newman Club in past years and especially during the convention.

The convention over, preparations began for the student mission, which was conducted by a Paulist Father, from Tennessee. The attendance at the mission was remarkable for University students. Seven hundred communions were distributed during the week, many returned to church and the sacraments after an absence of some years. Four converts are now under instruction.

Next came a visit from our Most Rev. Bishop, who spent a day with us. He expressed himself as highly pleased with the work of the Holy Ghost Fathers in Tuscaloosa.

These, with the usual parish and school activities, have kept us busy day and night, so that there was not much time left for writing. Father Sabaniec has been a willing and efficient helper in this, as well as his own work at St. Mary's and Reform.

## EMSWORTH

### HOLY FAMILY INSTITUTE

On January 27 our brass band, recently organized, and 45 pieces strong, gave its first public concert in the Auditorium. Father T. Meyer was especially delighted and predicted a great future for the first and only band in Emsworth.

Plans are under way for a number of improvements to be started early this summer. Additions are to be made to three private homes purchased last year, so as to make them more suitable for our purposes. A central heating system for five of our cottages will also be installed. It is figured that the saving on coal will pay for the installation in a few years.

## NEW ORLEANS

Loudspeakers were necessary to handle the overflow crowds at a mission given in the Mater Dolorosa Church in New Orleans. It was the first time in the history of church missions in New Orleans that such a condition arose. Fathers James A. Hyland and William P. Murray were the silver-tongued orators whom the crowds flocked to hear. Loudspeakers have been in use at political meetings, but never before at a religious gathering.

## NEW YORK

For the second year Monsignor Robert Hugh Benson's "Upper Room" played to capacity crowds in St. Mark's Auditorium at three performances, two on Passion Sunday, March 29, and one on Palm Sunday evening, April 5. The players, young men and women of the parish, directed by Father James A. Murnaghan, were commended on all sides for their sympathetic and realistic portrayal of this beautiful story of Our Blessed Lord's Passion. Besides priests of the archdiocese and confreres from Ferndale, present this year for the closing performance was a classmate of Monsignor Benson, Very Rev. Msgr. Francis Gonne, M.A., rector of St. Bede's College, Alexandra Park, Manchester, England, who afterwards publicly congratulated the players for their fine dramatic acting, "the like of which is seldom seen, even in England." Msgr. Gonne is himself the author of a passion play which is very popular in his own country. He is likewise a lecturer of note and a magnetic preacher. This year he gave the Lenten sermons in the parish church of Our Lady of Lourdes, West 142nd Street, New York City, and never spoke more than fifteen minutes. "Simplicity, audibility, brevity."

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-1935 English Version of Report Which Appears in "Bulletin Mensuel"

### DIOCESE OF ALEXANDRIA LOUISIANA

Residence of the Holy Ghost,  
Marksville, La.

Personnel: Father T. A. Wrenn, Pastor, Bursar.

Our residence in the little city of Marksville is dedicated to the Third Person of the Adorable Trinity, the Holy Ghost, in the firm hope that the Divine Spirit may recreate in the poor people of this district the life of faith and holiness.

Other bulletins have given a detailed account of the buildings and property. The mission consists of 85 families. With the exception of a few, all live in the country and mostly in the lowlands. Yearly the crops are damaged by backwater, but this year on account of high water the majority have lost their crops and are face to face with poverty.

T. A. Wrenn.



## OUR PROVINCE

Residence of St. Anthony,  
Natchitoches, La.

Personnel: Father J. B. Kelly, Pastor, Bursar.

After serving the missions of Spanish Lake, Bayouder-bonne, Old River, Spring Hill and Bermuda for 17 years, I am now in charge of the new colored parish dedicated to St. Anthony in the old See city of Natchitoches, La. The above missions are now attended by a young missionary from Ferndale, Father Landy, who resides with Father Baumgartner at Isle Brevelle, La.

I arrived here for the dedication of the new church on May 3, 1935. It is a small, simple wooden structure, well built and fully appointed, erected through the generosity of Monsignor Piegay, the Vicar General and Pastor of the Immaculate Conception Parish, at a cost of \$3,500.00. He also bought the plot of ground for \$1,300.00. Over 450 souls worship in our new church and they are good people and generous to a fault. About 120 children attend the small school next to the parochial school downtown. For the present I am the guest of Monsignor Piegay at the Immaculate Conception Rectory, which was once the Episcopal residence in times long past. Some day soon, perhaps, we will have a rectory of our own, but to me a school seems much more needful.

J. B. Kelly.

Residence of Our Lady of the Blessed Sacrament,  
Shreveport, La.

Personnel: Father J. J. Cassidy, Pastor, Bursar.

The parish of Our Lady of the Blessed Sacrament is located in the city of Shreveport, in the northwest corner of Louisiana, about 25 miles from the Texas border and 40 miles from the Arkansas State line. It comprises two civil parishes of Caddo and Bossier and covers an area of 1,600 square miles.

The parish was canonically erected by the late Bishop Van de Ven on January 20, 1929. However, the preparatory work had been confided to our Fathers seven years earlier. Land for the erection of parochial buildings had been purchased with the help of Mother Katharine Drexel. This land was exchanged for the present property by the first pastor, Father J. C. McGlade. In succession a frame church, a garage-apartment for the residence of the priest, a combination school-convent of brick and a rectory of brick-veneer were built by Father McGlade's successor, Father J. A. Kirkbride, now Superior of Ferndale.

Any bare recital of the facts leaves untold the victories achieved in the face of very real obstacles. Shreveport is definitely a Protestant city; and the people, white and black, had no affection for the Catholic Faith. During the days of Ku Klux Klan power, it required sometimes real heroism to carry on.

There are at present 66 Protestant churches for colored and one Catholic Church among a colored population of 27,000. Converts in the beginning were made with extreme difficulty. Now there is, to some extent, a breaking down in the walls of prejudice. Of the 220 baptisms since the beginning of the parish, 121 were baptisms of converts (including children). From a handful of Catholics in 1922 the parish has grown to 365.

Our hope for the future rests on the success of our school, conducted by the able Sisters of the Holy Ghost and Mary Immaculate. Since 1929 the school has graduated 133 children from the seventh and eighth (first year high school) grades. During this period the enrollment has grown from 81 to 162. With the return of economic security and enlarged accommodations it is hoped that this growth will be even more remarkable. For the support of the school the parish will be forever grateful to the generous and regular help it receives from the Reverend E. C. Kramer, D.D., director of the Catholic Board for Mission Work among the Colored People. From the beginning he has contributed the support of three Sisters in our schools.

The parish has never been self-supporting. The buildings have been erected largely through the generosity of Bishop Van de Ven. Bishop Desmond contributes to the support of the pastor. The regular parish expenses are met with the proceeds of the annual bazaar, conducted with the assistance of the local White Catholic ladies.

Our Catholics, themselves, realizing the obstacles that have been overcome in establishing the parish are proportionately appreciative of the advantages of the Faith. They are in general splendid Catholics.

In preparation for Christmas last year the Oblates of Mary conducted a Mission.

From present indications it seems quite possible that the seeds of the Faith planted and cultivated here with so much genuine missionary efforts will, within the next few years, be ready for the harvest.

J. J. CASSIDY.

## Our Levites

### THE UNIT WHIRLIGIG

Spring is here, and with the approach of warm weather a young Scholastic's thoughts turn naturally to our very good friends, the missionaries in Africa, Puerto Rico and the Sunny South. When we begin to wilt under the beaming smile of an old New England sun we find consolation in the thought that we are not alone in the melting pot. And so we wish to reassure our friends at home and abroad that they will not be forgotten during the summer months and we beg them to continue their regular and most welcome correspondence.

The big winter Stamp Drive is over and the situation is once more under control. The coffers have been replenished and we're open to suggestions. Father Prueher suggested that we send him a new Missal—and it's on its way. We understand that the African ants consider Roman missals a delicious tidbit. The nerve of some people's relatives! A check for fifty dollars was sent to the Mission Procurator, Father Knaebel. But there is more to be had for the ask-

ing—you and you and you! And by the way, if you care to help us keep the budget balanced just ask your friends to save their cancelled stamps for the Ferndale Mission Unit.

Proper cooperation along more important lines, the spiritual, has not been wanting. During the Holy Season of Lent the Prayer Committee reported a marked increase in the number of prayers and good works recorded in the Unit's Golden Book. And this month of Mary, our Mother, is presenting another splendid occasion for storming Heaven in behalf of our missions.

The series of talks on our Missions and on the work of a missionary was unavoidably interrupted last month, but Messrs. Dellert and Lauritis are on deck for the coming meeting. We are waiting with bated breath.

In our last meeting Father Tom ("Unk") Dolan graciously offered to knock the lock off his famous trunk and donate an album for snapshots sent in by our friends across the sea. He was given a rising vote of thanks by the house. Called upon to say a few words in response, the Reverend Father demurred and the applause was terrific.

A report was read on the activity of Mr. Bob McGrath, one of the Scholastics, who is home on sick leave. He is doing wonderful work in and around Cleveland, organizing mission circles among the Catholic men and women of the vicinity. The movement is still in its infancy, but already rapid strides have been made towards a complete organization. The Unit voted to lend wholehearted support to Mr. McGrath and his very laudable project.

Ferndale has heralded the coming of another Spring with a great building boom. On all sides may be heard the thud of the ax, the whine of the saw and the tap, tap of the hammer as Ferndale's amateur artisans swing into action.

Future visitors to Ferndale will stop and stare at Ferndale's enlarged garage. The plastering crew, long foes to Scholastics desiring a siesta, has been a positive menace during the last few days. They demolished completely the ceiling of the first floor, old building, and when they had finished, it seemed as if fire and flood, twin destroyers, had played havoc with our building. Now with trowel and plaster, they are beginning the reconstruction and soon a new ceiling will appear.

The good citizens of Norwalk will be somewhat astonished when they behold so many Scholastics wearing the Roman collar on the walk. Every Scholastic who has received the Tonsure now bashfully strides forth, waiting for the first person he meets to greet him with the title "Father."

Like the Assyrians of old, our German police dog descended, not upon an army, but upon our poor defenseless ducks. When the feathers had cleared away, three or four ducks had ascended to their Valhalla. Despite the depredations of the ducks' public enemy number one, Ferndale still boasts of a few ducks, which in a majestic fleet, patrol our back lake.

Speaking of animals, we must also mention our new bull and calf. The bull is a thoroughbred and the gift of a well-known doctor in Bridgeport. Our bull and calf are inseparable pals. Easter Sunday, our bovine representatives of the Damon and Pythias act, visited our neighbors, but receiving sticks and stones instead of Easter eggs, beat a hurried but dignified retreat to the sanctuary of our barn.

On Saturday, March 28, ten subdeacons were advanced to the Diaconate. His Excellency, Maurice F. McAuliffe, D.D., Bishop of Hartford, ordained the following: Rev. Messrs. Herbert Frederick, of Etna, Pa.; Edward Dooley, Waterbury, Conn.; Stephen Zamborsky, Trenton, N. J.; George Rengers, Sharpsburg, Pa.; Joseph McGoldrick, Jenkintown, Pa.; Coleman Watkins, Runnemede, N. J.; Francis O'Reilly, Waterbury, Conn.; Edward Wilson, New Britain, Conn.; Joseph Kletzel, Manayunk, Pa.; Simon Stark, Clawson, Michigan. To the newly ordained we murmur, "Dominus Vobiscum," and wish them every success.

On the Feast of the Annunciation, March 25, Mr. George Augustine Harcar, of Trenton, N. J., made his Perpetual Vows.

## CHRONICLE OF FERNDALÉ

*Wednesday, March 11*—The last lines of the winter's snow gave way before the attack of an all-day rain.

*Tuesday, March 17*—HAPPY FEAST DAY!

*Thursday, March 19*—St. Joseph's Day. Father van de Putte celebrated the Missa Solemnis this morning. Latest reports on the flood situation in Pittsburgh and in New England were eagerly awaited. The nearest we came to a flood was to have the front lake threaten to overflow.

*Friday, March 20*—Another refectory sermon, the last of the season since the date of ordination to diaconate has been announced as March 28.

*Tuesday, March 24*—The monthly Unit meeting furnished news of the Missions.

*Wednesday, March 25*—Feast of the Annunciation. At Benediction, immediately following Mass, Mr. George Harcar pronounced his Perpetual Vows. The subdeacons began their retreat this morning.

*Saturday, March 28*—Bishop McAuliffe ordained ten to the diaconate this morning. The usual faculties for preaching were granted the deacons.

*Tuesday, March 31*—The month in which the prayers ordered by the Bishop to be said after every Mass for the intention of the Church in Mexico ended today.

*Friday, April 3*—Work begins on an addition to the garage.

*Sunday, April 5*—Palm Sunday. The most solemn week in the calendar of the Church began with the blessing of palms and the singing of the Passion by three of the newly ordained deacons.

*Wednesday, April 8*—The vigil begins. Tenebrae at 4.45.

*Thursday, April 9*—Holy Thursday, retreat day. Tenebrae was sung in the afternoon and Holy Hour observed in the evening. Adoration of the Blessed Sacrament was continued all night.

*Friday, April 10*—Good Friday and another retreat day. The young Fathers sang the Passion today. Tenebrae chanted at 4.45.

*Saturday, April 11*—Holy Saturday. The end of Lent but more than that, the dawn of another Easter. Matins and Lauds were sung in the afternoon.

*Sunday, April 12*—Easter Sunday; the first of our brand new deacons preached today.



## OUR PROVINCE

*Monday, April 13*—Easter vacation begins. The manner in which the week is to be spent is left almost entirely to the choice of the individual. There's plastering and painting to be done, a ball field to prepare, a tennis court to finish, a lake to beautify, a house, or rather the remains of a house—to be removed from the scene. What will it be?

### KERNELS FROM CORNWELLS

On Thursday, April 2, the first Public Debate was held by the Third Year Debating Club. The subject was "Resolved that it is better to live in the Twentieth Century than to have lived in the Eighteenth Century." Despite the fact that the club is only six months old, these budding orators covered themselves with glory.

The Easter recess began on Wednesday, April 8, at noon. The students made a retreat on Holy Thursday, under the direction of Father John J. Fitzpatrick, whose vigorous conferences were an inspiration to them. The holiday proper began on Saturday at noon, and continued to Tuesday night. Classes were resumed on Wednesday morning, April 15.

On Good Friday a "schola" of seven students went to St. Peter Claver's, Philadelphia, accompanied by Father Kettl, to sing in the services commemorating the Passion of Our Saviour.

On Monday, May 4, a selected group from the Student Choir will sing at the Solemn Mass marking the Graduation Exercises of the Nurses' Training School of St. Mary's Hospital, Philadelphia. Very Reverend Father Superior, in granting this request of the Sisters of St. Francis, did so in appreciation of the many kindnesses shown to both Fathers and students by the hospital.

Under the direction of Father Roth the new tennis courts are rapidly taking shape. They are being constructed on the plot between the handball courts and the house. Father Roth hopes to have them in condition before the summer recess.

We were pleased with a visit from Father Lundergan, Master of Novices, on Easter Tuesday. It is gratifying to learn that his proteges, our graduates of last year, are reflecting credit upon us.

On Pentecost Sunday, May 31, we will close the Solemn Novena in honor of the Holy Ghost, which will be conducted on a grand scale. Prior to the Novena, a plea will be sent out for contributions to help us decorate the chapel in a fitting manner for the worthy celebration of the Silver Jubilee of its dedication, which will be observed in conjunction with the Solemn Novena. We trust that all the Fathers of the Province will find it possible to aid us as a token of affection for their "Alma Mater." The sermon on this occasion will be preached by Right Reverend Monsignor John J. Bonner, Diocesan Superintendent of Schools in Philadelphia. It is a notable coincidence that the sermon on the occasion of the laying of the cornerstone was preached by the late Bishop McDevitt, at that time also Diocesan Superintendent of Schools. The ceremony will start at 3.30 in the afternoon, closing with Solemn Benediction. Needless to say, all the confreres are cordially invited, with emphatic assurance of a warm welcome.

While poring over the records of Cornwells' past, bent on acquiring data for Father Phelan's History of the

Province, your correspondent came across several bits of interesting information, the which, while it may be well known to those Fathers older in service, will come as a "never-knew-till-now" column to the younger gentry. I append a few morsels:

In 1905, Cornwells was at the same time the Provincial Residence, the Scholasticate and Novitiate for Clerics, the Brothers' Novitiate, and the Junior Seminary, or Apostolic School.

Of the first eleven "Apostolics" who were here when the Junior School was opened on September 8, 1905, Fathers Hoeger, Dodwell, Sonnefeld and John Rowe became priests in the Congregation. Father Hoeger was the first graduate of the College.

The first edition of the Paraclete was dated January 1, 1913.

At the Dedication of the Chapel, in 1910, on Pentecost Sunday, Archbishop Ryan of Philadelphia spoke, and this was his last sermon.

Since the foundation of the community, Cornwells has had eleven superiors and eight directors.

### THE PITTSBURGH FLOOD—DUQUESNE UNIVERSITY

All our confreres have read about the Pittsburgh flood. A few further particulars may interest them still.

Out of the night it came, tumbling in torrents down our two rivers; and before the break of day, March 18, the situation became alarming, the more so that it was not foreseen by the Director of the Weather Bureau, who warned the city of a ten-foot rise above the flood stage; but before he could speak again, we had 45 feet of water at the point. That is, twenty feet of water in the streets of the Golden Triangle.

How far did it come? How far did it go? Up to Frank & Seder's Store, i. e., almost to Smithfield Street. The Monongahela covered the entire network of tracks on both banks of the river, and its waters just touched the steel work of the Liberty Bridge. The Allegheny licked the steps of the Fort Wayne depot on Federal Street. Its limit further east was East Ohio Street. On the city side, it covered Penn and Liberty Avenues far beyond St. Stanislaus' Church.

One can readily picture then just how the Triangle was affected. Since there was no one allowed in the district for days, the water marks in downtown windows alone tell the tale. Most second stories in the area were flooded.

A city without light, or food, or water, or rations; mud-covered, slimy, mucky, littered with debris, re-echoing everywhere with engines pumping water from cellars; a city closed to sightseers, motor vehicles, street cars, closed even to pedestrians; a city of hotels where guests had no facilities, no elevators, when they were not entirely marooned; a city of sadness and desolation—that was Pittsburgh during the flood.

But you will be anxious to hear some news of our confreres and their problems in the emergency. Let me say it in one word phrase: they are the unsung heroes.

Up the Allegheny Valley in Tarentum: The business section of the town is destroyed; homes are demolished or condemned. The local relief agencies took care of the victims. But apparently there was no room for the unfortunate colored population—no room until Father Mehler took them and cared for and sheltered them.

Next come our confreres of St. Mary's, Sharpsburg, where water covered the benches and damaged the wood-work in the convent. The townspeople, the various agencies, the current gossip in the city combine in a tribute to Fathers Diehl and Zehler, a tribute that beggars description, one which shall make these two names live in the hearts of children yet unborn, and survive when the landmarks of the flood shall have long been forgotten. One would have to see their work to appreciate it; one would have to look at their haggard, work-worn faces to read the story of their gallant and valiant heroism.

And so down to Millvale. Who, think you, stands out prominently, if humbly, in the disaster? The confreres at St. Anthony's recovering from their harrowing experience of the fire, watched the creek creep into their lyceum, rushed to rescue work; opened up their kitchens to the homeless, and supervised work of relief. But Father McGuigan, hero of many a disaster, merits not only word of our praise, but of the town of Millvale. St. Anne's was a beehive of activity, a harbor for the homeless and a clothing store for the naked.

Father Skibinski, of St. Stanislaus. His Church, School, Convent, and Congregation were serious victims of the flood. The homes of seventy of his families have been condemned. But the Fathers continue their work of relief, reconstruction, retrieval, and repairing—work, smile, and are taking the flood in its stride. The water reached the window-sills of the church.

From the heights of the Bluff, Duquesne looked down upon the stricken city, and more favored than elsewhere, threw open its doors, dormitories, and cafeteria to official Pittsburgh. It housed over one hundred policemen for well-nigh two weeks; fed upwards of two thousand per day; had its own light when the rest of the city was in darkness, and missed but two complete days of class.

Water stood six feet deep in the Fitzsimmons Building. But all downtown classes convened in Canevin Hall. Glowing tributes have been paid to the administration and ardent thanks expressed by the Mayor, the Superintendent of Police, and Director of Public Safety. When passage to and fro was forbidden and cordons of National Guards and police thrown round the stricken area, the only available passports were the Roman collar and "Duquesne University."

### THE FLOOD IN SHARPSBURG

It is said that St. Patrick drove the snakes out of Ireland, now some are blaming him for bringing water into Sharpsburg. Nobody seemed to pay much attention to the report that we were to have a flood, for just two weeks before, the ice gorge broke in the river and any fears we had of a flood, were dispelled. But on Tuesday, March 17, at about 10 a. m., the creek between Etna and Sharpsburg rose so high that our Etna children were sent to their homes. But even that happened two weeks before. Then early that afternoon it was deemed advisable to close the school, lest the children be stranded and unable to reach their homes. From then on the water was the topic of all conversations.

At about 10 p. m., Father Zehler notified the radio stations of Pittsburgh that St. Mary's Lyceum would remain open throughout the night to receive refugees. No sooner

was this broadcasted than whole families began to take refuge there. Of course, there was no food, but there was plenty of hot coffee, and the heat in the building, which never failed throughout the emergency, was welcomed wholeheartedly by the wet and shivering people, after their rescue by the boats. Throughout the night the water continued to rise, so that by 6 a. m. on Wednesday, the old timers of Sharpsburg forgot about the great flood of 1907.

At about this time a terrible tragedy occurred in the adjoining town of Etna. A small manufacturing plant exploded and splattered flames on an adjoining row of frame houses, where whole families were trapped by ten feet of water. The second stories of these houses burst into flames, and the screams of the people pierced the still air for miles around. It was a most horrible sight. Several boats rushed to the scene, and all were saved but two families whose children attended our Sunday School. These were either burned alive or drowned.

The water continued to rise. The calculations of everyone were wrong. The most cautious raised their earthly possessions a little above the high water mark of 1907, but at dawn on Wednesday the water was above that point and it was then too late to continue the work of salvaging. As the water reached the depth of a foot in the street along our church, Father Zehler and I were carried into the church by policemen. Together with several men of the parish we removed all the vestments to a high part of the church, and before leaving took the Blessed Sacrament from the church to our chapel in the rectory.

During the morning the Sisters were forced to leave their Convent and seek refuge in the rectory, where they remained for a week. By this time the food question became acute. I drove out to the Motherhouse of the Sisters of Divine Providence and there loaded the car with food, sufficient to take care of the refugees staying at the Lyceum, for at least a day. But this was not our only difficulty. The electricity, water and gas were turned off. Telephone communication was cut off, and all the cooking for the Lyceum had to be done on small coal stoves, several blocks away. This condition prevailed for nearly a week and caused great hardships to our kitchen force, consisting of our Sisters and a few volunteer workers of the parish whose homes were high and dry.

It was not until about 11 p. m. on Wednesday night that the waters began to recede. By that time they covered the pews in our church and reached a height of about six feet on the first floor of the Convent.

About 90% of Sharpsburg was affected by the water. The entire business section was under water and all stock a complete wreck. The homes on Middle Street, our best residential section, had several feet of water on their first floors, and the lower section in many instances had water in the second stories. Some homes were entirely submerged. But it was not until Friday morning that the full extent of the damage could be appreciated. The waters left a foot of mud on everything. Furniture was ruined, pianos were thrown into the streets. The altar in St. Joseph's Church was thrown over by the waters and the pews piled one upon another. The loss there will probably exceed \$40,000.00.

During all this time, Father Zehler continued to care for at least 350 persons, in the Lyceum. There were no



## OUR PROVINCE

beds, but thanks to the Sisters and to the people living on the surrounding hills, there was sufficient food. Father Zehler was on his feet continually, snatching a few moments sleep now and again, only to be aroused to settle some unforeseen emergency. By this time the Red Cross had arrived with food and beds but this did not relieve him of his many duties. Rather, it placed more upon his shoulders. We Holy Ghosters can be proud of the manner in which he stepped into this emergency and handled it with the experience of a veteran.

Then came the loads of clothing from surrounding parishes not in the flood. If ever a man loses faith in the charity instilled into the hearts of Christians by Christ, may he experience a calamity such as this, to renew that faith. For several days six women sorted and arranged in kind and size the articles that kept pouring into our School. Most of our people are ashamed to ask aid, and so the work of distributing clothing has gone on and will go on for several weeks. We intend to visit the families we know have been hit the hardest, and impose aid upon them. Over seventy-five of our children were taken away into private homes by Catholic women throughout the city, especially by families from St. Bede's Church. During the days that we had no gas for heating, women of a Protestant church at Glenshaw prepared soup and brought it into the Lyceum on the town's fire truck. Unstinted and indiscriminating co-operation was the rule rather than the exception. Of course, there were those during the worst of the flood who asked exorbitant prices for food, and others with boats who refused to take persons from their homes unless they paid as high as \$15.00, but these firms and persons are known, so the Lord pity their future in this town!

Saturday, April 4th, the last of the refugees left the Lyceum. It was the first and last place in town used to house them. But our work is far from finished. We are still distributing food and clothing. We will try to take care of the people, who though working, will not be able to replace their lost furnishings. The Red Cross set-up, from all appearances, will take care only of those who cannot, will not and probably never did take care of themselves, so we hope to be able to aid those who do not belong to this privileged class.

So ended the emergency, now we must settle down to months of rehabilitation.

\* \* \* \* \*

(Father Diehl forgot to mention the heroic role he himself played during those trying days. But our Sharpsburg correspondents were bubbling over with praise in his honor. It is said that Father Diehl worked himself to a frazzle, and though we've never seen a frazzle, it must imply a lot of work. Characteristically he gave his special attention to the needy children, cold and hungry, whom he helped to cheer with merry quip and steaming coffee.—Ed.)

### THE FLOOD—ST. STANISLAUS, PITTSBURGH

The flood that covered the triangle in Pittsburgh might be taken lightly by an outsider but believe me, to us it was a frightful event. We could not believe it was possible for water to rise so high in such a short time. Well, it did. Wednesday morning at four you could not leave the house. Nothing could be saved. Then all of a sudden, the lights went out, gas shut, telephone disconnected and there you

were, left to the mercy of the Good Lord. No lights, no heat and cut off from the world entirely. And all you could say: "water, water, everywhere and not a drop to drink," for it was dangerous to drink water then. It did not take the water long to drive us to the second floor. There we sat two long, dreary days in cold, damp rooms, feeding on whatever we were able to carry with us. But why talk about it? The less I hear about it the better I feel. The very thought of it makes me shiver. There was six feet and more of water in Church, Convent, School and other buildings. Sisters were the most fortunate beings. They were taken on a skiff at midnight and certainly enjoyed a ride across the Allegheny River. Some of them thought they were going to Ireland to tell St. Patrick where to get off. The damage was great but not great enough to discourage us. To repair all, buy things lost in the flood, would require at least \$20,000.00. Try and get it in these times, especially since 70 families have found homes outside the parish limits. But what can I say? I'll say that God gave, God has taken away, but God shall also give back if we earn it working for His glory and the sanctification of souls. Friends from all over are sending donations to help us and the flood victims. Here I must thank Father Poble-shek from Mt. Carmel for a generous donation for the flood victims. I thank Father from the bottom of my heart. God bless him.

This is only a short story. The rest may be continued in my old age when I'll have nothing to do but to think of the great flood of 1936.

Last Monday, after the 5.15 Novena, Bishop Boyle paid us a short visit in the sacristy. We spoke about the damage and the loss of vestments, furniture, etc. He just told us to be of good courage and keep on doing the good work with a handful of families. He was very encouraging as all Bishops are. He was wonderful. It was short but a pleasant visit.

J. Skibinski.

### THE FLOOD—ST. ANNE'S, MILLVALE, PA.

These lines are penned not as a mournful dirge: other confreres and their respective properties suffered much more, and so—we thank God for His kindness.

After a visit with the dentist on the afternoon of March 17, I noticed that the angry Allegheny was becoming "old man River!" That evening before devotions, the river was backing up badly into the Millvale Creek, but older inhabitants had no fear of the consequences. However, at 11 p. m., the word went out quickly and then the trouble started. Rising nearly two feet an hour, the lower part of Millvale was partly covered, at least one foot above the sidewalks. Naturally, the volunteer fire department was out full force; it was a struggle against the elements, rising river, rain and somewhat cold weather. I did not go to bed, but helped all night with the firemen, removing furniture to second floors and taking some people from their homes. March 18 arrived and what a mess! Water within eighty yards of our church and nearly all the first ward under five feet of water and everybody in this ward living on the second floor.

At 10 a. m. we sent the children home who had come from the second and third wards—and wisely. At 12 noon,

the river had reached a stage of 40 feet, backing up, the water covered the entire business section of the second ward and rendered all stores useless; it was a pitiable sight to see savings go in a minute, and in this St. Anne's has suffered as some of my business people have closed shop. Millvale was cut off from Pittsburgh entirely. The rescue work went on; other men helped the firemen and the situation was becoming serious, as we had but three old boats, no food, no water, no lights and hundreds in their houses. A bad accident happened at 12:30 p. m.; four babies and two young mothers fell overboard in five feet of water and I will never forget the rescue, one city block from the edge of the water, men became heroes in a minute; forgetting all, they swam out and in a few minutes we had the babies and mothers warm and under medical care. The firemen and other individuals were the great ones in the hour of need. That night the rescued slept peacefully in St. Anne's halls. With our experience gained in depression days, several good ladies of the parish and others from non-Catholic churches and the St. Vincent de Paul members and several other men, the kitchen opened by magic; food was procured; other parishes and towns around helped; nurses were on duty; doctors came and examined all, and that night about a hundred persons received shelter, and thus we opened our hotel life once more serving 800 persons twice a day. However, Millvale did not sleep and cry over the disaster, although our two mills and business houses suffered, everybody went to work and cleaned up; the street department went on a twenty-four-hour schedule; the fire department gave its pumps and soon the town took on another appearance. Yes, our homes and people went through a terrible ordeal, but as gas, water and electric light were restored, their spirit returned; homes were cleaned up, furniture thrown out and new things bought. St. Anthony's Church opened a soup kitchen and fed many; also the Lutheran Church of the town. We are grateful to God that our property was spared and we feel happy that we were of service to our fellow-beings. However, we offer our deep sympathy to our confreres of St. Mary's, Sharpsburg; St. Stanislaus of Pittsburgh, and our own here in Millvale, St. Anthony's. I must say that the people have come back strongly. A better Easter spirit was shown. Over 600 went to Holy Communion on Holy Thursday, but we had the climax on Easter morning when 832 approached the good Lord in His Sacrament of Love.

Although overjoyed at the beautiful High Mass when 46 boys in the sanctuary and 15 men at the railing sang a new Mass in four parts, our sorrow returned in three deaths—two caused by the flood. It is our sad week as we pray over the three. Some of my good people have gone away; their homes no longer homes. It is our fervent prayer that God may preserve us from another flood. We are in a bad spot; it is now up to the Government.

E. N. McGuigan.

## ATTENTION—ALL MISSIONARIES

At present the Unit has at its disposal seven confessional stoles and two servers' surplices. Missionaries in need of such articles are asked to apply for them. The members of the Unit also wish to state that demands for altar linens will be met promptly.

## Our Mail Box

Opelousas, La.  
April 8, 1936.

Dear Father,

You certainly did give me a scare last month. You can imagine what I thought upon seeing a Provincial letter-head after Fathers Huber and Strahan had gotten them. Hereafter when changes are in the air wait until the atmosphere clears up a bit before using those envelopes.

After a long time of inactivity (extra mural) I have seen several of the confreres. Lent, as you know, has kept us busy in our own places, not allowing much time for short visits. The first trip I took to Lafayette was to see Bill Keown. He walked into a Forty Hours and a Major Bowes' entertainment. I imagine the latter must have been a little in his line since I understood that Bill played the Major in Ferndale. Another Bill whom I met for the first time was Father Murray. He was down in New Orleans helping Father Hyland and stopped here on his return trip to Fort Smith. Whilst here both of us ran down to see Fathers Smith and Rodgers. We looked in at the checker game for a few minutes and then Father started on his long journey.

Father Sheridan of Detroit is with us for a few days. When I heard the name I was a bit leery. I have had so much contact with a certain ball-talking Sheridan that I had quite expected all with that name to start the conversation thusly, "Well, Babe Ruth, etc., etc., etc." But he didn't. As a matter of fact we have not even mentioned the "taggers."

The Passion Play which I mentioned to you (or did I?) was very successful. Here I must stop to give an orchid, no we won't make it an orchid (a bit expensive for missionaries; besides they might not like them). I'll simply say thanks to the scholastics for their fine cooperation. Without it the show could not go on. That ought to pave the way for another touch. I know from personal experience that the Unit at Ferndale is only too anxious to lend a helping hand whenever it can. The only thing they want is for us to ask them and if they have it, well, you know their slogan, "Give Brother."

It's raining like mad here, Father; the result of tornadoes, I suppose. And tomorrow is Holy Thursday. If it keeps up we won't have many for the ceremonies. It's rather hard for a lot of them to come over miles of muddy roads, especially if they have nothing but "shanks mare" on which to travel.

I think you were here once, were you not? Well, you wouldn't know the old hacienda now. Father Long has had the church done in "new wood," painted and generally overhauled. I have already mentioned some of the other changes so I won't repeat.

The Bishop comes here for confirmation on the 28th of April. I have been taking the children for instructions. I do try to be patient, but an answer like this nearly broke



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down the wagon. I asked one youngster what Chrism was, and he replied, "the day on which our Lord was born." Father O'Reilly used to keep a book with Cornwells' boners. I think that one makes me the worthy custodian of that famous book. How about sending it along, Father?

This is about all I have to say during this southern exposure. I'll be on the alert for anything of interest.

With regards to Father Provincial and all the Fathers and Scholastics,

I am,

Yours in Sp. Sto.,  
Joseph B. Hackett.

Catholic Mission, Rombo,  
Tanganyika Terr., B. E. A.

Dear Confreres,

This is the first official word from the Modern Messer Marco Polo, who set out some months ago just to see how the other half of the world lives, and why.

If I were to describe my trip to Africa in detail, it would take me into the realms of narration, description, fiction, fantasy and imagination, with a bit of the real and the exotic, the romantic and the adventurous thrown in for good measure. Suffice it to say that exactly sixty-five days after I left New York, I reached my destination, Kilema, in British East Africa.

Now those sixty-five days, fifty some of which were spent in actual travel, were just chuck full of things new, novel and exciting. The experience and adventure of such a trip are well worth ten years of anyone's life, and no doubt are part of the hundred-fold return promised in this life to those who would go forth and teach in His Name.

The twenty-two days from New York to Capetown, without a sight of land at anytime, would at first thought seem tiring and uninteresting. (It is said that this is the longest non-stop ocean voyage on the regular schedules today). But nary a dull moment hung on our hands as we ploughed over the Atlantic's peaceful and tropical waters. A boat-ride, after all, is like an extended outing or picnic—carefree, joyful and amusing. With nothing to do, apparently, while on board ship, you wonder as you sit on the deck in the evening, where the day has gone. On recalling, you note there was Mass in the early morning, the Divine Office at various parts of the day, your meals which are an important item in any day's routine, and that afternoon tea which is a fine old English custom. Then there was an interesting conversation with one of the ship's officers, or with one of the passengers who came from foreign lands; and exchange of ideas, and the realization that in men everywhere there is some common factor that unites them, despite the wars and jealousies of nations. Then there were the deck sports to keep you in physical trim. A passing ship sends its salute and excites in you a curiosity to learn what ship it is, from whence it sailed and whither it is going, and what mysterious cargo she carries from strange lands o'er the sea. You remember leaning over the rail, yes, but to see the flying fish, and the porpoise, some old saltry cry out "thar she blows," but it was not our good fortune to see any of the species that entertained Jonah for three days in olden times. And so for twenty-two days we were entertained and enjoyed every minute of the first part of our journey.

Reaching South Africa, we stopped at many ports to unload our cargo of American automobiles, frigidaire, radios, barbed wire, steel girders, Kellogg's cereals and Heinz's preserves and baked beans. Capetown, East London, Port Elizabeth, and Durban are all beautiful and prosperous cities, with most of the conveniences our modern civilization affords. Electricity, buses, trolleys (trams in this part of the world), movies and even talkies were all very much in evidence, and the progressive colonization of the English was everywhere apparent. But these sights are only to be enjoyed in the coast towns, with the exception of Johannesburg, which is the metropolis of South Africa, situated some four hundred miles inland, near the diamond and gold mines, and is, I am told, quite a modern, up-to-date city. Otherwise, the interior of South Africa is as wild and as barren of modern civilization as it ever was.

All of the coast towns, under English rule and dominion, harbor a motley conglomeration of settlers from all parts of the world. The white men carry on most of the commercial enterprises and the professions. The Indians and the Goans carry on the trades, whilst the natives and the Asiatics, from God knows where, do most of the servile labor and the menial tasks that must be performed.

It was in the city of Durban that we enjoyed our first ride in a ricksha, that novel way of transportation found only in the East. It is a strange but pleasant sensation to sit in one of these two-wheeled affairs and have a Zulu from the interior, dressed in his weirdest native finery of feathers and shells, queer paints and bells, jog along in his own peculiar fashion. They travel at a fairly good pace, and with their ups and downs, and careening around corners, they afford more thrills than a ride in any New York or Paris taxicab. The feature of the ride, from a Scotchman's point of view, at least, is that it costs you only a shilling (25c) for an hour's amusement.

Having left Durban, we made our way up the East Coast and began to see Africa as she really is, untouched by our western civilization. We reached Lourenco Marques, in Portuguese East Africa, and it was here we began to wonder how we would ever get to Tanga, for our boat went only as far as Beira until some small ship that plows the East Coast would make a call and probably carry us on, but even that was uncertain.

Luck was with us, however, and I have no doubt that Providence had a hand in what followed. In speaking to the captain of our boat concerning our plight, he told us he might be able to aid us. One evening we all gathered in his cabin and he looked over the schedules of the various shipping lines. He called the wireless operator and told him to get in touch with a certain freighter, an American one at that, and then to call him. I do not know what business was transacted, nor what message went out over the air that night, but I knew by the smile on his face, as he came back to the cabin, that he had good news for us. This particular ship would dock at Lourenco Marques in two days, and the captain said he felt sure he could get us passage to Tanga.

It was a long and anxious two days of waiting, but finally the captain of the freighter came over to our ship, which was busy unloading cargo, and we made his acquaintance. A jovial, pleasant man of about forty, a resident of Baltimore, Maryland, looked at us, and seeing that we were priests, was a bit taken back. "You see, gentlemen," he

## OUR PROVINCE

began. "my ship is a freighter and we have very poor accommodations for passengers. In fact, we are not equipped to carry passengers at all. I would like to oblige you, but there may be difficulties. You know the crew on a freighter is not exactly the kind of a group you would find on a Sunday School picnic. The cabins are not luxurious, just plain bunks, and the food, though wholesome, is not fancy. If you care to come down and look over what I can offer you, you can make up your minds. I will gladly and willingly take you to Tanga, but you must decide for yourselves."

Regardless of the description of conditions on his boat, I doubt whether he could have discouraged us, for the prospect of spending an indefinite period in the towns of Portuguese East Africa was not a very enticing proposition. Contrary to what the good captain told us, however, the inspection of our proposed home for two weeks proved favorable. We agreed to change boats immediately and take up our abode on the freighter. After fulfilling the formalities of signing away our lives, and renouncing all responsibility to the captain and his shipping company in case of storm, hurricane, delay, shipwreck, act of Providence or what have you, we were booked as members of the crew. For the next fortnight we had the time of our lives and a most novel experience in sailing the Indian Ocean. Although we were priests and missionaries, sailing an American ship, twelve thousand miles from home, in case of an accident or wreck we would have been reported missing under the famous (or infamous title) of "ordinary seamen."

My story is getting long, and my eyes are beginning to tire from writing in the glow of a kerosene lamp, as I sit alone tonight in the Catholic Mission of Rombo, in far off Africa. A tale of adventure, more than the harrowing experiences of a distant missionary seems to be my theme, but at a later date I will narrate some of my travels and experiences on land as an active missionary in God's service, with an insight into conditions and customs of the natives here in Tanganyika.

In the meantime, breathe an occasional prayer for the conversion of Africa, for God knows, and I know from just one month's experience in this land, that there are many hardships to be borne, and much hard work to be done, before the Gospel of Christ prevails—before Christ Our King reigns over the heart of Africa.

James D. Manning.

St. Mary's Box 82  
Tuscaloosa, Ala.  
April 21, 1936.

Dear Father,

Sister Mary Elizabeth's books got here safely and we shall be able to use most of them. They are in fair condition, some are quite new yet, and I'm thankful to you for procuring them for us.

At last, Father Hackett and I have been able to take time off and give you something for O. P. Our peculiar out-of-the-way location places us beyond the companionship of our confreres, and the fewness of neighboring priests, even seculars, makes it difficult for us to absent ourselves even for a day or so. That is why we enjoy "Our Province"

so much, and are glad to add a wee bit to its interesting pages.

The rudeness of the past winter was a distinct shock to me. Three above, and six inches of snow are frigid enough for any clime and my poor little piccaninnies aren't thawed out yet. However, since the end of February, it has been ideal. The school is, of course, my future hope. On it and in it I spend most of my energy. Kindness and a religious atmosphere are doing wonders. I have about eighty children, most of them immersed baptists, but they like us and ask to become Catholics. I turn thumbs down on their pleas until they give me evident signs of being able to persevere. We have had plenty of baptisms here, but alas, when they left school, they left our church also. It will take time, but much good can and will be done here. A Protestant atmosphere pervades the entire area and you can't expect Catholicity to flourish under such conditions. Some of my faithful ask one another if the "meetin' is done broke up yet?" and occasionally whisper an encouraging Halleluia as I deliver my inspiring messages to them. I really am delighted to work here amongst the colored. Encouragements are not lacking either. The seculars are great pals of ours and are always glad to drop off here. The Most Rev. Bishop T. J. Toolen, of Mobile, passed a delightful afternoon a couple of weeks ago, visited our kiddies and spoke kind words about us. The Diocesan School Superintendent, Msgr. Carroll, comes annually to examine the children, and he too goes away with a smile of satisfaction. Father Hackett's experience down South acts as a steadying influence guiding me in my activities. I lead a sort of commuter's life between St. Mary's and St. John's, and believe me, Father Hackett is one prince of a confrere to live with. Though separate in our works, we work as one, pinch-hitting for one another, wearing each other's shirts, and even plagiarizing our sermons.

I've got to stop now and get going on Father Phelan's questionnaire. Thanks again for what you did for me and best wishes to Father Plunkett and all the Rev. Fathers, including yourself, I am,

Devotedly Yours in Sp. Sto.,  
Joseph J. Sabaniec.

### OFFICIAL

Father S. J. Bryan, superior Duquesne University.  
Father E. J. Caron, Detroit, St. Joachim's, pastor.  
Father F. X. Walsh, Lake Charles, La., assistant.  
Father I. V. Huber, Natchitoches, La., pastor.  
Father W. C. Strahan, New Iberia, La., assistant.  
Father W. J. Keown, Lafayette, La., assistant.  
Brother Novatus, Ridgefield, Conn.  
Brother David, Ferndale, Conn.

The first retreat will be held at Duquesne University from the evening of Sunday, June 14, to the evening of Friday, June 19; the second retreat will be in Ferndale from the evening of Sunday, June 21, to noon of Friday, June 26. Father Williams, director of the Mission Band, will give the conferences.





# *Our Province*

VOLUME FOUR

NUMBER SIX

PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

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## *Thought for the Month*

"Take pains to draw from the Sacred Heart, which beats with special warmth for His priests, the graces you need in your vocation. Pray and beseech Him again and again with the words: 'Sacred Heart of Jesus, I put my trust in Thee.'"

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REV. MAXIMILIAN MAYER, C.S.Sp., 1873-1936,  
R. I. P.

## *Our Anniversaries*

### DURING THE MONTH OF JUNE

#### WE PRAY FOR:

Father John Schroeffel, died June 6, 1925, aged 48 years.

Father Paul Kwapulinski, died June 22, 1927, aged 52 years.

Mr. Michael Kenny, died June 25, 1916, aged 25 years.

Father Martin Hehir, died June 10, 1935, aged 80 years.



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Vol. 4

No. 6



JUNE, 1936

### CORPUS CHRISTI (An Editorial)

"He gave to His disciples saying . . . This is My Body." What a bounteous gift the Giver of all gifts bestowed upon mankind in those words. Almost two thousand years have passed since that hour. Yet the memory lingers fresh as the new-born day. "This is My Body," the Body that is called down from a celestial kingdom to a terrestrial altar there to enact the Sacrifice of the Unspotted Lamb, at once the victim and the priest. A Creator and King becomes the food of the creature and subject.

When we pause to reflect upon this, its awfulness overwhelms us. To think that the Body of Christ, the Body of a God, is ours to cherish and love above all things; that we may adore Him daily in our tabernacles; and wondrous mystery, above all mysteries supreme, that we may possess Him and whisper those words which only the heart can express, this is truly heavenly bliss.

The Angelic Doctor, in the "Adoro Te," peered beyond heaven's portals to glimpse those things he so beautifully describes. Pie Pellicane! An expressive thought. Feeding its young with its own blood, this bird is likened to Christ offering Himself on the altar of sacrifice as an everlasting holocaust in which all Christians might participate. Panis vivus! Giving life to man to carry him across the shoal that stretches between heaven and earth.

Let us sing, then, the praises of God, sing whilst we walk solemnly behind the canopied bearers of Christ. Throughout all lands and places where the seed of Christianity has been fruitful, ardent Catholics carry within their breast the Host of Salvation. Triumphantly shall ages continue to bear Him forth "even to the consummation of the world" and beyond that, may they re-echo their joyous hymn to His heavenly throne where in majesty resplendent is our Corpus Christi.

## Our Communities

### FERNDALE

At the invitation of his friend, Father Kirkbride, Monsignor Francis Gonne, M.A., of Manchester, England, visited Ferndale on Wednesday, April 22. It is seldom that we have the honor of entertaining such a distinguished guest as the President of St. Bede's College. An author and lecturer of note, Monsignor Gonne came to this country at the invitation

of Monsignor McMahon to preach the Lenten course at the Church of Our Lady of Lourdes in New York City. Though his Ferndale visit was rather short because he was pressed for time, Monsignor graciously consented to enlighten and entertain the community with a forty-five minute discourse, treating of the contrast between the United States and England in the spread of the Catholic Faith.

The chief obstacle which confronts the missionary in England is the devotedness and loyalty of the average Englishman to the Anglican Church, an adherence in sentiment if not in practice. The Church of England represents all that is fine and cultured, all that is English, and hence a decidedly anti-Catholic atmosphere prevails. However there is no longer any strong opposition from the press because of the great number of recent conversions in the field of journalism. That the Catholic Church in England is growing is undisputed, however, and Monsignor Gonne briefly and clearly traced this growth from its early beginning among the common people with the immigration of the Irish at the time of the famine, and among the intellectuals with the Oxford Movement. At present a concentrated effort is being made by clergy and laymen alike to storm the strongholds of culture and learning, Oxford, Cambridge and the other famous Universities of the isle.

The prospects for the spread of the Church in the States, as seen by Monsignor Gonne, are very bright and promising. The general broad-mindedness to all nationalities and all religions is a major advantage. The Church in this country has both quantity and quality, great numbers from among all classes and walks of life. And we have the money to back our efforts at expansion. Another great advantage lies in our own schools and colleges. We need not invade Yale, Harvard or any other member of the Old Ivy League for learning and culture. In conclusion Monsignor Gonne added a word of very sound advice in an appeal to raise the standards of our colleges and universities so that they may surpass our secular institutions and thus command the respect and admiration of the scholars and thinkers of the land.

An interesting speaker, spicing his talk with sly good humor, Monsignor Gonne commanded the rapt attention of his audience, whose only regret was, that he had to be so brief.

### RIDGEFIELD

Fathers John M. Lundergan and Joseph L. Duffy were hosts to the Ferndale Community of Brothers on Wednesday, April 29, the feast of the Solemnity of St. Joseph.

During the course of the morning the tennis teams of the Brothers and Novices engaged in hostilities but the supremacy was undecided when the matches ended in a tie.

After sharing in the well-laid festive board, the friendly enemies faced each other again but this time on the mush-ball field. Once more no decision could be reached as each team won one game of a double-header.

At the hour of departure for the Brothers, all agreed that the day was well spent. Need we add that not the least happy was their former confrere, Brother Novatus, who, after spending many years at Ferndale, was recently appointed to the Novitiate.

Brother David, who lately returned to Ferndale, was heartily welcomed back for the day by the Novices with whom he had spent the last six months.

In his usual quiet fashion, Brother Cantius expressed his sentiments in a culinary manner.

# OUR PROVINCE

## EMSWORTH, SACRED HEART

The play, "Crooks for a Month," was successfully staged by the young people of Sacred Heart parish under the able direction of Father Schiffgens, on Ascension Thursday and the day following. Father Szumierski and Father Schiffgens visited Dixmont Hospital on April 4 to enable the afflicted to make their Easter duty. Writes Father T. Meyer:—"Devotion to Our Lady of Perpetual Help on Saturday evenings is one of our privileged services at which all, young and old, raise their voices in prayers and canticles to the Queen of Heaven. Father Rossenbach and Father Phelan ably assist us on Saturdays and Sundays throughout the year. Father Retka and Father Szumierski come regularly, the latter clarifies our minds on theological, liturgical and canonical subjects. If Fr. Retka continues to acquire property for Holy Family Institute he will eventually carry the whole borough of Emsworth in his pocket. Better times are coming. Business is increasing. The church and the house treasury need replenishing. The flood affected us slightly although the homes of 35 of our parishioners in Glenfield were flooded. The school year will soon close so the devoted Sisters of St. Francis and their 170 pupils are working more earnestly than ever to honor themselves and their parish."

## PITTSBURGH, IMMACULATE HEART

Assisted by the Ladies' Aid Society and the local Red Cross Chapter, the Fathers of the Immaculate Heart parish also shared in relieving the distress and misery caused by the Flood of March 17. Although the parish itself suffered only indirectly, it gave direct help to many. In fact 100 people were housed in the parish buildings, furnished with food, clothing and shelter for 10 days. Among the refugees were nearly 50 poor colored people from the district between 11th Street and 28th Street, known as "the Strip." To avoid disease and contamination barrels of water for drinking and cooking purposes were furnished by the city authorities and despite the lack of light and telephone service perfect order and discipline prevailed. Our confreres from St. Stanislaus shared the hospitality of Fathers J. Sonnefeld, Maciejewski and Zarko for 3 days.

## MARKSVILLE

"Bishop Desmond will bless the new chapel at Hickory Hill, our mission, on Sunday, June 7. The chapel is the gift of the Catholic Church Extension Society. In these parts flu and pneumonia are still prevalent. The poor people are so run down they have little or no resistance. How some of them exist is a question hard to explain," writes Father Tom Wrenn.

## CARENCRO

"All things are going well here. Fr. Rodgers likes the work. He is taking care of the two country schools and the chapel in Prairie Basse. The Field Day took place on April 19 and was a success. Preparations are now under way for First Communion, May Procession and the closing of our schools. Father Ferret, who was the pastor of our local white parish, was killed accidentally last January whilst cleaning a pistol. He was a great help to us and most sympathetic to our work."—F. J. Smith.

## DETROIT, ST. JOACHIM

A very successful mission was conducted at St. Joachim's, Detroit, by Very Rev. Father Francois, C.S.Sp., from March 29 to April 5. On June 24 the pastor, Father Eugene J. Caron, will celebrate the 30th anniversary of his ordination to the holy priesthood. Our Province extends sincerest best wishes and congratulations to this esteemed and energetic confrere.

## BULLETIN OF WORKS (Continued) AMERICAN PROVINCE

1933-1935 English Version of Report Which Appears in  
"Bulletin Mensuel"

## DIOCESE OF CHARLESTON SOUTH CAROLINA

Residence of St. Peter Claver,  
34 Wentworth Street,  
Charleston, S. C.

### Personnel:

Fathers William E. O'Donnell, Pastor,  
William F. O'Neill, Bursar,  
Anthony Schmodry (ill, St. Francis' Infirmary).

The work of the Holy Ghost Fathers in Charleston takes spiritual care of all the Colored Catholics in the city limits. The city is divided into two parts for this purpose and there are two schools and two churches. St. Peter's Church having been the center of the mission since 1868 retains its position of first importance. The rectory is situated beside the church, and only a short distance away are to be found the Convent of the Oblate Sisters and the small grade school called after the parent church. In the northern part of the city are to be found the Immaculate Conception Church and the large grade and high school of the same name. The church is a beautiful brick building built by the late Bishop Russell. Most of the old-time Catholics prefer to attend services at St. Peter's, but there is a growing number who frequent the newer church. Most of our people live in this section of the city and the favorable attitude of non-Catholics towards the Faith leads us to believe that there is a great future before us in this part of the world.

The Immaculate Conception School is one of the finest of its kind in the South. There are fourteen classrooms as well as an auditorium and two offices. Approximately 400 pupils attend this school. Of this number only 170 are Catholics. The hope of the church really lies in the school and its excellent influence on the non-Catholic population. The Oblate Sisters, who are all colored, are excellent teachers, good religious and are highly esteemed by every one in the city. During the summer of 1935 the Board of Education of the State of South Carolina recognized the fine academic work being done and placed the school on the accredited list. This well deserved honor will further increase the prestige of our work here.

In the course of the year the major religious events tax the capacity of St. Peter's Church. The Forty Hours' Devotion, Lenten services, Holy Week and May Devotions are all



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well attended. In 1935 Our Most Reverend Bishop confirmed the largest class ever to receive Confirmation in the Diocese. There were exactly 100 candidates of whom 82 were converts. Father Rodgers spent laborious weeks preparing these new soldiers of Christ for any possible questions the Bishop might wish to ask them. A great concourse of people attended the ceremony and the Bishop gave public thanks to Father Long, the Pastor, and to Father Rodgers, for their fine work.

The venerated Father Schmody, who laid the foundations of all the work of the Holy Ghost Fathers in the South, has been attached to the Charleston mission for the past thirteen years. During most of this time he has been in poor health. In April, 1934, he had to go to the local Catholic hospital with pneumonia. Although he recovered from this severe attack, he has had to remain in the hospital ever since. He retains the full use of his great mind and has not lost that charitable spirit which endeared him to thousands who still remember him in the great State of Louisiana, where he labored so zealously as a pioneer. The good Father is visited daily by one or the other of his confreres. He bears his ills with admirable equanimity, and he follows the doings of his religious brothers everywhere with the zeal of a novice.

Charleston is far removed from the other houses of the Congregation in the United States. Visits from our confreres are therefore few and doubly welcome. Father A. J. Hackett came here for a convention in 1933. Father Recktenwald, as assistant provincial procurator, spent some time with us in 1934. The Very Reverend Father Provincial made his visitation in November, 1934, and in May, 1935, we had the pleasure of a visit from Fathers Hasson and Collins.

The Bishop of the Diocese, Most Rev. Emmet Michael Walsh, D.D., is keenly interested in the progress of the faith among the colored people. He exerts himself throughout the whole year to secure funds for the carrying on of the great work of our school. The graduation exercises at the end of the year are always graced by his presence and his talks on these occasions to the people, mostly non-Catholics, do much good in gaining the respect which our work enjoys in Charleston.

After the retreat in the summer of 1935, the Very Rev. Father Provincial decided on changes in the personnel of our missions at Charleston. Father Long, who had been pastor here for fourteen years, was assigned to the mission field in Louisiana, the scene of the first three years of his apostolic life. Father Rodgers, who had been his assistant for the past six years, was also appointed to the Louisiana mission field. Father O'Donnell, who came to Charleston in September, 1934, to look after the school interests of the mission, was appointed pastor and Father O'Neill, after two years' experience in Louisiana, was named his assistant.

The Catholic colored population of Charleston is about 550. During the past several years there has been an average of 40 converts per annum. There is, however, a growing tendency on the part of our people to leave for the great cities of the North where they may enjoy greater freedom. This lessens the apparent good done by our Fathers here, but our converts remain converts and we get constant proofs that the seed sown in Charleston is bearing fruit elsewhere. The present Fathers hope to be able to continue the good work done by their predecessors.

W. E. O'Donnell.

## *Our Levites*

### MANUAL LABOR CAMPAIGN

Ferndale's great spring drive began gloriously Easter Week. Although the manual labor was optional, much impetus was given to it due to the fact that Scholastics could follow their own ideas. Manual labor bosses, for the time being, became common citizens and joined in the several projects under consideration. We can, in all truth, say that more work was done than at any other time in the history of Ferndale! The wrath of former manual laborers may fall on us, but the truth remains!

The grove, somewhat untidy, became in a few days, a reincarnation of the postcard which depicts it. Old leaves and piles of rubbish were given to the flames. Plans have been made for the erection of summer houses.

Our Theologians' classroom had its walls laid bare beneath the sledge and chisel of the plastering crew. The ceiling and walls of our first corridor now show a new coat of plaster. Soon our painters with mighty and skilful swishes will brighten the walls.

Returning to the outside once more, one may see on all sides the work of the tree-planters. Many small shrubs now line the banks of the lake. Dead trees and stumps have been cut down and hauled away to a place in the woods known as "The Poets' Corner." Here at night, while the flames leap high, may be heard the gentle plunk of the guitar and the discordant harmony of our amateur thrushes. At advantageous spots along the Roman Road, sturdy benches welcome the weary Scholastic after a hard day's work.

Near the lake many tons of dirt had been excavated from the spot of ground intended for a new garage. Plans were changed. Today this gaping hole is a small shrubby garden and perhaps soon a statue of the Little Flower will grace this nook.

The fire which destroyed the Brothers' House occurred February 8, but still a few of its evil effects, in the way of debris, remained. As this issue goes to press, all the debris has been carted away to fill in along the back lake walk. All the good lumber was used in building the new garage, now nearly completed.

Another project was the building of a small drainage canal to care for the laundry. Up to this hundreds of gallons of water flowed into the pasture.

We can now boast of two fine, new tennis courts. For years this work dragged on. This year, a small squad of Scholastics entered into the hard labor with great enthusiasm and Ferndale is now richer. On the front court, one may see an umpire's chair erected on four posts. All in all, Ferndale's tyro Tildens will be well supplied with courts this summer.

We must not fail to mention our local Robert Fultons. On Ferndale's mighty lake, idly bobbing on the lazy waves rides the "Swan," a super-ship equipped with four oars and

## OUR PROVINCE

a large sail. Books of navigation are being hastily thumbed and now, jib, the boom, topsail, etc., are common words in the vocabulary of our sailing Scholastics. Only one complaint must we make. Our heart's desire was to call our barge "The Amber Moon." Unhappily there was only enough paint to daub "Swan" on the gunwale.

The sawdust-ers and dyers have commenced preparations for Corpus Christi. Would-be artists are racking their brains for new ideas. "Does gold mix well with sky-blue or should we have a white border and a pink background?" These are the questions which are the cause of many nightmares and to which we can give no answer until the next issue.

### CHRONICLE OF FERNDALE

*Thursday, April 16*—The Brothers visit New York to see "The Grandest Show on Earth," sponsored by Barnum and Bailey.

*Friday, April 17*—Fifteen representative Ridgefield residents inspected the local terrain today in view of establishing a domicile here early in August. The anticipated ball game was not forthcoming between the Novices and Scholastics.

*Saturday, April 18*—Had the plasterers belonged to the union, they would have forfeited their cards for this day's business. Six o'clock for them meant merely time out for supper.

*Monday, April 20*—Missa Solemnis Votiva de Spiritu Sancto.

*Wednesday, April 22*—Msgr. Gonne addressed the community. The first league game of the season was played today.

*Saturday, April 25*—Feast of St. Mark, Rogation Day; usual procession followed by Missa Solemnis.

*Wednesday, April 29*—Solemnity of St. Joseph. Father Superior celebrated the Solemn High Mass. The Brothers visited Ridgefield. The result of the Philosopher-Theologian baseball game will not bear repetition; all the Theologians unite with us in expressing these sentiments.

*Friday, May 1*—The custom of reciting the Rosary at the grotto during the month of May was resumed. The first nine days are to constitute a Novena sponsored by the Mission Unit for vocations to the Congregation.

*Sunday, May 3*—Regular monthly Exposition of the Blessed Sacrament was held today.

*Monday, May 4*—Missa Solemnis Votiva de Spiritu Sancto. The advanced Moral classes were conducted by the young Fathers under the guidance of Father McGlynn who was recuperating from a recent illness.

*Tuesday, May 5*—The Mission Unit heard a talk on "The Necessity of a Lay Apostolate."

*Saturday, May 9*—The Novena for vocations closed today.

### THE UNIT WHIRLIGIG

Our Remailing Committee seems to have the floor this month, offering to our Confreres in Africa a real treat. Their endeavor, though only in the experimental stage, is the

result of economic research and promises to be most practical. Without going into long-winded explanations, our very able and ingenious managers, asked the opinion of the house whether we should spend \$96.00 a year on postage for the sending of magazines which we collect, or should we subscribe to various magazines and have them sent directly to Africa at a cost of approximately \$98.00?

For this sum we could take care of 7 districts which include Kilimanjaro, Kenya Colony and British West Africa; the choice of literature being The Literary Digest, The Readers Digest, the Sign and any one of the three following, namely, The Homiletic Review, The Ecclesiastical Review, or The Catholic World. This system is beneficial to both parties. We avoid "red tape" at the Post Office Department, by way of example: the filling out of divers forms, the special packing, the slowness of delivery, etc. As for the Africans, they will be sure of reading material monthly or weekly and should they be following a serial, whether ecclesiastical or secular in character, that uncomfortable feeling of, "I wonder will next month's edition be among the bundle," will be eliminated.

The reason why we called it an experiment is the fact that the necessary funds are at hand to cover the project for the coming year. The question is, can we make the plan permanent? Well, the Stamp Department declared that IT can, provided that it gets the necessary co-operation not only from the Scholastics but from all those who contribute regularly to the Stamp Committee. And as a suggestion of paramount importance, we ask our stamp donors to EXCLUDE all common 1, 2, and 3-cent stamps which are valueless to us and to our buyers. Then, when sending them you can avoid excess postage by placing them in a cloth sack; of course, this last recommendation is salutary in nature and to be employed at your own discretion. They next inform us that valuable contacts are being made with bankers, lawyers and other noteworthy business men of the immediate vicinity and of the Metropolitan Area, in an attempt to replenish the coffers of the Unit which have depreciated considerably from the many but worthy inroads of the past few months. And therefore to better assure our success, it was resolved that the prayers offered during the Month of May, would be for our benefactors, and when we say benefactors, YOU, personally, are included. Heading the list of prayers is a Novena to Mary, all the good works of the month and the Grotto Devotions.

A donation of \$25.00 was awarded to Father Ivan V. Huber to help furnish his new rectory. The last feature on the program was a medical request from Africa which was immediately taken care of by our Department of Therapeutics. After deciphering the prescription, we gathered that the natives had a "free-for-all" since there was a great need of dental supplies and a quantum of quinine to slacken the fever of more fortunate contestants. Both items were given attention and the required remedies are virtually on the way.

On May 5th, Mr. Dellert spoke eloquently on the Lay Apostolate.

Thus we conclude the business of the month and anticipate the appearance of next month's issue for more interesting details concerning the development of the present proposals.



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## KERNELS FROM CORNWELLS

The Month of May is waning, and that time of the year is fast approaching when the youth of Cornwells begin to count off the days, and hours, and even minutes remaining to the school year. We close on June 12th, the day after Corpus Christi. According to custom, the students will assist in the Procession of Corpus Christi at Mother Katharine's.

Our Alumni in Ferndale will be happy to know that their successors are ably defending the traditions of the diamond. To date they have won all varsity games, defeating such opposition as the Dandreas Club, St. Joachim's Parish Club, and St. Charles' Club of Cornwells. The younger boys were nosed out by a team from Eddington, 12-11.

At a later date we hope to give an account of the Silver Jubilee celebration, to be held on Pentecost Sunday. Plans are nearing completion, at the moment of writing, and we trust a good number of our own Fathers, as well as the Secular Clergy will honor us and the occasion by their presence. The Chapel and the house are being groomed to the extent of our financial ability to make them presentable. The grounds will be in excellent condition for the ceremony.

We ask the prayers of the confreres for the soul of Very Reverend Father Riley's brother, William, who died on Wednesday, May 13th, after a short illness.

## TOURING TWIN LAKES

A series of delights encompasses the area embraced by Ferndale's twin lakes. Late spring fairly outrivals any other season in providing beauties that attract the attention of the casual stroller.

As the horizon seems to serve as a barrier restraining Long Island Sound from flooding over into the heavens, so the front lake appears to be barred in at the road by long double rows of pipe railing, all now bright in white. The painter succumbing, not to painter's colic but to that profuseness displayed by nature, has left white flowers and white grass in the wake of his brush.

Off the deep bank at the pump house are to be seen myriad fish eggs, all aglitter when lifted from the water, shimmering in the sunshine like meshed beads.

On the island, deep within the thorny brush, a duck is still nestling her twelve eggs; speculation is rampant as to just when the brood shall be hatched and as to whether or not an honest-to-goodness ugly duckling is soon to be in our midst. Certainly there's none such in the baker's dozen black chicks already wading about the lake in search of insects. Each recreation period finds our feathered friends hungrily awaiting the sudden stream of cassocks. With many a quack, the ducks clamber up the bank to eat corn or crumbs from the hand of a provident scholastic.

Off the island, riding a calm sea and buoyed up by her blue-cap block, lies the good ship SWAN. Neatly trimmed in blue and white and with sail all proudly waving, she has become our pride and joy. Although but recently launched the rumor is that she must soon be drydocked to remove the barnacles from her bottom. Shiver my timbers and blow me down but a ten-foot sail on a fourteen-foot boom pole ships a mean gale o' wind. Still, when not becalmed, cap'n and his maties tack with the skill of old salts.

Passing between the lakes one observes the improvement that has been made by chopping down the old trees and planting a double row of dogwoods. The white blossoms of the dogwood trees and the cluster of yellow flowers on the forsythia shrubs that overhang the front lake present a pleasant picture. At the southeast corner of the back lake, flanked by small pines on both sides, a perfectly symmetrical cypress tree now holds court. Indeed, a general survey of the premises shows a thorough job has been done; not only have all the dead trees and stumps been removed but they have been replaced by shrubs, white birch, pine, willow, and dogwood trees, and gayly painted benches set off the banks.

Between the Roman Road and the back lake, the work of filling-in has progressed rapidly. The new stone bridge dubbed "strawbridge," "drawbridge," "pons asinorum," etc., draws sundry comments. This bridge now building, cutting across the lake in front of the Jungle, has pleasant possibilities, especially for those who prefer not to take the long turn, not because they are tired but merely to avoid becoming tired.

The Jungle is quite alive with wild life. Birds abound. With supreme disregard for any and all of Ferndale's fleet of rapid transit (sic) trucks, the grouse, lord of all he surveys, pursues the even tenor of his way. Tiring, probably, of blushing unseen, an incautious turtle ventured forth from his jungle retreat and received a fatal shot from a .22 rifle. Several days later he was found dead along the shore; his weight approximates some 25 pounds though his age remains undetermined.

The spring on the hillside close to the Virgin shrine, continually gushes forth into a sand-covered basin. If little used by most passers-by, the select few are sincere in praising the invigorating value of its "crazy crystals."

Rounding the final bend of the Roman Road and entering upon the "last mile," as it were, walkers start upon hearing strains of sweet music over-reaching those of the bullfrog-cricket symphony. The harmonious voices of happy scholastics rise from the adjacent knoll, where they are wont to gather to gaze deep into the satisfying depths of a night fire and sing carols to the stars.

Farther along the Roman Road, two pleasant patches of pines are growing well despite recent transplanting. Indeed, the entire hillside which rises away from the road on the far side of the back lake has been greatly improved, decked out with pines and balsams.

But the most delightful stretch is the last and the best, that on the side opposite the island. At this season of the year when apple blossoms sent their fragrance over all and "all the air a solemn stillness holds" Ferndale is a paradise. And it is from such soul-satisfying strolls about the twin lakes that we hope to increase our devotion to the cause of making Him, the Creator of it all, better loved and known.

## LAY RETREATS AT FERNDALE

Last summer a happy innovation was made at Ferndale. Our Superior, Very Rev. Joseph A. Kirkbride, sponsored a series of lay retreats. The response was heartening: four retreats were held and ninety-three men attended, a promising beginning, indeed, in Ferndale's field of Catholic Action.

This year six retreats are scheduled, the first begins July 10 and closes Sunday afternoon, July 12; August 14 will

see the final group arrive and depart August 16. Each retreat opens on Friday evening and ends Sunday afternoon. During that time the retreatants taste the delights of drawing closer to God.

The details of the rule and the routine of exercises will be the same as last year. Chief among which, aside from daily Mass and the conferences, must be noted the outdoor Way of the Cross, made of rough cedar, and fastened to trees along the Roman Road encircling the lake; Exposition of the Blessed Sacrament in a secluded oratory where the retreatants individually adore the King of Kings by day and by night; the impressive closing ceremony at the grotto of Our Lady. These and other holy and wholesome activities are impressive exercises for all those fortunate enough to make a retreat at Ferndale.

This year Stamford promises to send a large number of men; two week-ends have been engaged and some fifty men will attend each retreat. Waterbury has contracted for a week-end and guarantees to send fifty. Other territories, Bridgeport, Ridgefield, Danbury, Norwalk, and South Norwalk will have increased representation.

Father McGlynn and Father van de Putte will conduct three retreats each. Father Kirkbride will be free to devote his entire attention to general supervision and management. That the laymen will find inspiration in the conferences of the preachers is a foregone conclusion. Both preachers are experienced in the work of directing men, one being Director of Scholastics and the other, Director of the Brothers. Both are also recognized as capable speakers; doubtlessly they will prove to be a source of considerable spiritual profit to the retreatants.

With the opening retreat almost at hand, a general spirit of interest and cooperation is noticed here at Ferndale. Father Fandrey will have his hands full. The invaluable help so wholeheartedly given by the Scholastics last summer, has been pledged again. To a man, they are resolved to do their part, be it in cleaning the house, preparing rooms, assisting as servers in ceremonies proper to the retreat or seeing to the wants of all in the dining-room and to the general comfort of all.

The prayers of all confreres are asked for the success of the retreats. No one need be reminded how vitally important prayer is, in such an undertaking. May God's grace descend and remain upon all the retreatants, on Ferndale and on all members of our Congregation.

For the bringing down of the Holy Ghost to renew the face of the earth, for the return of grace into the souls which have lost it, it is necessary that the Holy Spirit be invoked by men. Without doubt it is God Who sends Him; but He employs the ministry of men for this purpose.

—Pere Ramiere.

## NOTICE

In your charity you are asked to pray for the following:  
Mrs. Thomas Clynes of Philadelphia, mother of Mr. Thomas Clynes of Ferndale.

Most Rev. James Anthony Walsh, M.M., D.D., Co-Founder of Maryknoll.

R. I. P.

## Our Mail Box

Catholic Mission, Kilema,  
P. O. Moshi, Tanganyika Terr.,  
British East Africa.

Dear Confrere,

Here I am at last with my answer to your very welcome letter which I received shortly after Christmas and since I had received so many letters, I knew that you would pardon my delay. I have been answering Christmas mail ever since it arrived, taking time out, however, to greet Marty, Pete and Father Hasson. You know that no normal person can write a letter with Marty and Pete holding the fort.

I received fifty-five letters for Christmas, a result of answering each and every letter which I had received since I hit these shores. Before ordination I had the very bad habit of not answering a good many letters, but since I was ordained I took the resolution of answering every missive I should ever receive and you can bet your life that answering mail brings results; for example, at Christmas I received over twenty pounds in gifts and Masses, mostly gifts, however, and should you ever be sent to Africa, you will realize what a pound means to a chap out here; as you know the natives are unable to give us much support, but I must admit that they give what they can, and therefore, our greatest income is from the aid given to us by those at home. The chief expense of the missions, at least in my opinion, is the wage for the teachers. And this you will readily understand when I tell you that here at Kilema Mission we have eighty-two teachers attached to the mission and outstations and their salary runs to over four thousand shillings a year. Divide that number by four and you learn that one thousand dollars, at least, is given away to our teachers.

At present the Apostolic Delegate is here for a visit and since he has never been to the place before (he was appointed only early last year) he is making his visit more or less "a look see," as one of the fellows said in the Bagamoyo Vicariate.

Just imagine, Fran, over two years out here and as happy as a lark, for Africa is a real place, that is, once the first six months or year is over and you commence to get a grip on the lingo.

It's great fun to talk to the kids out here and get their slant on life; one kid asked me if I could see Mount Kibo from America and after telling him that America is over nine thousand miles from here, he still wanted to know if I could see the Kilimanjaro; another lad wanted to know if my mother is also the mother of Father John Kelly, and when I asked him why he asked such a question he replied that both of us are fat and each of us makes plenty of kalele (noise). One little fellow came along here last Easter pretty well tanked up from native beer, and after the Bishop tried to get him to go home (the boy is about four years of age)



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he said he would go if the Bishop gave him an orange. That same youngster put on a show for me when I visited the hut of his people, by making life miserable for a couple of goats.

With lots of prayers for your success and a daily remembrance in all my Masses, I bring this letter to a close with a hope that I have been forgiven for my long delay and that I shall hear from you real soon, sooner than my letter.

Your cousin and confrere,  
Charles Diamond.

FATHER DIAMOND writes by way of appeal in another letter received recently: "We would appreciate very much if you could send some or all of the following articles:

**INSTRUMENTS**—Dental and surgical, needed for small operations. Instruments for removing tartar from teeth (brushes and emery wheels, also tools for same). Teeth, molars and otherwise. Wax for forms, dental compound for impressions, small instruments for drills, nerve needles, mirrors for teeth, bowls used for mixing plasters in dental work, Miller needles, filling materials, Harvard cement, clasps for holding plaster of Paris while taking impressions. And if possible, solder for gold work in teeth (gold is 22 carat). Any and all dental magazines possible."

"I know that the above is a very big order and will appreciate any help you can give, for whatever I get, that much cash can be saved, which, later on, and not so later on, will be used for some other item in the spreading of the Faith."

Assumption Church,  
Carencro, La.

Dear Father,

I received your card before Easter, but did not get down to writing, not even to send Easter Greetings. The flu travelled about this country and laid many low. Many of the schools closed two weeks before Easter. I got my dose just before Palm Sunday with plenty of fever during Holy Week. Fathers McGlade and Keown were laid up at the same time. Now, I feel better than before.

Last Sunday I had my annual field day. It was a huge success. The weather was ideal and, so too, the "gate." There were five schools taking part, three of which were from this parish. Field days are still new and strange, and teachers in the rural public schools cannot raise enough interest and personal effort to stage such affairs. There are no public schools or even non-Catholic churches in this vicinity. In the neighboring parishes (counties), St. Landry and St. Martin, there are many public schools and Baptist Churches. Teachers, who are Baptists, cannot be persuaded to have their schools take part in Field Day events. Their schools are usually small one-room shacks with a few home-made desks or tables.

The State spends very little for these schools. The teachers' salaries vary from twenty-five dollars per month to thirty and thirty-five in the city schools. Consequently, Catholic schools are the better schools; and the children learn not only to read and write, but also to know and serve God and have a proper respect for their Catholic Religion. Attend-

ance at church is increased, Holy Communion is received frequently by the children and their parents are no longer yearly or bi-yearly communicants. The change in the children and their parents is noted by the "outsiders." The superintendent of schools holds great respect for the Catholic schools of the State.

Now, preparations are being made for First Holy Communion. There are two kinds of First Communions. Little Communion or Private Communion at the age of seven, and First Communion or Solemn Communion at the age of ten. The essential truths of the Catholic Religion are to be known for Little Communion. All the catechism is to be known for Solemn Communion. The Sacrament of Confirmation is given at the age of eleven.

You mentioned about school books that you could have sent here. All the books needed for school work are provided by the State to all schools, both public and otherwise. Thanks for the offer. But a set of the Catholic Encyclopedia would be greatly appreciated.

Best wishes for the Easter Season and regards to Father Provincial and all at St. Mark's.

Sincerely,  
Francis J. Smith.

Catholic Mission, Kilomeni,  
Lembeni, Tanganyika Terr.,  
March 26, 1936.

Dear Confrere,

First of all I must thank you for the things you sent me. I was especially pleased with the altar cards. At first I wanted these for one of our stations but when I saw that they were better than the ones we are using on the high altar, I decided to use them here and use the former ones for the outstation. Many thanks for the medals and the Sacred Heart badges. These last will be given to newly married couples.

As you can see by my new address, I have been changed. This is the worst mission in the Vicariate for navigation purposes. There is not a level spot in the whole mission except in the desert below. And it sure is below. To get here from the train, one has to climb to the top of a 6,000-foot mountain by means of a narrow path filled with rock and stones, a path which a mountain goat would refuse to travel. Once you get up here, you are very reluctant to go down again, especially if you have to come back. Since most of our schools are at the foot of some mountain or other, a visit requires a good pair of legs and a good pair of shoes.

Before 1935, this mission was the worst we had and to be sent here was more or less of a hardship. Then a famine came along and the Superior, Father Farrell, of Dublin, did wonderful work here. Not only did he help the people with money and food obtained through the generosity of friends in Ireland and America and elsewhere, but he went after the pagans and fallen away Christians of which there were many. Up to the end of July 1934, there were only about 525 practicing Christians; today we have passed the one thousand mark. All this was due to the hard work of the Superior. He increased the number of schools from 3 to 12 and the number of children attending from 125 to over 1,000.

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This is the best sign of all for the progress of a mission depends on the progress of the schools. From a has-been mission we have come to the point where, with a little help and cooperation, we can become one of the three or four largest missions we have here.

Two weeks ago I took a trip to one of our outstations, a place called Kiswani, forty-five miles from Kilomeni. This mission, like Kilomeni, has a sad history marked by the almost complete extermination of the Christians around these parts." What this history is you may learn for yourself when you are fortunate to come out here. I left Kilomeni about six in the morning descending by the hill I mentioned before. At about nine, I boarded the Tanga Express which carried me to a little place called Same. There I met the district officer, who kindly took me out to Kiswani in his car. The distance was exactly fifteen miles. After that, up another one of these hills for about two hours and, just when I reached the mission, a terrific rainstorm came along, but who cares? I was there. When I entered the so-called house, I was rather surprised and a little perturbed, for when I looked upwards there was a big vacant spot at each end of the building and the rain was gently coming in. And then, says I, how can one sleep here? After shifting the bed around, I thought I had found a decent spot. But that night I was to know differently. After putting out the mosquito net, I prepared some food and found that I had some meat. But having been cured in a barrel of salt and having been prepared by a cook who had never cooked before, it tasted somewhat queer. After taking some quinine, which was queerer still, I hopped or fell into bed. And that was that.

I stayed in that spot for six whole days and nearly died of starvation. To get meat was impossible as the people themselves are nearly starving. I sent two Christians out to gather up some eggs; after two days they brought back six eggs, enough for a couple of meals. But alas and alack and Alaska, they were all rotten! I expected that they would be for the smell of the eggs before they were broken was enough. I had some fish with me (sardines), but I said to myself that I would save these for the trip back, as I knew it would be a stiff job. So for the other five days I lived on bread and coffee and raw fried potatoes (they were raw because the cook was raw also). Then the bread turned moldy and that left me with nothing but the coffee. I decided to fold up my belongings and slip silently away. About nine in the morning, I ambled down to the desert, or pori and started towards Same. After about seven hours of walking beneath the cool African sun, I arrived in Same. On the way I passed a nice sandy spot called the home of the lion. Not having a cannon along or even a pea shooter, I felt none too good and after making an Act of Contrition for all the sins I committed since I was a lad of one year old, I ambled on again. There was something moving! Was it a jackass? No, only a few harmless zebra. So on again. Talk about Dante's Inferno! The one I was passing through was more like that of the old boy himself, but, as I said above I arrived safely in Same.

After a beautiful train ride of about an hour and a half, there I was at my station, Lembeni. It was now about seven P. M. The stars were magnificent and so were the "dogs," especially with a three-hour ride before them. So up a hill and down a hill into a hole and up a hill again. Sometimes the stars were above, and other times they were all around. However, all for the glory of God and the dear

old American flag. Up-sa-daisy! After thinking I had passed the mission about ten times, lo and behold, there I was.

And this was my report on Kiswani. The house is not so good, and if the church there stays up another year, it will be only by means of angels' wings. The school with an enrollment of 90 children has a fallen roof and since the heavy rains are now on, I don't think even the angels can hold it up. But since we have notified the Bishop, that is the least of our worries now.

So this is Africa! By the way, you will do me a great favor by sending me the copies of "Our Province" since January 1936 and by putting Kilomeni on the mailing list. Ever since my eyelids were burnt by the sun, I sleep very well. That was my big trouble at Ferndale—lack of sleep. Ask Father Michael Brannigan; he knows.

Sincerely yours in the Holy Ghost,

Dennis J. Morley.

### THE EPISTLE FROM THE "ROMANS" (Continued)

S. S. SANTA CHIARA,

The Customs Officer seemed to be worrying a lot about our typewriters, as if they ever did anything to him. He decided that it would be at least twenty francs for each. However, Pere Delisle decided to see a man higher up, who, being schooled in asceticism and consequently detached, agreed entirely that writing machines in themselves were harmless, ergo, duty free. We then boarded a train that was waiting, a special it seems, and whisked away through La Belle France from Le Havre to Paris. It was an express that whistled through tunnels and towns, roared like a Black Demon over bridges and plains and came to a puffing halt at Gare St. Lazare. Our ride began late in the afternoon so that daylight remained only for an hour. During that time I feasted my eyes on the reasons why France is considered pretty. There's no doubt about it, boys, she's got what it takes. Absolutely like a picture, every square inch cultivated among the low, flat lands and the slowly rolling hills, with farm-houses and peasants that remind one for all the world like something painted by Millet. Occasionally we would come upon a town huddled between two hills with a few smokestacks enjoying a smoke after the day's work and suddenly we would be "out in the country" again.

We shall now pass on to what we saw in Paris. The first thing naturally was the Arc de Triomphe, since from the top of it one can see a bird's-eye view of Paris. Really it was a like a dream to come out of the Metro (subway to you) and cross, amid the bustling traffic, to that monument which seemed, even then, to be a picture in the modern history. We took the elevator. From the top we could get a wonderful panorama of the whole city. The Arc is justly called L'Etoile because all the avenues shoot out from its base like rays from a star. Off to the North lay Montmartre gleaming like a tower of ivory in the morning sun; to the South the Eiffel Tower; to the East the Champs Elysees; to the West the Avenue of the Grand Army; (geographical indications are only approximate). We then walked the length of the Champs, turned left at the Place de la Concorde (if you're wise, bise, you'll study your maps) and entered the Madeleine; back through the Gardens of the Tuileries, past the Louvre and the Pantheon, and "home."



## OUR PROVINCE

In the afternoon we went straight to Montmartre, climbed about four hundred steps, and had the guide explain the various parts of the town. It's the highest point in the city. Thence (notice the Harvard influence) we went to Notre Dame de Paris, which, incidentally, is located on what is called the Ile de France in the middle of the Seine. It was towards five o'clock and bad weather insisted on pursuing us, but we saw the famous rose window from the inside none the less. I hear that most of the cathedrals in France are entirely too dark inside. We paid a visit (for a visit, to be exact) to the "Treasury" in one of the side-chapels. We think it was worth seeing. Among many articles too numerous to mention in detail were the Imperial Robe in which Napoleon was crowned Emperor at the Cathedral by the Pope, the cushion on which the crown rested, the gold ciborium from which Louis XVI received his last Communion, and, mark this well, the monstrance presented by Louis XVIII to Notre Dame. Two thousand diamonds cover completely the golden sunburst, the center is surrounded with rubies, the handle contains a huge emerald and the cross on top, about six inches high, is incrustated with stones of topaz. Cardinal Villeneuve of Quebec was to carry it in the public procession on All Saints' Day, but we hoped to be elsewhere by that time. They had a special way of throwing the light upon it and if you could do anything but drop your chin and say "Oh" upon seeing that apocalyptic Sea of Glass mixed with fire, I would unhesitatingly declare "You have no soul."

At seven-thirty the next morning we boarded the Paris-to-Rome express. Another scholastic from the French Province, slated for Rome, came with us. Fathers Whittey and Healy from England, enroute to the City of Learning, camped in our compartment. Oh, how happy we were! These European trains, as you may or may not have heard, are different. There is a long alley on one side of the car, so narrow that even I have to stand side-ways and hold my breath to let anyone pass, and, boys, that's narrow. The compartments, as they are called, hold eight medium-sized people: four staring at four, get it?

It made sunshine that day (pardon these Gallicisms) and I enjoyed every bit of scenery that the Eldest Daughter of the Church had to offer. Then came the Alps! You realize how weak words are when you come to lay the burden of adequate description on their backs. But, anyhow, there they were: God's masterpieces, unmarred by human hands, towering up, up, seeming just outside the coach windows and yet immeasurably far away; wearing a look of flushed triumph as they reflected the ruddy glow of the sun who had already been lost to our view giving place to Her Majesty, the Crescent Moon, as, with queenly serenity, she quietly ascended her ermine-covered throne draped in the pale sky-blue of evening amidst the incense floating lazily from soft, rose-colored clouds. I'll always hold that sight as one of the compensations for the night that followed.

Understand that we had no sleepers (beds, I mean). We rented some pillows, the five of us, to make it as painless as possible; talked as long as we could to wear away the time; then decided to go to sleep, after a fashion. Came the dawn. At Alessandria a native invaded our compartment with her bambino (remember, it holds eight). She shut the door, sat between me and Father Whittey, put her "precious" between Father Healy and the French scholastic on the op-

posite side, indicated that she wanted the window shut to avoid a draught, pulled off her shoes, pulled out her rosary and settled back for the night. Wow! The heat was on in the compartment, too. That was at midnight. We were just wrapping our eyelids around a little dream when suddenly we were unceremoniously brought to by the woman's cries of "Pisa? Pisa?" They don't call out the name of the station over in this neck of the woods; consequently, she wanted to make sure she didn't ride past the one she wanted. The fact was, we wouldn't hit the home town of the leaning tower until 3.30 in the morning. Nevertheless, with remarkable lack of reason, she insisted on repeating the above scene every time the train pulled into a station. As for the bambino, well, as you know from Physiology every disturbance of slumber has a cause—to be exact I think the kid had four causes between Alessandria and Pisa. But then, Nature in the raw is seldom mild.

Behold, gentlemen, a happy, contented group on the road to Rome: their high ideals carrying them joyfully through all difficulties, their wagon hitched to a star rolling them merrily on their way, their bleary eyes blinking blissfully at the Mediterranean's balmy Tyrrhenian blue, their stiff necks jogging joltingly on top of weary, warped spines and supporting Mardi Gras grimaces "most beautiful to see." Ave Roma Immortalis! Oh, yeh?

We were met at the station after a straight twenty-five-hour ride. We had time to get the first three layers off before going around the corner to the Minerva (a Catholic Church, boys, not a museum) to hear Mass, the Feast of All Saints being a holy day of obligation here. I didn't have time to figure out (sacred expression borrowed from Archeology) whether I was vague, peregrinus, or just plain non compos.

Well, you're right up to the door of Santa Chiara now, that is, if you care to come back from the Church with us. There was one (I shall say sensible) scholastic, who said he would love to accompany us only thus far. But there's something somewhere about drinking deep or tasting not. So be it. Lou and I have finished the dregs already and we're starting on another bottle. It began like a nightmare, but it's gradually settling into a dream, more or less disturbed at times (no reference whatever to the above-mentioned episode), but after all, as Milton so aptly puts it, "Where's the guy with all the gravy?"

From now on if we make any illusions in our letters you'll have a faint idea of that to which we refer (at whom are you looking, Paul?). If you care for any further detailed information concerning ocean travel, train rides or bus fares our central agency will be only too glad to accommodate you. As for the elimination of vibration in boats, why they use oil instead of gasoline, why they have four propellers instead of five, chalk it up to Determinism because it isn't worth finding out.

You have now in your possession the only log-book of its kind, one that can lay claim to any degree of thoroughness in describing those things unseen by the ordinary traveler. I've never been able to find one of those people and, consequently, it's a bit difficult to gauge just what appeals to him and what doesn't. I had better be careful, on second thought, now that there are so many subdeacons in the Dale, because they're sure to pull out the Homilies of St. Gregory and show that it is no longer open to discussion:

every man is a traveler, plodding his weary way to heaven. That's beautiful matter for sermons so I'll leave it in peace.

If you have waded thus far among these pages you deserve a Croix de Guerre for having fought the good fight and having kept the Faith. In order, therefore, to add no more upon your already long-suffering shoulders I'll put a much-needed end to this tale.

Keep your chins up, though, because we intend sending you some snapshots just to prove that we've been.

### AU RIVER

#### THE ROMANS

Ed and Lou.

### THE STORY OF THE HOLY GHOST FATHERS

*(Radio address, delivered over Station WIP, May 16, 1936, by Father Collins.)*

"During the coming week the whole Catholic world begins the solemn novena to God the Holy Ghost preparatory to the feast of Pentecost. It seems appropriate at this time to speak of the work of a missionary order in the Catholic Church specially dedicated to the Third Person of the Most Blessed Trinity, the Congregation of the Holy Ghost, popularly known as the Holy Ghost Fathers.

"Many in this radio audience may not know that the Holy Ghost Fathers conduct two parishes for the Colored people here in Philadelphia, as well as a home for homeless, industrious boys, besides a preparatory missionary college on the outskirts of the city at Cornwells Heights, which is likewise the headquarters for the Archconfraternity of the Holy Ghost in the United States. At Holy Ghost Apostolic College on May 31, Pentecost Sunday of this year, the chapel of the Seven Gifts will celebrate the twenty-fifth anniversary of its dedication and on June 7, Trinity Sunday, St. Peter Claver's parish in this city will mark with special ceremonies the Golden Jubilee of its foundation.

#### Founded in Paris

"The Congregation of the Holy Ghost was founded in Paris, France, on the feast of Pentecost, May 20, 1703. Its founder was a young French lawyer who afterwards became a priest, Claude Francois Poullart des Places. Its object was to train missionaries for the most difficult posts in the Church, to labor amongst abandoned peoples in Christian and in pagan lands, particularly in the French Colonies of Asia, Africa and America.

"Soon after the founder's death in 1709 (October 2), his missionaries made their way to far-off China, Tonkin, Canada, South America and Africa. They sought the poor, the outcast, the neglected, the abandoned. That is why the scoffers of religion in France called them the 'rag-pickers' of the Catholic Church. In reality they were vagabonds for Christ tramping on all the high roads of the world in search of the poor, the friendless and the unfortunate, that they might tell them of that other Divine Wayfarer Whose weary feet trudged painfully over the road of suffering to Calvary, to the Cross, to Triumph.

#### Disrupted by Revolution

"The French Revolution completely disrupted the Society; its seminary was confiscated, its members dispersed. However, God did not forsake His faithful band of missionary

priests though dissolution and ruin seemed inevitable. Some years before the outbreak of the French Revolution, Father Bertout had embarked for the distant mission of French Guiana, which is the penal colony of France, in South America, Devil's Island. A victim of shipwreck, subsequently captured by the Moors who enslaved him in Senegal, West Africa, he was afterwards sold to the English and finally succeeded in making his way back to France after peace had been restored to the Church. Immediately he set about reorganizing the Society. Soon after the French Government entrusted to it the work of colonization in all its far-flung possessions and in 1824 the Holy See approved the Rules and Constitutions of the rejuvenated religious family.

"The work to be done was vast indeed but the laborers all too few. In this almost desperate situation Divine Providence again came to its aid. In 1841 the Venerable Francis Mary Paul Libermann founded the Missionary Society of the Immaculate Heart of Mary whose special object was the care and conversion of the most abandoned peoples, particularly those of the black race.

#### Stricken With Epilepsy

"Born of a Jewish family, in Alsace, France, in 1802, Father Libermann was converted to the Catholic faith and baptized on Christmas Eve, 1826. On the eve of his ordination to the subdiaconate this fervent Jewish convert was stricken with epilepsy and for fourteen long years he waited; at last heroic patience and persevering prayer conquered, for he was miraculously cured at the shrine of the Holy House in Loretto. The year 1841 saw his ordination to the holy priesthood and the beginnings of the new missionary foundation.

"The older Society of the Holy Ghost with its small personnel and its vast work received new life and strength in 1848 when the young Society founded by Father Libermann was united with it. Rome approved the union and thereafter the official name was 'The Congregation of the Holy Ghost and of the Immaculate Heart of Mary,' known today as the Holy Ghost Fathers.

"In time Africa became the chief field of labor and so it remains today. The history of the Church in Africa is one of sad memories, memories of the once glorious Church that boasted a Cyprian and an Augustine, a Clement and an Origen; the Church that had witnessed the beginnings of monasticism and could point to so many of its shining examples; memories too, and more recent ones, of a flourishing Christianity planted on the west coast by the Portuguese missionaries at Elmina, Accra and Angola. The former gave way before the onslaught of Mohammedanism, the latter nearly perished because of the attack of tribes from the interior and the death of missionaries.

"Whatever missionary activity there is on record from the days of the Portuguese explorers was of limited extent and not of lasting effect, so that at the beginning of the nineteenth century the light of the Gospel cast but a few glimmering rays here and there on the whole of the African Continent.



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## Continent That Welcomed Jesus

"The country, however, that had welcomed the Child Jesus and His Mother from the persecution of Herod was not destined to remain forever in the shadow of death. In modern times the African missions were again opened up, and this time with a hope of permanent success."

"America and England had both founded colonies on the west coast of Africa to which liberated slaves might emigrate, the former at Liberia in 1822, and the latter at Sierra Leone in 1787.

"Modern missions in Africa owe their beginnings to the American Church and at a time when America was still young in Catholicity and the Church was in its infancy. At the request of Pope Gregory XVI, Bishop John England, of Charleston, S. C.; Bishop Kenrick, of Philadelphia, and Bishop Dubois, of New York, had urged the sending of missionaries to the Dark Continent to look after the Americo-Liberian settlers; their appeal to the Sacred Congregation for the Propagation of the Faith and the action of the Council of Baltimore was responsible in the main for the reopening of the African missions in modern times. The Very Rev. Edward Barron, D.D., Vicar General of Philadelphia, and rector of the seminary, and the Rev. John Kelly, of New York, and Mr. Denis Pindar, a lay catechist from Baltimore, volunteered for this mission. They went to Rome for instructions and then proceeded to West Africa in 1841. After a careful examination of the situation there, Father Barron reported to the Sacred Congregation of the Propaganda. He was then appointed Vicar Apostolic and consecrated Bishop of the Two Guineas, a vast territory comprising all the west coast of Africa from Senegal to the Orange River and extending inland without limits.

## Answer to Prayer

"It so happened at this time that owing to political difficulties Father Libermann's missionaries were without a mission field. In this crisis the zealous priest and founder betook himself to the Shrine of Our Lady of Victories in Paris to seek consolation and guidance. The very next day the new missionary Bishop, Dr. Barron, entered the same church to implore God's Mother to send him priests to carry on the work of her Divine Son in Africa. He had an immense field to look after but there were none to work it. And he had knocked at the doors of every mission house in Europe seeking helpers, but there were no priests available. Through the good offices of the saintly Father Desgenettes, the missionary founder and the missionary bishop met and the prayer of both was answered. Thus was begun the modern Catholic mission of Africa.

"Seven Fathers set out for West Africa with Bishop Barron on September 13, 1843. The deadly fevers of the country brought death to the pioneers; gradually, however, living conditions improved and new missionaries came to take up the task. In the course of a few years the evangelization of the whole of Negro Africa was confided to Father Libermann's missionaries. The east coast, too, and the islands of Madagascar, Mauritius and Bourbon (now Reunion) had welcomed them; Cape Colony, also, was a part of the field and 1884 saw the heathen stronghold in Africa invaded on all sides and the succeeding years have witnessed the gradual advance of the soldiers of Christ from the coast into the

interior and the division of Africa into numerous ecclesiastical jurisdictions. Fathers from the American province have taken their places side by side with their fellow missionaries from all Europe. And in 1932, the vast mission territory of Kilimanjaro, East Africa, was confided by the Holy See to the Holy Ghost Fathers of the United States. The Most Rev. Joseph J. Byrne, C.S.Sp., D.D., is its missionary Bishop. Already 23 American priests, eight of whom are Philadelphians, are laboring in the African missions.

"The immensity of the field originally confided to the Holy Ghost Fathers was more than they could cope with alone. Later other missionary organizations followed in their footsteps and thus the work went on.

"Because of ill health Bishop Barron was forced to return to America where he died as a result of his zeal in ministering to the yellow-fever sufferers in Savannah, Georgia, on September 12, 1854. Prior to his death he had been very active in the missions of South Carolina, Georgia and Florida. Father Kelly also returned, shattered in health, and died as pastor of a mission church in Jersey City, N. J.

## Far-Flung Missions

"Since 1843 over a thousand members of the Holy Ghost Order have gladly laid down their lives in the mission cause on the continent of Africa. Today the Fathers still retain jurisdiction over 3 dioceses, 16 Vicariates Apostolic, 4 prefectures apostolic and 3 extensive mission districts. Within this territory there are about 25,000,000 pagans and about 2,000,000 Catholics; 346 mission residences with 6,765 mission stations are the centers of missionary activity. The mission personnel counts 578 Fathers, 201 Brothers, 942 Sisters besides 24 native priests, 52 native brothers, and 581 native sisters with 13,888 native catechists.

"Whilst his missionaries were making a beginning in Africa, Father Libermann had cast longing eyes on the United States. Through correspondence he had attempted a survey of the mission field amongst the Colored people here as early as 1845 with the intention of establishing missions amongst them. From 1850 to 1870 no fewer than twelve appeals and invitations had been received from American Bishops inviting the Fathers to come and take up work amongst the neglected Colored people in this country. At the time there were no missionaries to send.

"The opportunity, however, came in 1872 when the Fathers were exiled from the German province by Chancellor Bismarck in his pagan fight against Christian culture. They found refuge in the United States and in 1878 laid the foundation, in very humble circumstances, of what is today Duquesne University in Pittsburgh. In 1889 the Colored mission of St. Benedict the Moor was opened there and a year later the Fathers took charge of St. Peter Claver's mission in this city. Soon new fields were entered particularly in the South, in Louisiana, Arkansas, South Carolina, Oklahoma and Alabama, until today there are 26 missions established for the Colored people in twelve dioceses in the United States.

"This is but the beginning of a vast work and a very important one when we recall there are nearly 13,000,000 Negroes in the United States and scarcely more than 250,000 are Catholics. Other missionary societies are equally interested in the spiritual welfare of the Colored people and are

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bending every effort to win them to the fold of Christ the Shepherd. Here in our very midst is America's own Africa.

"In all, the Holy Ghost Fathers have 55 houses in seventeen dioceses of continental United States and in Arecibo, Puerto Rico. They also direct the Pontifical Association of the Holy Childhood in the United States with its membership of nearly a million children, all interested in the missions of the Church. His Eminence, Dennis Cardinal Dougherty, D.D., the Archbishop of Philadelphia, is its Protector and President. The Holy Ghost Mission League, with headquarters in Philadelphia, fosters interest in the missions by spreading devotion to God the Holy Ghost. The State of Pennsylvania, the City and Archdiocese of Philadelphia, hold a unique place in the history of the Congregation of the Holy Ghost."

### MISSION RALLY—DUQUESNE UNIVERSITY

Inspiration to work and pray for the Missions was given to the students of Duquesne University on Ascension Thursday when they acted as hosts to almost six thousand students from seventy-eight other schools of the Pittsburgh Diocese. These included the seminarians from St. Vincent's, college students from St. Vincent's, Seton Hill, Mount Mercy, five schools of nursing, boys and girls from forty-one schools of high school rank, twenty-three junior high schools, and five orphanages. Many other missionary and fraternal organizations sent delegates to swell the crowd and to partake of the enthusiasm of the Catholic Students' Mission Crusade.

The Pontifical Field Mass was celebrated by the Archabbott Alfred Kock, O.S.B., of St. Vincent's Monastery. He was assisted by Father J. L. Quinn, pastor of Resurrection Church, as well as by his own priests and four seminarians. The double choir of fifty boys and twelve men from St. Ann's, Millvale, ably directed by their pastor, Father Eugene McGuigan, C.S.Sp., rendered almost heavenly harmonies. The beautiful white and gold altar was erected under the porch roof facing the campus where the great throng stood in reverential silence during the Mass. An eloquent sermon was preached by Father Edward A. Freking, of Cincinnati, successor to Father Thill as national treasurer of the C. S. M. C.

Second only to the Mass was the colorful and impressive pageant of initiation staged by the college students of Duquesne and directed by Father Edward J. Quinn, C.S.Sp. This ended with benediction given by Father Bryan, Superior, assisted by Fathers Lechner and Thessing. The whole ceremony was broadcast over KQV from 2 to 3 P. M.

During the lunch period two thousand hungry students and their teachers rushed the cafeteria and the temporary stands manned by the good mothers of Duquesne's Guild. Meanwhile, select speakers from a half dozen schools discussed topics of interest to the Mission Units. Their words were conveyed to the crowds outside the Little Theatre over the loud speaker system.

The Students' day closed about four-thirty as Father Rossenbach concluded the showing of the movies sent from Africa by Father Joseph B. Murphy. However, the attractive Mission exhibits were kept open in the evening when the White Sisters showed another African movie.

The Pittsburgh Local Conference of the Catholic Students' Mission Crusade hopes to date a complete reorganization from this very successful Ascension Day Mission Rally.

FATHER BAUMGARTNER WRITES: "I'll see Ferndale this summer. I was there once but it must be fully 25 years ago. They say it looks different now! If time will permit I'll go to Cornwells, too. That's where I made my novitiate in 1902 under the late Bishop O'Gorman."

Prayers are requested for Father R. V. Kirk's mother, who died in Pittsburgh, May 12. R. I. P.

### REV. MAXIMILIAN MAYER, C.S.Sp.

September 29, 1873-May 15, 1936

Father Maximilian Mayer, who, for the past twenty-four years, was pastor of St. Joseph's Church, Mount Carmel, Pa., died of a heart attack, in the rectory, at 8:30 a. m., May 15, 1936. His death was a shock to the parishioners and to the entire community for he had been in apparent good health. In fact, the previous morning he had officiated at the funeral of Benjamin J. Koronkiewicz, a World War Veteran, and in the afternoon had attended the Clerical Conference in Shamokin. A parish mission was being conducted by the Franciscan Fathers. Evidently, the excitement and extra activities of the week were too great a strain though Father Mayer never complained. He died whilst the Children's Mission Mass was in progress. Dr. M. E. Smoczynski attributed death to angina pectoris.

Upon receiving news of Father Mayer's sudden death, the Most Rev. George L. Leech, D.D., Bishop of Harrisburg, dispatched to Father Plunkett, our provincial, the following telegram:—"Accept my sincere sympathy in the death of Father Mayer whose devoted service has merited the gratitude of parish and diocese towards your excellent community."

Neither Bishop Leech nor Rev. Stephen Mayer, C.S.S.R., his brother and sole survivor, was able to attend the obsequies, the former due to previous pressing duties and the latter owing to illness in Fernie, British Columbia, where he was stricken whilst preaching a mission.

Rt. Rev. Msgr. Henry Hertzog, V.G., of Lancaster, Pa., represented Bishop Leech and at the conclusion of the services spoke to the parishioners who crowded the church to capacity. Many hundreds had to be content to remain outside on the sidewalks during the Mass.

Father Joseph Szwarcrok, C.S.Sp., Provincial Procurator, sang the Solemn Mass. He was the pastor of Immaculate Heart parish, Pittsburgh, Pa., where Fr. Mayer spent the first nine years of his priesthood, as assistant. The deacon was Rev. Alexis Yarka, a former boy from St. Joseph's parish, Mt. Carmel, Pa., and now pastor of Our Mother of Consolation Church, Brooklyn, N. Y. Rev. Francis Szu-



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mierski, C.S.Sp., of Holy Family Institute, Emsworth, Pa., a former assistant to Fr. Mayer, was the subdeacon.

The priests' choir of the Diocese of Harrisburg, directed by Rev. Leo J. Krichten of Bonneville, Pa., sang the Missa de Requie. Rev. Joseph G. Gotwald of Lancaster, Pa., presided at the organ.

Low Masses were said at the side altars during the solemn high Mass. Rev. L. Alachniewicz, C.S.Sp., formerly of Mt. Carmel, now of the Province of Poland, said one of the Masses and Rev. Joseph Sonnefeld, C.S.Sp., former assistant at St. Joseph's, now pastor of the Immaculate Heart of Mary parish, Pittsburgh, Pa., was celebrant of the other low Mass.

Present also at the services were Very Rev. C. J. Plunkett, C.S.Sp., Provincial, New York City; Rt. Rev. Msgr. M. M. Hassett, D.D., rector of St. Edward's, Shamokin, Pa., and about fifty priests, among whom were his own confreres from Mt. Carmel, Cornwells Heights, Pittsburgh, Rhode Island, Ferndale, Conn., New York City; priests from the Harrisburg diocese, secular and regular; and others from Maryland and New Jersey. The Felician Sisters attended in a body.

Rev. Gregory Zablonksi, O.M.C., rector of St. Stephen's Church, Shamokin, Pa., delivered the eulogy, stressing specially Fr. Mayer's devotion to God's service.

The trustees, the members of the Church Committee, and the Sons of Poland served as a guard of honor and were the honorary and active pall-bearers.

The State Highway Patrol, aided by the local police, supervised the direction of traffic.

Father Mayer was laid to rest in the new St. Joseph's Cemetery, where Father Martin S. Luczkiewicz, C.S.Sp., administrator of St. Joseph's parish, read the committal prayers whilst a throng of saddened parishioners and friends gathered to pay final tribute to their beloved pastor.

Father Maximilian Mayer was born in Posen, Germany, now Poland, on September 29, 1873. As a boy he attended school in his native land. His desire to study for the priesthood led him to Merville and Chevilly, in France, where he received his training in the ecclesiastical sciences (1892-1902). At the age of twenty-five he was ordained priest, at Chevilly, October 28, 1902, having made his religious profession at Grignon, October 1, 1899. In 1903 he was sent to the United States where he was assigned to work among his own countrymen at the Immaculate Heart of Mary parish, Pittsburgh, Pa. After nine years there, he was appointed pastor of St. Joseph's struggling parish in Mt. Carmel, Pa., where he labored quietly, zealously and successfully until his death. He spoke Polish, German, French and English to great advantage in his work.

During his pastorate the church membership increased and the church property was extensively improved. A new and beautiful granite church was erected and furnished at a cost of nearly \$200,000 and a fine convent was built for the Felician Sisters costing \$35,000. Before his death he had made plans for the decoration of the church and hoped soon to erect a new school. Other improvements had been made, through the years, in the old school, the rectory and the cemetery.

"Perhaps no better illustration of the high esteem in which Father Mayer was held by his parishioners may be pointed out than his long pastorate here," says the writer in "The Mt. Carmel Item," of May 15, 1936.

A confrere has written: "He loved cleanliness and beauty in the House of God. St. Joseph's Church, you can be sure, was spotlessly clean and beautiful; a place the faithful loved, their pride and joy."

"Another trait of his character was his love of order and punctuality. Everything in the church and in the rectory was always in its proper place. Every devotion, every Mass began at the appointed time. The slightest delay would receive prompt, and sometimes none too gentle, reproof."

"As pastor of the flock, he was all that could be expected or desired. Somewhat stern by nature, he did not spare those who needed a scolding yet he was most ready to forgive the truly penitent. His sermons were simple, direct and well prepared. He never shirked the two important duties of a priest and a missionary, namely, hearing confessions and visiting the sick. He had a kind word for all, especially for the sick and the stray sheep of the fold and for this reason was beloved and respected by all."

"He loved St. Joseph's parish, its people, its church, its school. About these he worried. During all his years in Mt. Carmel he never took a proper vacation even when ordered by his physician."

"For the past seven years times were hard and his parishioners had very little work, yet they rallied round him and generously supported him in all his undertakings."

"He was always a zealous priest, solicitous for the welfare of souls, businesslike in his dealings with the people, conscientious in the fulfilment of his priestly and religious duties, kind and hospitable to visitors and strangers, a real friend and father to the little ones. Quiet and retiring, a man of prayer, he was ever ready to sacrifice himself for God and man; a true priest he was indeed, a model pastor, a friend of his people."

"May God reward him for all his labors and sacrifices and grant him the crown of glory that awaits the just."

M. S. L.

We are consecrated to be the temples of the Holy Spirit, an unutterable privilege, which is weighty enough to sink us with shame at our unworthiness, did it not the while strengthen us by the aid itself imparts, to bear its extreme costliness. May we live worthy of our calling, and realie in our own persons the Church's prayers and professions for us!

—Newman.

I will give a new heart and put a new spirit within you, and I will take away the stony heart out of your breast, and I will give you a heart of flesh. I will put My Spirit in the midst of you, and I will cause you to walk in My Commandments and to keep my judgments and to do them.

—Ezekiel.







# *Our Province*

VOLUME FOUR

NUMBER SEVEN

## PERSONNEL

### PROVINCE OF THE UNITED STATES ( 1 8 7 3 )

FATHERS  
SCHOLASTICS  
BROTHERS

SUMMARY  
JULY, 1936

TOTAL FATHERS—182  
IN AFRICA—23  
IN U. S. & P. R.—159  
SCHOLASTICS—66  
BROTHERS—23

PUBLISHED MONTHLY  
FROM THE OFFICE OF  
THE PROVINCIAL  
( For Private Circulation )

HOLY GHOST FATHERS, *Ferndale, Norwalk, Connecticut*

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St. Peter Claver, Philadelphia; Sacred Heart, Emsworth;  
Lafayette, La.

OUR LEVITES:

Corpus Christi, Chronicle of Ferndale, Ferndale in  
Retrospect, Cornwells Heights.

OFFICIAL

## *Our Anniversaries*

DURING THE MONTH OF JULY

WE PRAY FOR:

Father Patrick McDermott, died July 3, 1918, aged 59 years.

Father Terence Schnell, died July 5, 1918, aged 60 years.

Brother Rodolph Goeckler, died July 5, 1902, aged 74 years.

Father Basil Kuhn, died July 11, 1897, aged 43 years.

Brother Placidus Nohr, died July 22, 1905, aged 34 years.

Brother Adolphus Wolf, died July 22, 1909, aged 46 years.

Brother Wenceslaus Senger, died July 28, 1882, aged 45  
years.



# OUR PROVINCE

## OUR PROVINCE

Vol. 4



No. 7

JULY, 1936

### FATHERS

NAME	DIOCESE	BIRTH AND CONSECRATION
Ackerman, Richard	Pittsburgh	05 — 27
Aikens, John	Philadelphia	98 — 26
Appel, Bernard	Pittsburgh	05 — 30
Baker, Edward	Philadelphia	08 — 36
Baumgartner, Joseph	Coire	77 — 08
Bednarczyk, Andrew	Harrisburg	98 — 23
Boehr, Joseph	Strasbourg	70 — 95
Boyd, Joseph	Down and Connor	99 — 30
Bradley, Daniel	Philadelphia	97 — 24
Bradley, James J.	Philadelphia	06 — 33
Brannigan, Michael	Clogher	95 — 21
Brennan, Patrick	Achonry	98 — 26
Bryan, Stephen	Ross	79 — 09
Buckley, Bartholomew	Charleston	98 — 32
Callahan, Joseph	Grand Rapids	78 — 04
Campbell, James	Philadelphia	02 — 28
Caron, Eugene	Chicago	79 — 20
Carroll, James	Limerick	87 — 15
Cassidy, Joseph	Philadelphia	04 — 29
Clarke, James	Dublin	93 — 18
Cleary, Ward Francis	Green Bay	94 — 29
Collins, George	Philadelphia	97 — 23
Cooney, Francis	Philadelphia	00 — 28
Cronenberger, Joseph	Strasbourg	77 — 01
Danner, Joseph	Pittsburgh	73 — 03
Danner, Francis	Pittsburgh	68 — 98
Delaney, Samuel	Trenton	03 — 36
Dodwell, John	Philadelphia	90 — 16
Dolan, Thomas	Philadelphia	07 — 36
Donahue, Joseph	Boston	01 — 28
Duffy, Joseph	Philadelphia	06 — 34
Duffy, William	Philadelphia	02 — 28
Diehl, Charles	Philadelphia	05 — 31
Dietrich, Louis	La Crosse	06 — 33
Dwyer, Michael	Philadelphia	04 — 31
Fandrey, Valentine	Pittsburgh	83 — 10
Favre, Alphonse	Little Rock	01 — 29
Fisher, Eugene	Pittsburgh	94 — 18
Fitzpatrick, John	Tuam	84 — 14
Flynn, Herman	Valleyfield	98 — 30
Gavin, Alphonse	Limerick	72 — 00
Goebel, Henry	Detroit	72 — 00
Gres, Francis	Rodez	53 — 78
Guthrie, Regis	Pittsburgh	01 — 30
Hackett, Anthony	Kildaire	88 — 17
Hackett, Joseph	Philadelphia	06 — 35
Haines, John	Trenton	03 — 34

NAME	DIOCESE	BIRTH AND CONSECRATION
Hanichek, Joseph	Hartford	09 — 35
Hannigan, Charles	Philadelphia	86 — 14
Hoeger, Frederick	Philadelphia	88 — 14
Hyland, James	Ossory	86 — 16
Holt, William	Philadelphia	04 — 31
Huber, Ivan	Pittsburgh	06 — 31
Janczukiewicz, John	Vilna	98 — 25
Jones, Thomas	Boston	03 — 32
Kapp, Charles	Philadelphia	91 — 20
Keane, Kerry	Kerry	90 — 22
Kelly, Joseph	Down and Connor	83 — 14
Keown, Joseph	Boston	02 — 32
Keown, William	Pittsburgh	03 — 35
Kettl, Leo	Pittsburgh	06 — 33
Kilbride, James	Hartford	03 — 29
Killeen, Daniel	Hartford	95 — 20
Kingston, Edward	Wichita	03 — 33
Kirk, Raymond	Pittsburgh	01 — 26
Kirkbride, Joseph	Salford	94 — 20
Kmiecinski, Vincent	Harrisburg	91 — 17
Knaebel, Edward	Philadelphia	84 — 10
Knight, Gordon	Newark	99 — 30
Lachowsky, Anthony	Little Rock	97 — 23
Landy, Joseph	Philadelphia	06 — 35
Lavin, William	Philadelphia	99 — 29
Lechner, Anthony	Harrisburg	98 — 24
Lipinski, Peter	Plock	89 — 17
Loneragan, Joseph	Brooklyn	03 — 28
Long, William	Limerick	90 — 18
Luczkiewicz, Martin	Sambor	85 — 16
Lundergan, John	Indianapolis	83 — 14
Lynders, Joseph	Hartford	01 — 31
McCaffrey, James	Pittsburgh	04 — 31
McCarthy, Patrick	Philadelphia	97 — 23
McCarty, Thomas	Philadelphia	99 — 23
McGlade, John	Derry	90 — 18
McGlynn, Francis	Hartford	97 — 24
McGuigan, Eugene	Philadelphia	86 — 13
McGuire, James	Kilmore	87 — 17
McGurk, James	Derry	73 — 03
McMenemy, William	Glasgow	96 — 20
Maciejewski, Peter	Newark	94 — 18
Malloy, Edward	Cleveland	94 — 20
Manning, John	Philadelphia	05 — 29
Mehler, Albert	Erie	74 — 04
Meyer, Theophile	Strasbourg	57 — 82
Montambeau, Henry	Grand Rapids	02 — 36
Mulvoy, Michael	Hartford	01 — 27
Murnaghan, James	Boston	00 — 32
Murphy, Timothy	Philadelphia	91 — 22
Murray, William	Down and Connor	92 — 26
Nolan, Francis	Kildaire	87 — 21
O'Brien, John	Boston	02 — 33
O'Donnell, William	Dublin	89 — 17
O'Neill, William	Hartford	05 — 33
O'Reilly, John	Ardagh	70 — 02
Ober, Richard	Pittsburgh	94 — 18
Parent, James	La Crosse	98 — 25
Park, Thomas	Liverpool	68 — 92
Phelan, Eugene	Ossory	58 — 80
Plunkett, Christopher	Dublin	67 — 94
Pobleschek, Joseph	Gnesen-Posen	83 — 11
Quinlan, Joseph	Philadelphia	97 — 25
Quinn, Edward	Columbus	96 — 26

# OUR PROVINCE

NAME	DIOCESE	BIRTH AND CONSECRATION	NAME	DIOCESE	BIRTH AND PROFESSION
Ray, Anthony	Louisville	98 — 28	Eberhardt, Robert	Philadelphia	10 — 32
Recktenwald, Edward	Louisville	98 — 34	Federici, Salvatore	Hartford	10 — 31
Retka, Francis	La Crosse	77 — 04	Ford, Paul	Philadelphia	13 — 34
Riley, James	Philadelphia	78 — 08	Frederick, Herbert	Pittsburgh	10 — 31
Roach, Clement	New York	01 — 27	Fusan, Sylvester	Pittsburgh	11 — 32
Rodgers, Thomas	Philadelphia	99 — 28	Gallagher, John	Philadelphia	15 — 35
Rossenbach, Joseph	Cologne	86 — 14	Gallagher, Vernon F.	Pittsburgh	14 — 34
Roth, Aloysius	Philadelphia	89 — 16	Gill, Francis	Philadelphia	12 — 33
Sabaniec, Joseph	Vilna	96 — 23	Grondziowski, Stanley	Pittsburgh	12 — 35
Schiffgens, Sebastian	Pittsburgh	95 — 23	Harcar, George	Trenton	11 — 31
Schillo, Francis	Pittsburgh	09 — 36	Hogan, Cornelius	Philadelphia	11 — 33
Schultz, Joseph	Strasbourg	59 — 88	Hogan, William	Philadelphia	13 — 34
Schwab, Francis	Pittsburgh	83 — 11	Jacobs, Regis	Pittsburgh	14 — 35
Sheridan, Andrew	Meath	82 — 14	Kanda, John	Chicago	15 — 35
Sheridan, James	Trenton	09 — 36	Kanda, Michael	Chicago	14 — 34
Skibinski, Joseph	Leopol	00 — 28	Kletzel, Joseph	Philadelphia	11 — 31
Smith, Edward	Philadelphia	04 — 33	Kline, Hilary	Altoona	15 — 35
Smith, Francis J.	Philadelphia	01 — 28	Lachowsky, Frederick	Little Rock	13 — 33
Smith, Francis P.	Hartford	07 — 34	Lang, Joseph	Pittsburgh	14 — 35
Sonnefeld, Joseph	Pittsburgh	90 — 18	Lauritis, Joseph	Philadelphia	09 — 33
Sonnefeld, Michael	Culm	76 — 03	Leech, Ambrose	Philadelphia	11 — 34
Spannagel, Louis	Strasbourg	60 — 87	Leonard, Edmund	New York	10 — 32
Stanton, John	Philadelphia	96 — 25	Lippert, Paul	Pittsburgh	06 — 34
Stegman, Jerome	Pittsburgh	02 — 28	Lucey, Joseph	Pittsburgh	07 — 31
Strahan, William	Philadelphia	06 — 33	McDonald, John	Ontario	08 — 33
Strittmatter, Mellitus	Altoona	07 — 35	McGoldrick, Joseph	Philadelphia	09 — 31
Strmiska, John	Brunn	00 — 30	McGrath, Robert	Cleveland	00 — 33
Sullivan, John	Philadelphia	02 — 28	Malek, Chester	Pittsburgh	12 — 34
Szumierski, Francis	Detroit	84 — 12	Marley, William	Belfast	09 — 35
Szwarcrok, Alexander J.	Gnesen-Posen	60 — 92	Milford, Kenneth	Scranton	10 — 32
Thessing, Henry	Little Rock	96 — 23	Moroney, Joseph	New York	12 — 34
Thiefels, Henry	Detroit	92 — 19	Muka, John	Trenton	13 — 34
Thome, Anthony	Limbourg	71 — 98	Mullen, William	Derry	89 — 32
Todorowski, John	Harrisburg	96 — 23	Mullin, Francis	Philadelphia	09 — 35
Trotter, Francis	Philadelphia	06 — 32	Pixley, William	Pittsburgh	12 — 34
van de Putte, Walter	Malines	89 — 22	Ray, David	Boston	13 — 33
Vorndran, Francis	Hartford	07 — 34	Reardon, George	Albany	14 — 35
Walsh, Anthony	Philadelphia	98 — 23	Rengers, George	Pittsburgh	11 — 31
Walsh, Francis	Hartford	03 — 31	Reilly, Francis	Hartford	10 — 31
White, Edward	Cashel	93 — 22	Rondeau, John	La Crosse	11 — 33
Williams, Francis X.	New York	90 — 16	Schenning, Louis	Baltimore	07 — 33*
Wolfer, Charles	Strasbourg	89 — 19	Schiffhauer, Paul	Pittsburgh	14 — 35
Wrenn, Timothy J.	Providence	91 — 23	Stark, Simon	Detroit	11 — 31
Wrenn, Thomas	Newport	78 — 07	Stokes, Vincent	Philadelphia	12 — 34
Wuest, Joseph	Limbourg	69 — 97	Supple, Edmund	Hartford	13 — 33*
Zarko, Stephen	Sejna	98 — 25	Sweeney, Joseph	Philadelphia	13 — 35
Zehler, Julius	Philadelphia	99 — 27	Therou, Maxim	La Crosse	13 — 33
Zell, Peter	Strasbourg	71 — 00	Trotter, Charles	Philadelphia	13 — 34

## SCHOLASTICS

NAME	DIOCESE	BIRTH AND PROFESSION	NAME	DIOCESE	BIRTH AND PROFESSION
Baney, John	Philadelphia	10 — 32	Walsh, Gerald	Valleyfield	16 — 35
Brooks, Robert	Philadelphia	09 — 32	Walsh, John	Philadelphia	13 — 34
Clynes, Thomas	Philadelphia	13 — 35	Watkins, Coleman	Philadelphia	08 — 31
Connors, Charles	Pittsburgh	12 — 34	Wersing, Richard	Pittsburgh	10 — 34
Curran, Edward	Philadelphia	05 — 34	White, James	Philadelphia	11 — 33
Dellert, Sylvester	Pittsburgh	10 — 32	Wilson, Edward	Hartford	00 — 31
Dolan, Kenneth	Hartford	10 — 31	Zamborsky, Stephen	Trenton	10 — 31
Donohue, John	Philadelphia	11 — 34			
Dooley, Edward	Hartford	10 — 31			
Dougherty, Daniel	Philadelphia	14 — 35			
Duffy, Edward	Philadelphia	11 — 32			

\* Rome



# OUR PROVINCE

## BROTHERS

NAME	DIOCESE	BIRTH AND PROFESSION
Arteme Valleix	Clermont	69 — 87
Ammon Peitz	Pittsburgh	58 — 81
Cantius Szurszewski	Pittsburgh	90 — 15
Columba Leddy	Philadelphia	68 — 05
Daniel Turkes	Spire	68 — 87
David Schindlery	Szepes	84 — 27
Eugene Gontram	Strasbourg	82 — 13
Gangolph Wagner	Passau	75 — 00
Gaudentius Duffner	Cologne	57 — 92
Gerard Keating	Harrisburg	92 — 17
Godfrey Hubert	Munich	65 — 88
Hyacinth Rosmarynowski	Kalisz	83 — 04
John Michael Richert	Pittsburgh	08 — 29
Matthew Molloy	Meath	05 — 31
Michael Yaksic	Pittsburgh	14 — 33
Novatus Ebbers	Paderborn	70 — 93
Patrick Reilly	Kilmore	05 — 34
Regis Smith	Hartford	09 — 36
Stephen Bores	Pittsburgh	04 — 32
Thomas Doyle	Philadelphia	03 — 31
Titus Hartman	Pittsburgh	58 — 85
Vincent Pietrucik	Vilna	65 — 12
William Rudski	Culm	79 — 00

## FATHERS IN AFRICA

NAME	DIOCESE	BIRTH AND CONSECRATION
Asman, Auguste	Paderborn	93 — 25
Deer, Vincent	Pittsburgh	05 — 32
Diamond, Charles	Philadelphia	00 — 33
Dooley, Charles T.	Hartford	03 — 28
Fitzgerald, Francis	Boston	97 — 27
Gorman, John	Hartford	07 — 32
Griffin, Joseph	Philadelphia	02 — 29
Haas, Francis	Philadelphia	93 — 22
Hasson, John	Philadelphia	96 — 23
Hayden, Martin	Philadelphia	06 — 35
Kelly, John	Middlesborough	98 — 27
Lavery, Eugene	Pittsburgh	07 — 34
Mangan, James	Trenton	07 — 34
Manning, James	New York	07 — 35
Marron, James	Hartford	02 — 28
Marx, John	Detroit	00 — 28
McGuire, Thomas	Kilmore	96 — 29
Morley, Dennis	Hartford	05 — 32
Murphy, Joseph	Pittsburgh	07 — 34
Noppinger, Joseph	Baltimore	05 — 33
Prueher, Herbert	La Crosse	05 — 34
Wilhelm, Raymond	Erie	03 — 33
Wingendorf, Auguste	Cologne	83 — 12

## OUR CONGREGATION: A BRIEF SKETCH

Just two hundred and thirty-three years ago, on the feast of Pentecost, 1703, the Congregation of the Holy Ghost was founded by Claude Francois Poullart des Places, to prepare missionaries for work among abandoned souls. The rapid progress of the missionaries, who, in a short time, had extended their work to all the French colonies, to India and to China, was completely offset by the disestablishment of the congregation during the French revolution; and although the society was reconstituted by Napoleon in 1805 and confirmed in its legal existence by Louis XVIII in 1816, the depletion of its ranks spelled imminent oblivion for this extremely necessary endeavor.

On September 26, 1848, the Society of the Immaculate Heart of Mary, founded by Father Libermann in 1841, with an aim similar to that of the Congregation of the Holy Ghost, was united with the latter group.

The first missionaries of the younger society, as a result of the memorable meeting of Father Libermann and the Reverend Dr. Edward Barron, vicar-general of Philadelphia, at the shrine of Our Lady of Victories in Paris, had been entrusted with the task of evangelizing Guinea. Of the nine men who sailed from Bordeaux on September 13, 1843, four were dead within eight months; three others, broken in health, returned to Europe.

A second attack (1845) on the Dark Continent was frustrated in the attempt when Monsignor Tisserand, newly appointed Prefect Apostolic of Guinea, was drowned at sea, en route to his new post.

In 1847 a third effort resulted in failure when Monsignor Truffet, Tisserand's successor, succumbed to fever after six months in Africa.

But in the very year of the union of the two missionary societies a real foothold was gained in West Africa under Monsignor Bessieux, vicar-apostolic, who had been one of that first band of nine to sail for this mission.

Since that time the work of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, as the united society was named, has shown steady progress. Difficulties have not been lacking; on the contrary, those first setbacks were indications of what was to come, for in ninety years the African missions have cost the lives of one thousand members of the Congregation. But if the heart-rending reverses of those first attempts were merely samples of what the future had in store, the parallel of that first victory over humanly invincible odds is seen to be recurring over and over again in the spread of the missions of the Holy Ghost Fathers. Today there are missions in Northern Madagascar, Mauritius, Reunion, and Rodriguez Islands, St. Pierre and Miquelon, Haiti, Puerto Rico, Guadeloupe, Martinique, Trinidad, French Guiana, Upper Volta and Tefé in South America, and in four archdioceses and fourteen dioceses of the United States. Important educational institutions conducted by the Congregation include the French seminary at Rome, the colonial seminary at Paris, colleges at Blackrock, Rockwell and Rathmines in Ireland, Port-au-Prince, Port of Spain and near Ottawa; and Duquesne University at Pittsburgh.

Seven countries—France, Ireland, Germany, Belgium, Portugal, Holland and the United States—constitute prov-

# OUR PROVINCE

inces. There are two vice-provinces, those of England and Poland.

The growth of the Congregation may be realized from a comparison of statistical reports of 1885, 1925 and 1935:

	1885	1925	1935
Fathers .....	358	1,007	1,500
Scholastics .....	190	416	900
Brothers .....	348	606	900
Novice Clerics .....	32	124	190
Aspirant Clerics .....	255	1,303	2,120
Nov. and Asp. Brothers .....	142	232	275
	1,325	3,688	5,885

This growth is also evident from a consideration of the increase in the number of jurisdictions confided to the care of the Congregation:

	1925	1935
Dioceses .....	4	5
Vicariates Apostolic .....	13	17
Prefectures Apostolic .....	10	7
Mission Districts .....	2	3
	29	32

The number of souls in these jurisdictions:

1925 (29 districts) .....	1,430,000
1930 (32 districts) .....	1,742,115
1934 (32 districts) .....	2,148,261

For the past four years the average annual increase in the number of souls has been 101,536.

These latter figures do not include our missions in Puerto Rico and the United States, nor the parishes and colleges in Haiti and Trinidad.

## OUR MISSIONS

### DIOCESSES

Guadeloupe (Basse Terre)  
Martinique (St. Pierre and Fort de France)  
Angola  
Port Louis (Mauritius)  
St. Denis (Reunion)

### PREFECTURES APOSTOLIC

St. Pierre and Miquelon  
Teffe  
Upper Jurna  
Benus (Southern Nigeria)  
Ubanghi-Shari  
Portuguese Congo  
Cubango

## VICARIATES APOSTOLIC

French Guiana                      Brazzaville  
Dakar                                  Loango  
French Guinea                      North Katanga  
Sierra Leone                      Kroonstad  
Onitsha (Southern Nigeria)      Bagamoyo  
Yaunde (Cameroun)              Kilimanjaro  
Duala (Cameroun)                Zanzibar  
Gaboon                                Diego Suarez (Madagascar)  
Majunga (Madagascar)

## INDEPENDENT MISSIONS

Bathurst  
Lunda  
Cunene

## OUR BISHOPS

Most Rev. Louis F. Le Hunsec, titular bishop of Europus, Superior General.  
Most Rev. Alexander Le Roy, titular archbishop of Carie.  
Most Rev. James Leen, titular archbishop of Phasis.  
Most Rev. Francis X. Vogt, titular bishop of Celenderis.  
Most Rev. Marie-Joseph Munsch, titular bishop of Magnesie.  
Most Rev. Peter Louis Genoud, bishop of Basse-Terre.  
Most Rev. Paul Louis Lequien, bishop of St. Pierre and Fort de France.  
Most Rev. Francis de Langavant, bishop of St. Denis (Reunion).  
Most Rev. Moyses de Pinho, bishop of Angola.  
Most Rev. John G. Neville, titular bishop of Carres (retired).  
Most Rev. Auguste J. Fortineau, titular bishop of Chytra.  
Most Rev. Raymond R. Lerouge, titular bishop of Selge.  
Most Rev. Joseph M. Shanahan, titular bishop of Abila (retired).  
Most Rev. Henry J. Friteau, titular bishop of Jabronda.  
Most Rev. Paul A. Pichot, titular bishop of Raphane.  
Most Rev. Bartholomew Wilson, titular bishop of Acmonia (retired).  
Most Rev. Louis Tardy, titular bishop of Acalia.  
Most Rev. August F. Grimault, titular bishop of Maximianopolis.  
Most Rev. Charles Heery, titular bishop of Balane.  
Most Rev. Rene Graffin, titular bishop of Mosynople.  
Most Rev. John Heffernan, titular bishop of Uziparri.  
Most Rev. Mathurin Le Mailloux, titular bishop of Turruzi.  
Most Rev. Joseph Byrne, titular bishop of Vasada.  
Most Rev. Peter Gourtay, titular bishop of Arad.  
Most Rev. Bernard G. Hilhorst, titular bishop of Metelopolis.  
Most Rev. Leo Klerlein, titular bishop of Voncaria.  
Most Rev. Georges Haezaert, titular bishop of Pertusa.  
Most Rev. Heinrich Ritter, titular bishop of ————  
Most Rev. Paul Biechy, titular bishop of Thelepte.



## OUR PROVINCE

### IN AMERICA . . . .

There are:

- 125,000,000 people.
- 13,000,000 Negroes.
- 5,000,000 Protestant Negroes (estimated).
- 250,000 Catholic Negroes (estimated) (.2% of the total population).
- 7,750,000 Unchurched Negroes (estimated).
- 221 Catholic Negro Churches.
- 263 Catholic Negro Schools.
- 35,026 Negro enrollment in Catholic Schools.
- 300 Priests engaged in Colored missions.
- 1,100 Sisters engaged in Colored missions.

\* \* \* \* \*

- 327,726 Negroes in New York City.
- 233,000 Negroes in Chicago.
- 219,000 Negroes in Philadelphia.
- 132,068 Negroes in Washington.

### . . . . IN AFRICA

You'll find:

- A total population of 150,000,000.
- A Catholic population of 7,000,000 (5%).
- Foreign Priests to the number of 3,703.
- Native Priests to the number of 528.
- Foreign Sisters numbering 7,915.
- Native Sisters numbering 1,896.
- Foreign Brothers numbering 2,076.
- Native Brothers numbering 369.
- Native Senior Seminarians amount to 792.
- Native Junior Seminarians amount to 3,283.

\* \* \* \* \*

That Kilimanjaro has:

- A total population of 567,000.
- A Catholic population of 30,347 (18%).
- A Colored Catholic population of 29,816.

### THE MISSIONARY SISTERS OF THE HOLY GHOST

One of the most serious effects of the World War on mission work in Africa was the loss of the assistance of the sisters from Germany. The urgent need of their replacement was especially apparent when attempts to reclaim to the faith the thousands of native Christians who, for the duration of almost the whole war, had been deprived of all religious instruction, proved well nigh futile.

All efforts to enlist the services of established orders of nuns in this cause, so essential to the progress of missionary work in Africa, having failed, Most Rev. Alexander Le Roy, the then superior general of the Holy Ghost Fathers, explained the situation to Pope Benedict XV and asked leave to institute a new society devoted expressly to this work. The Holy Father, always deeply interested in the missions, and realizing that such aid was indispensable, encouraged the establishment of such a society. This was in January, 1921. Later, Pius XI expressly charged the superior general to organize a society of Missionary Sisters of the Holy Ghost. In March, 1922, the first aspirants began their formation.

Since then the society has advanced so rapidly that today it numbers four hundred members. The distinctive

dress of the sisters is a white habit with a scapular and veil of the same material, a small pectoral cross, and a small crucifix on a red cord with the insignia of the Holy Ghost. One of the rules of the society is that no less than three members may dwell together, even in the mission field. Hence the sisters are always assured of the advantages of community life.

The special end of the society is the work of the Apostolate, especially in the missions of the Holy Ghost Fathers. The sisters conduct hospitals, schools, homes for the aged and leper asylums.

The value of the nuns' assistance may be shown by one instance. In Cameroun the fathers had found 25,000 Catholics, deprived of religious instruction since the beginning of the war, reverting to their pagan ways. Within six years not only had all of these been reclaimed, but their number was increased to 100,000. Much of the success was due to the work of the sisters through whom alone the confidence of the native women could be gained.

In the words of Cardinal Lavignere: "The efforts of the missionaries would never produce sufficient fruit were they not aided by the sisters, who alone can freely approach the women. Afterwards, little by little, through the women the family is won and, through the family, society itself."

### THE INSTITUTE OF THE SISTERS OF THE PRECIOUS BLOOD

The Institute of the Sisters of the Precious Blood celebrated recently the Fiftieth Anniversary of its foundation. As these Sisters work with our Fathers in the Vicariate of Kilimanjaro, and have several houses in the neighboring Vicariates belonging to our Society, we deem it fit and useful to give some information about this very worthy and deserving institute, on the occasion of its Jubilee.

\* \* \* \* \*

The Institute has an interesting origin. It was founded in Africa for Africa. In 1885, there was a Monastery of German Trappists at Mariannhill, Natal, South Africa, in the Vicariate of the Oblate Fathers. The aim of those monks was, besides their contemplative life, to have an important agricultural and industrial undertaking, and to use it as a means of spreading the Gospel.

The Father-Abbot, FRANZ PFANNER, having in view the instruction and education of girls and women, made an appeal to German girls desirous of devoting themselves to such work in a pagan country. Several girls answered his call, sailing for South Africa in August, 1885. They were installed near the Monastery. The Abbot, who had the idea of consecrating the work to the Precious Blood, desired that the Postulants wear a red costume which produced, apparently, a wonderful effect amongst the savage ZULUS. Other young girls soon arrived from Germany. A regular Novitiate was opened under the direction of the Abbot, and on August 15, 1887, the first Sisters made their religious profession. Thus a new Order had been founded.

\* \* \* \* \*

How did it happen that these nuns came to our Mission?

The Trappists of Mariannhill had received a pressing invitation from some of their countrymen to establish themselves in the then German colony of East Africa. His Ex-

## OUR PROVINCE

cellency, Bishop ALLGEYER, of the Holy Ghost Society, Vicar-Apostolic of "NORTHERN ZANGUEBAR" (which Vicariate extended to our three actual East African Vicariates and some others), willingly consented to the request of the Trappists, and assigned to them the mountainous and fertile region of USAMBARA, situated between the Coast and Mount Kilimanjaro. In the month of August, 1897, three Trappist Fathers came from Mariannhill, made an exploration of the country, and, in accord with the German Government of the Colony, chose a vast tract of land, the one which is now occupied by our Mission of St. Bernard of Gare. Their purpose was the same as at Mariannhill: to erect a central establishment which would, in course of time, become an Abbey, to develop agriculture and industry and at the same time to spread the Gospel. For this purpose, they appealed to their Sisters of Mariannhill who came forthwith and settled down to work. This happened in March, 1898.

This event was a perfect revelation to the Vicar-Apostolic, who had been on the look-out for nuns, to find that there already existed in Africa itself, a new Society especially established for Missions. Without losing any time, Bishop ALLGEYER hastened to South Africa and requested the Sisters' co-operation for his Vicariate. The invitation was gladly accepted and in December of the same year, four Sisters came to start work in the Tanga Mission. Thus the Sisters of the Precious Blood have since been working with the Holy Ghost Fathers.

Two years later, in 1900, they settled at Kibosho, and later on, in 1904, at Kilema; and little by little, other Missions asked for and obtained them.

\* \* \* \* \*

As regards the Trappists of Usambara, they persevered with great difficulty in their vast enterprise. But they realized that they would be unable to succeed and decided to hand over their goods and chattels to our Fathers. Meanwhile, they had made another settlement at Irete. The question was definitely arranged by the end of 1906 and the last of the Trappists left the Vicariate in May, 1907.

Fortunately, the Sisters of the Precious Blood remained in the Vicariate and continued their work. They had found in those countries a sphere of action perfectly congenial to their activity.

In the year 1908, they were introduced in the Vicariate of Zanzibar, in the Bura Mission, and in the Vicariate of Bagamoyo, at Mhonda. Their work continued to advance with great success till the war of 1914. After the war, a decree of the new Government ordered the repatriation of all the German subjects who had remained in the Colony. A Visitor Apostolic who had been sent to Mariannhill, came to East Africa and hastened the departure of all the Sisters for South Africa in order to avoid their being sent back to Europe. This was in 1920. The Missions were suddenly deprived of all the nuns. Some years later, in 1924, the British Government authorized the return of the German Sisters.

From that period, the works of the Sisters of the Precious Blood developed amazingly. In the Vicariate of Zanzibar, the Sisters added to their former residences of Bura and Zanzibar, those of Nairobi and Kalimoni. In the Vicar-

iate of Bagamoyo they now have five Residences. The Vicariate of Kilimanjaro has the Sisters in eleven missions.

Amongst the recent foundations, we must make mention of the Novitiate of Native Sisters of Our Lady of Kilimanjaro, canonically erected at Huruma, near the Rombo Mission. It comprises more than 40 Novices. When His Excellency, Bishop Byrne, arrived in his Vicariate, he had the happiness of receiving the religious profession of 19 Sisters, on February 2, 1934. Other ceremonies of that kind have taken place since that date. It is a splendid institution, that has been prepared for a long period by missionaries, and begun by the late Bishop Gogarty. There are great hopes for the good of the missions from this new establishment.

\* \* \* \* \*

In the course of those fifty years, some changes have taken place amongst the Monks of Mariannhill, as well as the Sisters founded by them. The Cistercian Monastery has been transformed into a Missionary Society by a decree of the Holy See. The Sisters of the Precious Blood have transferred their Mother House with their central Novitiate from Mariannhill to Aarle-Rixtel, in Holland. From that centre the General Administration of the Institute governs the three Provinces that have been established in Africa: one in South Africa with 35 houses,—one in Rhodesia, with 10 houses,—and the East African Province which comprises the extent of the three Vicariates entrusted to our Society. The Superior Provincial of this Province has her headquarters at KIVUNGILO in Usambara, not far from Gare Mission, in a house which is the property of the Institute.

\* \* \* \* \*

It is a wonderful benefit for our Missions to have secured the co-operation of this remarkable and devoted Institute. The religious and technical formation imparted to the nuns is perfectly fitted to the requirements of the Missions. The Sisters are able to devote themselves with the greatest success to the works of dispensaries and hospitals, and to the schools in conformity with the strictest rules and requirements of the Administration. The British government, the heads of our missions and the missionaries are to be congratulated on having such co-operation in their several spheres of activity.

J. Soul.

### SUMMARY STATUS ANIMARUM COLORED PARISHES AND MISSIONS 1935

Fathers .....	45
Number of Families .....	5,764
" " Souls .....	47,734
" " Baptisms, Children .....	1,211
" " Baptisms, Adults .....	827
" " Easter Communions .....	13,006
" " Communions during the year .....	255,149
" " First Communions .....	1,486
" " Confirmations .....	889
" " Catholic marriages .....	245
" " Mixed marriages .....	187
" " Sick calls .....	5,352
" " Burials .....	377
" " Children at parochial schools .....	5,916



## SUMMARY

### STATUS ANIMARUM

#### OTHER PARISHES AND WORKS

1935

Fathers .....	50
Number of Families .....	15,482
" " Souls .....	91,722
" " Baptisms, Children .....	2,357
" " Baptisms, Adults .....	124
" " Easter Communions .....	29,554
" " Communions during the year .....	593,199
" " First Communions .....	2,309
" " Confirmations .....	7,523
" " Catholic marriages .....	428
" " Mixed marriages .....	64
" " Sick calls .....	5,082
" " Burials .....	507
" " Children at parochial schools .....	6,878

## DETROIT

Within the past month Father Hoeger's new booklet, "The Converted Jew—His American Inheritance," a sketch of the life of the Venerable Libermann, has been issued by Our Sunday Visitor Press with a first edition of 5,000.

Attractively bound, with a yellow and green color scheme calculated to catch the eye, and selling at a price suited to every purse, the pamphlet should prove to be the ideal medium for introducing our beloved founder and his work to the American people at large.

In some twenty-five pages, the author gives us a resume of the life of the Venerable Founder and the beginnings of his society. Supplementing several well chosen incidents with a few deft strokes of his pen, Father Hoeger presents us with a surprisingly exact and clear-cut picture of the saintly, radiant personality that was Francis Libermann.

In the second part of the booklet, attention is called to the prominent role that America played in the founding of our African missions. A brief description of the present works of the Holy Ghost Fathers is also given. The leaflet closes with the approved prayer for the beatification of the Venerable Founder and a list of our communities that might prove of practical interest to the reader—houses of formation, addresses of the Mission Band, etc.

Throughout the entire booklet the style is simple—any school child could easily read it—yet it is the polished simplicity that none but the master craftsman achieves. The few propaganda items are done in a quiet, dignified tone. They prove a delightful relief from the usual pleas for funds found at the rear of most pamphlets of this kind.

(Copies of "The Converted Jew—His American Inheritance" may be obtained from Our Sunday Visitor Press, Huntington, Indiana, at the rate of ten cents per single copy, twenty-five cents per five and three dollars—plus postage—per hundred.)

## Our Communities

### ST. PETER CLAVER'S, PHILADELPHIA

The golden jubilee of the founding of St. Peter Claver's was commemorated on Sunday, June 7, with a solemn pontifical mass celebrated by Most Rev. Hugh L. Lamb, D.D., Auxiliary Bishop and vicar-general of the archdiocese of Philadelphia.

Very Rev. James A. Riley and Rev. James J. McGuire, former pastors at St. Peter's, were deacon and sub-deacon. Rev. Vincent Smith, S.V.D., a colored priest from Lafayette, Louisiana, was assistant priest. Rev. Charles J. F. Crosson preached the sermon.

Bishop Lamb received the following cablegram from Cardinal Pacelli:

"The occasion of the Golden Jubilee of the parish of St. Peter Claver: The Holy Father from his heart imparts a paternal Apostolic Benediction on the priests and parishioners, as a pledge of grace and continued success in the important apostolate of the beloved Colored people."

Father Roach conveyed a congratulatory message to the parishioners from our Superior General. President Roosevelt expressed his felicitations in the following letter to Father Roach:

"White House,  
Washington, D. C., June 4, 1936.

Dear Father Roach,

It has come to my attention that St. Peter Claver's Church will observe its Golden Jubilee next Sunday and on so happy an occasion I desire to send hearty felicitations to you and through you to the members of your devoted congregation.

The steady advance which our Negro citizens have made during the last half century is indeed a cause for rejoicing among all Americans. I trust that the fifty years of spiritual progress which have been achieved through the work of St. Peter Claver's parish may be only the prelude to greater achievements in the decades that lie ahead.

Sincerely Yours,  
Franklin D. Roosevelt."

The Catholic Standard and Times of Philadelphia, in commenting editorially on this anniversary as well as on the silver jubilee of the dedication of the Chapel of the Seven Gifts of the Holy Ghost at Cornwells Heights, on Pentecost Sunday, takes occasion to praise the work of the Holy Ghost Fathers in general and briefly describes the difficulties overcome by them in their African missions.

The editors of the Golden Jubilee program, not content with providing readers with an interesting history of the parish, take excellent advantage of the opportunity of making known the attitude of the Church toward the Colored

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race by including several articles whose purpose is to show the solicitude which the Church has for the Blacks. After a brief foreword in praise of those who guided the destinies of the parish in the past, the program gives the story of the founding and development of St. Peter's and a description of present activities, followed by an account of the work of the Holy Ghost Fathers and a tribute to the Sisters who teach in the parish and mission schools. Finally appears a contribution from Father John LaFarge, S.J.: "Prominent Negro Catholics of the United States," and a sketch of the seminary for colored priests at Bay St. Louis, Miss.

The jubilee celebration continued three days with a Solemn High Mass on each morning. Parish Night was observed in the school auditorium Monday evening. Father Smith, S.V.D., was the guest of honor.

The celebration closed on Wednesday evening, June 10th, at a banquet served in the hall of one of the better caterers of the city. More than 300 parishioners and friends attended. Among the guests were: Rt. Rev. Msgr. John Mellon, Members of Congress, Honorable Frank Dorsey and Clare Gerald Fenerty, whose brilliant address on "The Negro and His Contributions to America," was received with awed and rapt attention, Judge Harry McDevitt, Cornelius O'Brien, lawyer, the toastmaster, Dr. Turner, Colored, a non-Catholic and a member of the school-board of Philadelphia, who gave his ideas on why he admired the Catholic Church.

### EMSWORTH

We wish to record the meeting, on May 5, of the Fathers of the Pittsburgh district at St. Mary's, Sharpsburg, in preparation for the semi-annual diocesan conference, held one week later in the Synod Hall. Father Stephen Zarko and Father Charles Diehl read prepared papers. That both had studied their subjects thoroughly was evidenced by the manner in which they refuted all objections.

The annual Pentecostal reunion and dinner, introduced by our esteemed departed confrere, Father Hehir, was held, as in previous years, at the Holy Family Institute, Emsworth. Fathers Retka and Szumierski were hosts. In the name of the twenty-five guests, Father Theophile Meyer, the dean, expressed the thanks of all, voicing regrets that Pentecost Monday comes but once a year. Following the dinner, all attended a movie in the auditorium. Then homeward bound, refreshed in body and soul, we recalled: *Ecce quam bonum et quam jucundum habitare fratres in unum!*

Father Eugene McGuigan never does anything by halves; the grand closing of his Forty Hours a few weeks ago proves that. The sight of the innocent little girls in white and their singing of the hymns during the procession gave one the impression that all the angels were not in heaven. The solemn closing of Father Schiffgens' Forty Hours on Sunday, June 7, at Glenfield, was no less impressive.

### LAFAYETTE

From way down in Lafayette, Louisiana, comes the melodious voice of Father Bill Keown: "... about twenty-five years ago the Holy Ghost Fathers were placed in charge of St. Paul's parish here in Lafayette. At the present time we have from 800 to 950 families. There are about 500

children in the school and tomorrow, at seven o'clock, 197 of these will receive our Divine Lord for the first time."

"A decade's funerals in the month of the Sacred Heart." So read a small and seemingly insignificant heading in the "Bells of St. Mary's," publication of St. Mary's parish, Detroit. There followed the names of all the parishioners who died in the month of June within the last ten years. Of what countless prayers such a reminder may be the occasion!

Brother Regis Smith made his profession of temporary vows in the Ferndale chapel on Monday, May 25. Wednesday, June 3, witnessed the reception of Brother Gabriel Cuff.

## Our Levites

### CORPUS CHRISTI

All is now quiet and serene on the Ferndale front. Sitting back on the new benches installed near the ball field, we find it hard to realize that the feast of Corpus Christi has come and gone. We sit in small circles, discussing the vicissitudes of the late rains. A week ago we had no time to sit.

All was bustle then. From the pit came the noise of sand and gravel grating on an improvised screen; about the lawns whirled the new lawn-mowers, shrieking for more blades of grass; from the basement rose the sound of shovels scraping against the concrete floor as the wet sawdust was turned over and over in the drying-out process; from the refectory, the swish-swish of mops, as they glided over the floors; from the scullery there issued the inharmonious medley of falling knives and cries of: "More water and clean towels!" Ferndale was in the midst of the great manual labor drive in preparation for the feast of Corpus Christi.

Came the great day and the four o'clock rising. After mass a light lunch preceded the actual manufacturing of our masterpieces. The birds sleepily gazed down upon the industrious workers. Before their eyes the ground was suddenly transformed into motley carpets. The sawdust, which had lain limp and inert in the barrels, became, in a short time works of art, blazing with color.

The early visitors added to the general confusion. The darling little boy, dressed in a costume of Little Lord Fauntleroy but with the eye of a Lucifer, insisted on playing on your sawdust carpet. His elder brother (in years and not in mentality) expressed a desire to ride his bicycle through the sawdust. With patience thus sorely tried, you came nigh to the bursting point when you were forced to explain that the design was not a caricature of someone's proboscis, but really was the map of Africa.

Then came that for which all these painstaking preparations had been made. The mass and procession were as beautiful as are all the parts of Catholic liturgy. The marble altar, the beautiful flowers, the glittering candles, all combined to pay homage to our Lord.

The feast of Corpus Christi has passed but the memory of it will long linger. We forget all our labors, all our



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aches, when we see the Host raised high in the golden monstrance and know that Christ is about to pass over our carpets and see how Ferndale has prepared for His visit.

### CHRONICLE OF FERNDALE

*Wednesday, May 20*—Anniversary of the founding of the Congregation. The day was fittingly begun with the celebration of a missa solemnis by Father Superior. A Disputatio Moralis featured the morning's activities. The point at issue was a case of justice involving a leopard coat. The case was purely speculative; in other words, X marked the spot.

*Wednesday, May 27*—Ferndale 5, Stamford High 3, in an interesting game, the first extra-mural of the season.

*Friday, May 29*—The one-day retreat in preparation for Pentecost begins at noon today.

*Tuesday, June 2*—Quid sit logica? Ex opere operato—1570—A man had a dollar—Lex est—?—Seben millyun, ten millyun—!! Well, they're here! Exams begin today.

*Saturday, June 6*—And end today!!!

*Monday, June 8*—Preparations for Corpus Christi begin today. Here's where the tyro artists start to figure out pleasing color combinations, new designs, et al.

*Tuesday, June 9*—Those scattered brethren who started the back steps to the lake some years ago may celebrate this day, no matter the land or the clime in which they find themselves, as the day on which their heroic undertaking was completed.

*Thursday, June 11*—Feast of the Body of Christ. The day was spent with due solemnity.

*Friday, June 12*—Ferndale 7, Maryknoll 2. And there you have it! The game was played at Maryknoll. The tennis team, too, managed to come through with honors.

*Sunday, June 14*—The young fathers begin their retreat in preparation for Apostolic Consecration today. The rest of the scholasticate will be on retreat for three days. Father Joseph Boehr, of North Tiverton, arrived today to begin his annual retreat.

*Thursday, June 18*—Father William Dillon, of St. Joseph's College for Women, Brooklyn, also making his retreat here, addressed the scholastics on the subject: "Teaching Religion to Children of Pre-School Age." He presented some distinctively original ideas on this important but much neglected side of religious training.

*Saturday, June 20*—The first group left on vacation today.

### FERNDALE IN RETROSPECT

What do you know about Ferndale? Ask any member of the Province and more than likely you will hear a few

recollections, more or less vague, of his several years spent there.

Well, Ferndale is the philosophical and theological house of studies for the members of the American province, located in the town of Norwalk, Connecticut. The first property was acquired August 27, 1904, the golden jubilee year of the defining of the dogma of the Immaculate Conception; hence the foundation was most aptly called St. Mary's. Additional property was bought February 20, 1905. The first building was dedicated on November 6, 1906, by the Right Reverend Monsignor Joseph Synnott.

In 1912 an addition and chapel were completed; these were blessed by the Most Reverend John J. Nilan, bishop of Hartford, on October 2, 1912. At its founding Ferndale served also as the novitiate for the province but in May, 1922, that branch of the works of formation was transferred to Ridgefield. The latest addition to Ferndale was opened on September 1, 1929.

The first ordinations to the priesthood in Ferndale's chapel took place on November 15, 1913, the Right Reverend Alexander Le Roy, Superior General, officiating. This first class, numbering eight, received the three major orders on three successive days.

Up to now (July, 1936), one hundred and fifty-eight young Levites have gone forth from Ferndale's chapel with the oils fresh upon their consecrated hands. The year 1927 produced the largest class, fourteen. Among the prelates, besides Archbishop Le Roy, who have officiated at ordinations in our chapel are the Most Reverends John J. A. O'Gorman, C.S.Sp., John J. Nilan, John G. Murray, Henry A. Gogarty, C.S.Sp., Maurice F. McAuliffe, and Joseph J. Byrne, C.S.Sp., and the Most Reverend Louis Le Hunsec, C.S.Sp., our Father General.

From its very beginning Ferndale has always been under the guidance of capable and wise superiors, whose direction has made the senior seminary the pride of the American province. Eight men have held this responsible position:

Father David Fitzgibbon	.....1904-05
Father Francis Roth	.....1905-06
Father Eugene Phelan	.....1906-14
Father Joseph Byrne	.....1914-22
Father James Riley	.....1922-28
Father Henry McDermott	.....1928-31
Father Martin Hehir	.....1932-35
Father Joseph Kirkbride	.....1935-

And so through many years Ferndale has grown from a wilderness of rocks and brambles into one of the beauty spots of the countryside. Despite numerous discouragements, including three disastrous fires within sixteen months (October, 1934, to February, 1936) progress in the development of Ferndale has been constant. There is no reason to believe that this progress will not continue.

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## KERNELS FROM CORNWELLS

On Pentecost Sunday, May 31st, Cornwells celebrated the Silver Jubilee of the College Chapel. Cautious of superlatives, we are none the less convinced that this was the largest and most successful celebration ever witnessed at Cornwells.

A Solemn High Mass was celebrated in the morning, by Very Reverend Father Superior. Father John Stanton was deacon, and Father William Holt was sub-deacon. The Ceremonies for the Silver Jubilee proper began at three-thirty in the afternoon, with a solemn procession from the Chapel to the altar which was erected at the main entrance, facing the railroad. As the procession rounded the gymnasium wing the band from St. Joseph's House, which rendered excellent accompaniment to the hymns during the whole ceremony, began, in solemn tones, "Come, Holy Ghost," led by their able conductor, Mr. Maguire. At the conclusion of this hymn, Father George Collins, Secretary to Very Reverend Father Provincial, gave the opening address, in which he conveyed the greetings and blessing of our Most Reverend Father General, and then welcomed the priests, sisters and laity in the name of the Provincial and the Fathers of the Community. During his address Father Collins paid deserving and ample tribute to the benefactors of the community, past and present, stressing in particular the Archconfraternity and the Student Auxiliary Society, and recalling specially the great generosity of Mother M. Katharine Drexel, and Mrs. Louise Drexel Morrell. He traced in glowing terms the progress of the Community from its humble beginnings to the glorious position it now holds in the province and in the archdiocese of Philadelphia.

Father Collins then introduced the speaker of the occasion, Right Reverend Monsignor John J. Bonner, D.D., Diocesan Superintendent of Schools. During his sermon, Monsignor Bonner traced the origin of the Novena to the Holy Ghost from the first Pentecost, down through the history of the Church to the present day. He emphasized, in a particular manner the absolute necessity of Devotion to the Holy Ghost at all times, but especially in our own time. His praise of the work done by the Holy Ghost Fathers for the Colored people, especially in the Archdiocese of Philadelphia, was sincere and unstinted. He made particular mention of the fact that the time was ripe for Catholic Action, on the part of the Hierarchy of the United States, in behalf of the Negro. Monsignor Bonner stated that this could best

be accomplished by the co-operation of the Bishops of the country with the efforts of the Holy Ghost Fathers.

At the conclusion of Monsignor's address, Very Reverend Father Riley gave Benediction of the Most Blessed Sacrament; Father Stanton was deacon, and Father Brassell of Norwood, was sub-deacon. Immediately after the ceremonies, dinner was served to the visiting clergy, about thirty in number, and the various orders of Sisters who were represented. The amplifying system was furnished for the occasion by the General Baking Company, of Philadelphia. A large group picture was taken before the people dispersed, which serves as a fitting souvenir of the occasion.

The great success of this celebration was due entirely to the untiring work of the Fathers of the Community and the Auxiliary Society. We feel confident that our celebration, coupled with that of St. Peter Claver's Golden Jubilee, did more to bring to the notice of the people of the Archdiocese of Philadelphia the works of the Holy Ghost Fathers than anything else since the foundation of the Province.

## CORRECTION

Last month's issue of OUR PROVINCE carried an article on Ferndale's Mission Unit stamp activities in which it was stated that the ordinary one, two and three cent stamps were useless and hence not to be saved. This is how we should have put it:

1. ALL stamps, of every denomination, from anywhere and everywhere, are useful to us.
2. However, due to the freight charges, the confreres living at a great distance; e. g., further from Ferndale than Detroit or Charleston, need save only the higher denominations, ALL COMMEMORATIVES and ALL PRE-CANCELS. Large quantities may be sent by freight, small ones by Parcel Post.
3. Therefore the men in Africa, Puerto Rico, Rome and the Sunny South may content themselves with fishing for the big ones.

## OFFICIAL

The Southern retreats for the confreres of Alabama and Louisiana will be held at Convent, La., the week of Oct. 19 and at Morrilton, Arkansas, for the confreres of Arkansas and Oklahoma, beginning Oct. 26. Father Williams will conduct the exercises.

We recommend to the prayers of the confreres Father Parks' sister who died recently in Blackpool, England, and the brother of Father Schultz who died in Cincinnati last month. R. I. P.

We have just received word that Father Anthony Thorne, of Holy Ghost parish, Chippewa Falls, Wis. was killed in an accident today, July 12.  
R. I. P.



# Our Province

AUGUST, 1936

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APOSTOLIC CONSECRATION

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FATHER ANTHONY THOMÉ

*An Appreciation*

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OUR FIRST MISSIONARY IN LOUISIANA

---

ECHO FROM AFRICA

*An Interesting Letter*

---

OUR NEW MISSION ATLAS

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# OUR PROVINCE

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No. 8

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FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

## THE INCREDULITY OF MR. X

(An Editorial)

Had a stranger been present in the Ferndale chapel during one particular ceremony a few weeks ago, he might have been surprised to hear six young men, apparently normal, vow themselves to a life of poverty, chastity and obedience.

Had that same stranger been present in the same place exactly one week previous, he might have been amazed to hear four other young men consecrate themselves to the evangelization of abandoned souls. And if he had been informed that this was in all seriousness—in fact, that three of the four had just received appointments to missions among the abandoned blacks of Africa—he might have refused to believe his informant.

But the incredulity of the stranger might have turned into ridicule had he known that not only these six men had taken vows of poverty, chastity and obedience; that not only these four had, as a step consequent upon similar vows, pledged themselves to so toilsome a work, but that a whole organization, a whole religious congregation was consecrated to the task of evangelizing abandoned souls.

For in very truth, the end of our congregation is the sanctification of its members through the apostolate of abandoned souls. The end of the whole is the end of its parts: each of us, then, is dedicated to that same service of the abandoned.

It may happen that we are not actually engaged in work among such souls; nevertheless, the ultimate object of our efforts must be the same. One may be occupied with clerical work, another with professorial duties, a third with a lowly assignment in an obscure corner of the globe. Yet all are equally consecrated to the apostolate of abandoned souls.

And if our mission is the same, the virtues to be practiced in its attainment must be the same. The frequent recollection of the particular charge of the congregation and, consequently, of its members, the constant reminder that we are dedicated to the same end as the confreres in the most isolated section of Africa, will serve as an incentive to the practicing of the virtues necessary in the apostolate to the abandoned and to the living of a life consonant with a calling so (although our stranger friend might find it incomprehensible, if not idiotic) exalted.

## ACT OF CONSECRATION TO THE APOSTOLATE

O Jesus, my Master and my Sovereign Lord, the moment has come at last to hearken to Thy voice which calls me and to abandon all to follow Thee. It is with feelings of joy and love that I respond to this call. Behold, O my God, I give myself entirely into Thy hands, I yield myself without reserve or measure to be employed in Thy service and immolated for Thy glory and the salvation of souls. I consecrate myself especially to the service of those who are most abandoned and most despised among men. Here in Thy presence, and with all the fervor of my soul, I take the firm and unalterable resolution to devote my whole life to their salvation, conformably to the will of my superiors and the rules of the Congregation. I desire, for the love of Thy holy Name, and for these poor souls, so dear to Thy Sacred Heart and to that of Thy august Mother, to accept generously every sacrifice, to support with patience all the privations and trials which the will of Thy Father may impose on me.

Henceforward, O my God, I belong entirely to Thee: make use of me as an instrument to be employed only for Thy glory and for the salvation and sanctification of my neighbor. Exhaust, consume all the forces of my being in this great work of Thy infinite mercy. Bless, O most kind and adorable Master, these holy resolutions, bless my departure from this holy house, bless the well-beloved confreres whom I leave behind, bless the superiors and masters who have directed me with such tender solicitude and bless especially our Most Reverend Father General, to whom I promise anew and for all my life the most entire submission and the most filial attachment. Bless, finally, O Lord, my journey and my arrival at that place to which Thy divine will may conduct me; bless my labors, give courage to my soul and fortify my weakness; remain ever with me, filling me with the abundance of Thy graces and with the apostolic virtues, in order that I may correspond fully to the good desires with which Thou hast designed to inspire me.

O Mary, after Jesus my only hope, keep me ever under thy maternal protection; obtain for me from the Holy Spirit, thy heavenly Spouse, the gift of perseverance and the grace to become more and more faithful to my holy resolutions, that the Name of thy divine Son may thereby be praised, blessed and glorified on earth and in heaven. Amen.

## APOSTOLIC CONSECRATION

On Thursday, July 9, Father Provincial received the consecration of four young fathers in the Ferndale chapel. On the same day, two others made their consecration in other parts of the province.

Fathers Edward J. Baker, James J. Sheridan, Samuel J. Delaney and Thomas A. Dolan were those who pronounced the act of their final oblation to the apostolate before the Ferndale community, immediately after Fathers Baker, Delaney and Dolan had received their appointments to Kilimanjaro. Father Henry J. Montambeau made his consecration at St. Joachim's, Detroit, having already taken up his position of assistant there. Father Francis X. Schillo performed the same ceremony in the chapel of Duquesne University. Father Schillo was assigned to St. Mary's, Sharpsburg. Father James J. Sheridan goes to St. Joseph's House, Philadelphia.



REV. ANTHONY THOME, C.S.Sp.  
Sept. 13, 1871      July 12, 1936

## SHORT SHORT STORIES

Father Edward J. Baker, All Saints' School, Philadelphia—Cornwells. Profession, July 25, 1930. Ordination, September 3, 1935. Apostolic Consecration, July 9, 1936. First Appointment, Kilimanjaro, East Africa.

Father James J. Sheridan, St. John's School, Lamberville, N. J.—Cornwells. Profession, July 25, 1930. Ordination, September 3, 1935. Apostolic Consecration, July 9, 1936. First Appointment, St. Joseph's House, Philadelphia.

Father Samuel J. Delaney, Ocean City High School—Cornwells. Profession, July 25, 1930. Ordination, December 10, 1935. Apostolic Consecration, July 9, 1936. First Appointment, Kilimanjaro, East Africa.

Father Henry J. Montambeau, St. Joseph's High School, Bay City, Michigan—Cornwells. Profession, July 25, 1930. Ordination, September 3, 1935. Apostolic Consecration, July 9, 1936. First Appointment, St. Joachim's, Detroit.

Father Thomas A. Dolan, Most Precious Blood School, Philadelphia; St. Joseph's Prep—Cornwells. Profession, October 3, 1930. Ordination, September 3, 1935. Apostolic Consecration, July 9, 1936. First Appointment, Kilimanjaro, East Africa.

Father Francis X. Schillo, Holy Innocents' School, Pittsburgh; Duquesne University—Profession, July 25, 1932. Ordination, September 3, 1935. Apostolic Consecration, July 9, 1936. First Appointment, St. Mary's, Sharpsburg.

## FATHER ANTHONY THOME, C.S.Sp.

### An Appreciation.

Father Anthony Thome came to Chippewa Falls in 1914 and from that time till his death, July 12, 1936, he was in charge of the Missions of Elk Mound, Springfield, and later on Wilson, also. Before the era of good roads and automobiles, his was a strenuous task, since it meant going to those missions either with horse and buggy over dusty and muddy roads, or with horse and sleigh through snow and ice. As the climate here goes to extremes, it meant enduring blistering heat and bitter cold. The present day generation can hardly imagine the hardships a Missioner had to undergo twenty years ago. And Father Thome always was on the job and on time. He was a stickler for punctuality—for himself and for others. Would that we had many more such!

His various Mission Churches had to be in perfect repair all the time. The equipment complete—and of the best. If order is Heaven's first law, it also was Father Thome's. His Parishioners had a reverential fear of their big pastor, who at times seemed to be harsh, but who was big-hearted withal. He had quite a reputation for sound and solid preaching, and he wrote his sermons religiously every week in his own microscopic hand-writing. His phraseology was perfect—he used to preach in German—and in the last few years, when English came into use, his choice of words was picturesque and his mastery of the vocabulary rather unusual.

A few years ago, his health broke down and he spent quite a time at the hospital, mending his forces. High-blood pressure and a diabetic condition, however, stayed with him. But the old soldier stuck to his job, never complaining and refusing all help. He would not listen to his superiors' advice.



ing him to take things easy and last of all to accept less strenuous work elsewhere—he wanted to stay on his job to the end. God granted him his wish.

The heat during the first part of July had been unusual, but Father Thome in no way modified his routine. On Sunday, July 12 (when the temperature rose to 109 degrees in the shade) he started out as usual for Springfield, where he said the first Mass and then went on to Wilson where he said a second Mass. He felt the heat, he admitted he didn't feel well, in fact he had difficulty to speak. His parishioners wanted him to rest before returning to Chipewewa Falls. When they saw they could not prevail upon him, they offered to drive him home. Father Thome waived them aside and bid them good-bye and sped away in his car. Half-way on the way home, just outside of Boyd on the way to Cadott, the heat overcame him and heart failure ended the valiant Missionary's life. The car swerved from side to side, since the guiding hand had slipped off the steering-wheel, and crashed into a tree. Father Thome was already dead.

When on Wednesday, July 15, Father Thome took his last trip, not to the Missions, but from Holy Ghost Church to the cemetery, the people from his three Missions were all there, filling the Church to overflowing and crowding all the roads in and around the cemetery and those husky farmers were not ashamed of their tears.

In his home life Father Thome was a rugged individualist, when it was not a question of keeping the Rule. And the Rule he kept scrupulously—never a second even late for the various spiritual exercises, meals included! In his leisure time he was an enthusiastic hunter and fisherman, and he excelled in both capacities. Radio and reading took much of his time and when not out of the house on duty or hunting and fishing, he hardly ever stirred out of his corner room on the second floor. Sitting there by the window, he somehow kept track of what was going on inside the house and around it.

And now Father Thome rests among his confreres, who have preceded him in death, beneath the huge stone cross in Hope Cemetery—and we who are left behind, are sure that God has given him the reward due to a good and faithful servant. R. I. P.

C. W.

FROM THE SOUTHLAND: "We are busy," writes Father Joe Cassidy, pastor at Our Lady of the Blessed Sacrament Church in Shreveport, "preparing for Confirmation. Out of a class of about fifty adults and children, six are converts from the school this year, seventeen are converts from the school of former years and ten are converts whose conversion may be attributed to the fact that they had children in the school. The rest are about equally divided between Catholic children who have just reached the age for Confirmation and adult converts who received the grace of faith through the interest of friends, etc. Since the school opened in 1929 there are about sixty-five children and adults whom the school has been directly or indirectly instrumental in bringing to a knowledge of the faith. This accounts for almost half the converts in the parish."

## Our Communities

### ST. CYPRIAN'S MISSION, HELENA, ARK.

The city of Helena, situated on the Mississippi river, seventy-six miles below Memphis, Tennessee, is Arkansas' only seaport. Hence the name of its baseball team in the Cotton States League—"The Seaporters."

Beautiful, warm weather has now enveloped the country after a severe winter during which the temperature fell to four above. Coal and wood had to be bought for some of the parishioners lest they perish. Finally came the warm rays from above to relieve the situation.

The shacks of the Negro inhabitants of this district generally have from two to four feet of space underneath; such a condition is favorable in the summer but not in the winter. The brick-veneer mission building was comfortable enough after the ventilators underneath were covered.

The convert work is very slow this year. During December, January and February, I took charge of a white mission in Marianna, Arkansas, twenty-seven miles from here. Mass was said there at eight o'clock and at St. Cyprian's at ten. The collections just about covered the expenses.

The Sacrament of Confirmation was administered here by the Most Rev. John B. Morris, D.D., Bishop of Little Rock, on Saturday, May 2. Six adults and six children were confirmed. On Sunday, May 3, the Bishop confirmed at St. Mary's new church (white) and dedicated it. In the afternoon a banquet was given in honor of Father Martin and in celebration of the dedication. The Bishop, two monsignors, many priests, the local non-Catholic ministers and the people of the parish attended. Father Thessing and myself represented the Holy Ghost Fathers.

The Pentecost novena was given here with the assistance of Father Martin. A fair crowd attended.

At present I am trying to get the title clear to the lot beside the church, for it would serve for the erection of a convent. The mission building contains, besides the church and the priests' quarters, two classrooms, as yet unfinished. These rooms are used for Sunday school classes and for entertainments.

The white Catholics of St. Helena are, for the most part, indifferent to the colored mission work. Only one, who, incidentally is not a Southerner, really helps. Some residents of foreign extraction give a few Mass stipends and flowers for the altar. The atmosphere of the town and the country is Protestant. In general, however, the white people are not hostile toward the mission and respect the missionary to the colored, as a priest and a gentleman. Among the lower class whites a whispering campaign is carried on against the Catholic Church. This creates in the

Negro mind fear and suspicion of the Catholic Church and causes him to hold aloof from it. The opening of a Catholic school or the establishment of nursing sisters here would help to create a more favorable feeling among the colored people.

Joseph J. Lynders.

## NEW ORLEANS

The new rectory for the Holy Ghost parish is under construction at last and should be completed by October 15.

In June we had 275 for Confirmation, 116 of whom were adult converts. The archbishop was very well pleased.

Father Dwyer has just finished his new hall at St. Monica's, which is one of the finest in the city. He has also the material on hand for his rectory. Converts are coming in so rapidly that in a short time St. Monica's will be on the map. Father Quinlan is working hard and doing fine.

## FERNDALE

On or about July 1, Brother Eugene celebrated the twenty-fifth anniversary of either his entrance into the postulancy, his reception or his profession. All this doubt is a result of Brother Eugene's usual modest manner of celebrating things. We extend him our congratulations on the occasion. (We wish we could say "Pick 'em all up" in Swahili so that we could present the regards of the African contingent. Perhaps one of them will volunteer the information).

## NEW YORK

Father John R. Marx, of Bura, East Africa (Zanzibar Vicariate), arrived in New York City on the SS. Henry S. Grove, a freighter of the American South African Line, Inc., on July 10, having set sail from Mombasa on May 30. Stops were made at Durban, Port Elizabeth, Capetown and Trinidad.

We were very happy to welcome genial Father Marx after an absence of nearly eight years. He is huskier looking than in days of old and even more full of vim, vigor and vitality. He has all the enthusiasm of a successful missionary and teacher. We could not help noticing the pleasant Irish speech and mannerisms he has acquired.

At present he is attending Teachers' College, Columbia University, and at the same time following the Catholic Medical Mission course at St. Vincent's Hospital. In his spare moments he has already read and returned the proof sheets of a native catechism he is having printed in Mombasa.

Zanzibar Vicariate is justly proud of Father Marx and so are we. We welcome him with open arms and wish him a pleasant stay and a well-earned rest.

## NATCHITOCHES

Natchitoches, oldest town in Louisiana, is an industrious little city on the Cane River. With quiet dignity it lives up to its glorious past. Very early the land was thickly

populated by numerous Indian tribes. Daily the hills and dales give the collectors Indian arrows, grinding stones, beads and other relics—proof of the early Indian civilization.

The name, Natchitoches, is of Indian origin. The Natchitoches tribe were paw-paw eaters—a kind of banana. As early as 1700 the Indians had built a village.

The French settlers founded a post at Natchitoches in 1715. It was a strategic point on the Red River.

A Spanish missionary was the first priest known in this section. When the post grew sufficiently to have its own church, the parish became a part of the diocese of Quebec, Province of Louisiana. Well-known priests of that time, "Recollets," Jesuits and Capuchins, have left written mementoes of their work. The original log fort and church are no more.

Natchitoches was founded as a border town in order that the inhabitants might gain the friendship of the Indians. These native Indians were needed as guides; the maze of waterways was so intricate that the white men could not find their way unaided. The town, situated on the Red River, permitted water transportation at cheap rates. Hunting was good and pelts were to be found in abundance. The two became a small frontier Mission between 1700 and 1725, after which it was a trading and political center, naturally protected, well garrisoned, at the intersection of roads and waterways.

Under the guidance of the French Commandant, St. Denis, its growth continued and justified the erection of an important fort to protect its interests. St. Denis made friends with the Indians, pacified them and used them to his advantage. He was known to the Indians as the big-legged, pale-faced chief.

In 1764, the colonists were informed that their province had been given to the King of Spain and that they were now Spanish subjects. The stranger cannot visit Natchitoches to this day without sensing an air of exotic charm. Spanish memories linger yet in architecture, names, traditions and customs. During the Spanish regime in Louisiana New Orleans became the administrative center.

In 1800, Louisiana was returned to France. Within the brief period of an hour Natchitoches lived under three sovereigns. When Spain returned Louisiana to France no change of flags was made. The United States bought Louisiana from Napoleon and hence the town became American.

When the Americans came to Natchitoches they found it neither French nor Spanish. Passing races had turned the tribal village of the Indians into an exotic old town, with crooked streets lined with quaint old buildings of mixed architecture.

Today Natchitoches still stands on the Cane River, but it is a very different town from that of over two hundred years ago. Where once were dirt trails are now paved highways. Pirogues and steamboats have disappeared. Modern brick and frame structures have replaced the log cabins of yesteryear. But it still retains its unique place as Louisiana's oldest town.

Ivan V. Huber.

In your charity you are asked to pray for the repose of the soul of Mr. Baker, father of Rev. Edward J. Baker, who died on Tuesday, July 14.



# Rev. Joseph Anthony Schmodry, C.S.Sp.

*August 1, 1868 - January 5, 1936*

## OUR FIRST MISSIONARY IN LOUISIANA

The birth records of the town of Kaysersberg, in the Upper Rhine province of Alsace, state that Joseph Anthony Schmodry was born there at two o'clock in the afternoon of August 1, 1868, and was baptized in the parochial church two days later.

His early training was received in the school of his native town. The fine influence of a thoroughly Catholic home early turned his mind to thoughts of a missionary career in the Church. In 1884, he was sent to Mesnieres for his secondary studies (1884-1889), where he also followed the course in philosophy, later completing it at Langonnet, in Brittany, in 1890. His theological studies were pursued at Langonnet and Chevilly (1890-1893). On July 23, 1890, he obtained his degree at the Academy of Paris.

He was ordained priest in the chapel of the Seminary of the Holy Ghost, in Paris, by Most Rev. Prosper Angouard, C.S.Sp., D.D., December 22, 1894. He made his religious profession at Grignon-Orly on August 15, 1895.

His first assignment was to Cellule (1895), where he taught philosophy, then to Chevilly, where for two years he filled the same post and also taught theology. On Sept. 10, 1898, he sailed from Havre on the SS. Normandie for the United States, where he was appointed professor of philosophy and theology and director of the scholastics at Cornwells, Pa.

In 1900, Father Schmodry began his career as a missionary in the field, in Detroit, Michigan, ministering to the French, the Germans and the Bohemians. From 1903 until 1912, he did missionary work in Chippewa Falls, Wisconsin, and in Canada amongst the Indians and the French and later in Portsmouth, Rhode Island, amongst the Portuguese; in all of which places he is still remembered for his fine qualities of mind and heart and for his zealous priestly work.

In 1912 began his work in an entirely new field. He was the first missionary priest of our congregation to labor among the colored people in the State of Louisiana. He laid the foundation, gave the tone, set the standard. The impression he made, both as a gentleman and a priest, was all important in those early days, just as it is today. That it was good and lasting, beyond belief, is the unanimous verdict of those who know. In Alexandria, in Lafayette and in New Orleans he founded our present flourishing parishes.

Patience, courage, tactfulness, resourcefulness, charm of manner, childlike simplicity and, above all, priestliness of a high order and missionary zeal, were some of the marked characteristics of this much-beloved confrere.

We, of today, gaze in astonishment at the photographs of the hovels he called home, the straggling little groups that made up his first flocks. We marvel at the man whose only comment was a chuckle. At the same time we do regret

very much that he did not write the record of those first, trying years. What a treasure it would have been with its shrewd comments on men and affairs that crowded in on his very busy life.

Once after listening with rapt attention to part of his fascinating story of the early days in Louisiana, the writer of these lines urged him to take pen in hand and write, but then the effort would have been too great for his strength was already fast failing and his day was nearly done. What a pity! Locked in the tomb of death, his story now lies beyond the reach of the most industrious searcher after truth. But then it appears he had a passionate dislike for writing. Only under the strongest pressure could the authorities extract from him necessary information and reports. On one occasion he had to be locked in his room so that an important document might be written!

This trait is hard to understand in a man of his parts. He read with extraordinary eagerness everything that touched on the Congregation as a whole and on the American province in particular. His interests were really those of his religious family and all its members.

His love of books and of things of the mind was outstanding. What our houses of formation lost in the gifted teacher Father Schmodry surely was, our missions gained as did our fame. The lustre and honor he shed so unconsciously on the missionary society to which he belonged, was quickly recognized by priests and people and his name will remain a household word in the State of Louisiana. The young missionaries, whose high privilege it was to work with him, all agree that he was a man among men, pious, learned, zealous, gentle, humble, childlike. He could smile at the impetuosity of youth without ever stifling initiative.

As a theologian he was the guide and counsellor of many of the clergy with whom he was at ease in French, German, English, Bohemian, Spanish or Italian.

On June 26, 1915, Father Schmodry became an American citizen at Alexandria, La., and thereafter plunged deeply into the history of his adopted country and in particular the Southland which he grew to love so well. Soon he was an acknowledged authority on its history, its traditions, its people, all of which helped mightily in his difficult, uphill work as pioneer, organizer, builder and teacher.

After seven years of hard work in Holy Ghost parish, New Orleans (1915-1922), Father Schmodry suffered a nervous breakdown. In the hope of restoring his shattered health, he was sent to St. Peter's parish, Charleston, South Carolina, to enjoy the restful atmosphere of "the Athens of the South," with its invigorating salt air and mild climate, its aristocratic manners and true Southern charm. All his friends in Louisiana held high hopes for his early return to New Orleans, but Divine Providence had planned for him a long siege of sickness, nearly thirteen years, during which

time he received the care and kindness of Father William J. Long, the pastor, who had been his former assistant in New Orleans. Father Long spared nothing to make happy and comfortable his father, his friend and his confrere.

Father Schmodry spent several long periods in St. Francis' Infirmary under the care of the Sisters of Mercy. Twice daily he was visited by his confreres. During his convalescence he acted as interpreter for the sailors who arrived in Charleston harbor and were sent to the Infirmary for medical or surgical care. Many of them were non-Catholics and nearly all were careless or indifferent about religion, but contact with Father Schmodry changed many of them and reformed others who later revered him as their counsellor and friend, never failing to visit him upon returning from far-off places, always proud to report they had not forgotten his fatherly advice. One, a young Englishman, a Londoner and a Protestant, who had never before been under Catholic influence, was particularly eloquent in his praise of Father Schmodry whose name and fame he had carried into many of the ports of the world.

With a toothpick between his teeth, and a beaming smile on his countenance, the semi-invalid won for himself the titles: "the sailor's friend," and "the father of the friendless." The Sisters regarded him not so much as a patient but as a most valuable ally whose very presence and personality were priceless.

After successfully fighting pneumonia and two operations he suffered a cerebral hemorrhage before Christmas, 1935, and succumbed on January 5, 1936. Perfectly resigned and contented, Father Schmodry, the teacher, the missionary, the invalid, the friend of the friendless, waited patiently, even eagerly, for death. Fathers Cleary and O'Neill, his confreres, and the Sisters of Mercy, were with him in his last hours.

The funeral took place January 8, 1936, from St. Peter's Church, Charleston, S. C. The Most Rev. Emmet Michael Walsh, D.D., Bishop of Charleston, presided at the Office and sang the Mass. Father Collins, of New York City, preached the eulogy. The little church was crowded to capacity with priests of the diocese, Sisters of Our Lady of Mercy, the Oblate Sisters of Providence (colored) and parishioners. Burial was in the local cemetery of St. Lawrence O'Toole where Father Cleary read the committal services.

G. J. C.

"The extent to which we work and sacrifice for the Negro's salvation, for his education and enlightenment, for the improvement of his living and social conditions, for the procurement for him of a larger measure of economic justice, just to that extent do we make rational the sending of missionaries to Africa."—An editor quoted in the "Southern Workman."

"The American Negro group, variously estimated at 12,000,000 to 15,000,000 individuals, face serious educational problems because of race prejudice, relatively low economic status and unfavorable social legislation. This group, however, through the influence of its churches, schools and newspapers, is steadily improving its status and outlook on life."—The American Year Book.

## The Fathers' Retreat at Ferndale

Of all great weeks that come our way  
In fair and stormy weather,  
There's none, we own, like that week of weeks  
When the Elders get together.  
Detroit locks horns with Pennsy  
In a Phillybusterin' way;  
Rhode Island's Way-Down-Easters then  
Come in for lots to say.  
The stories fly of quondam days,  
Some tall, some small, all witty.  
These men laugh true who toil for God  
In hamlet, town and city.  
The roads awake and seem to smile  
At the old familiar feet;  
The walls with ears so mournfully sigh:  
"If only we could speak!"  
"Illi sunt gigantes,"  
We are sure, would be their theme  
With a tale of mischief here and there  
(For even elders scheme).  
That classroom face we once did dread  
Now smiled in gentle recognition;  
'Twas balm in Gilead indeed  
To answer back sans definition.  
The stars that yesteryear did grace  
The field of sport and hall of fame  
Did severally convene and say:  
"We'll play you younger lads a game."  
"Youth will be served," the saying goes;  
We trimmed their vaunted nine.  
The story might be thusly told:  
"The stars just couldn't shine."  
But lest it seem that we forget  
The graver side of this retreat,  
We can't presume to pen the thoughts  
When God and Mammon meet.  
Of this we do plead ignorance.  
We cannot judge, we simply say  
That if we're searching hard for God  
Our Elders know the way.



## Our Levites

### PERPETUAL VOWS TAKEN

Six scholastics took their perpetual vows on Thursday, July 16, in the chapel at Ferndale. Father Kirkbride received the vows in the name of our Superior General. Those taking the vows were Messrs. John Colson McDonald, Cornelius John Hogan, James Joseph White, David Thomas Ray, Frederick Carl Lachowsky and Joseph Aloysius Lauritis. On the same day Maxim Therou took his perpetual vows at Notre Dame Church, Chippewa Falls, Wisconsin, Fr. McGurk presiding.

### CHRONICLE OF FERNDALE

This role of chronicler is all well and good when lots of things are happening, but it starts to get tough when half of those who make the "news" for you suddenly up and out on you. Of course, after the first group of scholastics had left on their vacation, the Fathers' Retreat provided a possible source of jottings for a chronicle, but we left that to the versifier to tell about.

On July 1, Father John Letourneur of St. Pierre, enroute to the Mother House to assume the duties of Assistant Procurator General, paid us a visit. The next day we enjoyed lots of sandwiches, mushball and sunburn on a picnic at Sherwood Island. On Friday of that week Father Buckley, who had spent the past week here on retreat, returned to Portsmouth.

The Fourth proved to be safe, but its sanity became dubious when the score of a mushball game between the Brothers and Scholastics was reported at 54-38. The worst of it was that the teams could not agree as to who had the 54. On Monday, July 6, the altar boys from St. Patrick's, Bridgeport, kept us on our toes answering questions. On the next day an intensive clean-up campaign was begun in preparation for the first laymen's retreat of this year. The young fathers made their apostolic consecration on Thursday. The first retreat started on Friday evening. Father van de Putte gave the conferences to the twenty-six laymen, mostly from Stamford, who were in attendance. The retreat ended on Sunday afternoon with solemn Benediction, at which Mr. James McCormack, brother of the famous John, sang.

Father Bryan visited us on Sunday, July 12. On the next day Father William F. Cavanagh, who arrived today for a week's retreat, demonstrated his methods of teaching religion to deaf mutes. Africa sent its representative for the week in the person of Father Charles Bourqui of Angola. On Thursday of this week the congregation had six new perpetual vow members.

Father Bourqui, in a talk on his experiences as a missionary, proved to be a hair-raising story teller. The short

time in which he had to speak gave him little opportunity to relate many of the experiences of his thirty-eight years of missionary life, but the few that he did tell—of the famine that took place during the war; of the three lions in the forest—provided more thrills than Buck Jones ever hoped to.

The second laymen's retreat opened on Friday, July 17, with thirty-nine in attendance. Father van de Putte was again retreat master.

Perhaps our lamentations at the beginning of this chronicle were ill-timed. Upon reviewing the period covered we discover that it embraced a Fathers' retreat, two laymen's retreats, the visits of two missionaries, a talk on the missions, a talk on catechetical instruction, an apostolic consecration, a profession of perpetual vows, a picnic, a ball game and a few incidentals. We only hope we have that much to write about every month.

### SILVER JUBILEE AT CORNWELLS

Introducing the principal speaker at the Silver Anniversary of the opening of the Chapel of the Seven Gifts at Cornwells Heights on Pentecost Sunday, May 31, Father Collins spoke as follows:

"On this jubilee day I bring you the felicitations and blessing of our Most Reverend Father General, Bishop Le Hunsec, the special greetings of Very Reverend Father Plunkett, our Provincial, and of Very Rev. Father Riley, the superior of Holy Ghost Apostolic College and of his community. In the name of the Holy Ghost Fathers I welcome you on this happy occasion.

"In turn, I extend your good wishes and congratulations, as well as the greetings of all the members of the Holy Ghost order, scattered throughout the world, nearly five thousand in number, to the superior and community of Cornwells Heights on this blessed day.

"Thirty-one years ago, Cornwells was the administrative center, the heart, the soul, the very life of the American province. Today the province extends over twelve states and includes the island of Puerto Rico in the West Indies and Kilimanjaro in faraway East Africa. Still the importance of Cornwells remains supreme. In fact, it has reached the heights as its new geographical name indicates: *Cornwells Heights*.

"It is the cradle, the nursery, the proving ground, the training school, the preparatory college where missionary vocations are fostered and tested. The growth of the Holy Ghost order in the United States depends more than ever upon its success. The records show that it has been blessed with more than a generous measure of success in the years that have passed, for nearly two hundred priests are proud to call Holy Ghost College their alma mater; and two former professors here became missionary bishops.

"The growth of Cornwells has been slow, modest, unheralded but nevertheless steady and sure. Its friends in the early days were few. This gathering is eloquence enough to prove that it has gained many since, particularly in recent years through membership in the Archconfraternity of the Holy Ghost and in the organization of that devoted and practical band of workers, the Holy Ghost Student Auxiliary, to whom we are deeply in debt.

"In the providence of God, the State of Pennsylvania, the city of Philadelphia, and especially the archdiocese, have played a prominent part in our history. Exiled from Germany sixty-four years ago by Bismark (1872), in his pagan fight against Christian culture, the first fathers found refuge in the United States and in 1878 laid the ground work of the Duquesne University of today.

"Germany, France, Ireland, Portugal and Belgium furnished the first professors to Cornwells, whilst today the State of Pennsylvania has given eight members to the present teaching staff, of whom seven are Philadelphians. Our Catholic families of Philadelphia have been most generous in furnishing vocations; and their charity is spoken of in all the world.

"It is not generally known that the Chapel of the Seven Gifts, the Silver Jubilee of which we are celebrating today, was built largely through the generosity of an illustrious Philadelphia family, the Drexels, notably Mother Katherine Drexel and her sister, Mrs. Louise Drexel Morrell. I may also say in passing that all our flourishing colored missions in the state of Louisiana owe their existence to these same unpublicized benefactors.

"From the beginning, the Chief Shepherds of the archdiocese have manifested a more than fatherly interest in this missionary center. It was the lovable and eloquent Archbishop Ryan who blessed this chapel; it was the gentle and fatherly Bishop Prendergast who sang the dedication Mass; and it was the versatile and scholarly Father McDevitt, afterwards bishop of Harrisburg, who, as superintendent of our parochial schools, spoke on that occasion.

"On this Pentecostal Day, the two hundred and thirty-third anniversary of the founding of the Holy Ghost order, the seventy-ninth birthday of our present Holy Father, Pope Pius XI, and the twenty-fifth anniversary of the dedication of the Chapel of the Seven Gifts, Philadelphia forges another link of friendship in our history when she presents as the special speaker at these ceremonies the learned doctor of theology who is the gifted and brilliant superintendent of the parochial schools of the archdiocese, the Right Reverend Monsignor John J. Bonner, D.D.—Monsignor Bonner."

## Our Mail Box

Catholic Mission, Uru.

Dear Confrere,

I hope the news of my change from Gare to Uru comes less as a surprise to you than it did to me. Rumors had been floating all over the vicariate that Father Gorman was to be changed from Gare and the rumor seemed to have a quasi *fundamentum in re*, for various reasons which I will not take the trouble to enlarge upon. Anyhow, I was surprised to hear that it was I who was changed and not Father Gorman; but so was he. All of which proves that a missionary is here today and gone tomorrow.

My writing happens to coincide with the receipt of the latest issue of "Our Province." Therein I saw a letter from Father Farrell in which he informs us that Father Morley was changed from Uru. There's plenty of work to be done here. Two churches and a Fathers' house must be built. Erecting buildings, especially out here, seems to come under the category of work. The bishop himself, in his letter appointing Father Dooley here, writes that the whole mission must be built up materially.

There are a number of things we have and don't want and a number of things we don't have and want; the following are a few samples:

Things we have and don't want:

The present church in Uru, made of mud and wattles.

The present church in Kishimundu, consisting of a roof made of dried banana leaves with poles that are almost entirely eaten away by ants as supports.

Our present house here. Made of wood, the structure consists of rooms similar to large boxes but not sound ones. The rats and white ants have literally devoured it, leaving its inmates the prey of every cold breeze and rain. There is no place to eat but on the porch and that is so far away from the kitchen that our food is cold when it arrives.

The house in Kishimundu. Containing one room, nine by seven, it is built of sun-dried brick, having no floor and infested with rats.

Things we want and don't have:

Large, permanent and well-planned church in Uru, built of cement blocks.

The same for Kishimundu.

House for Uru, made of cement blocks, larger and closer to the kitchen.

The same for Kishimundu.

Better furnishings for the churches; a large ciborium with a capacity of four or five hundred hosts so that when I go to Kishimundu on Sunday with one of the ciboria, Father Dooley will not have to consecrate four hundred and fifty hosts on a corporal, as has been the custom here for years. Vestments whose parts match. Missals, pro defunctis and others. A sick-call case in which all things needed are compactly placed.

Better furnishings for our houses. Gasoline or kerosene lamps instead of ordinary lanterns such as we have now.

Well, there's a sample. . . . However, it's always nice to be able to say we have four thousand Christians and conversions are rapidly increasing. The field is white for the harvest. . . .

Salaams sana from Africa,

Eugene Lavery.



## NUMERICAL STRENGTH OF THE CHURCH'S MISSIONS

Now and then, it is not a bad notion for all of us to stop and gaze about us at what is going on. But for us who are interested in the missions, it is not only not a bad notion, but it is a very good idea to see *whom* we are helping by our prayers and our support, *where* they are working, and *what* we are aiding them to do. Then, too, we can see what more there is yet to be done! So here are some statistics of the missions of the Catholic Church, 1934-1935:

	ASIA	AFRICA	EAST INDIES AND OCEANIA
†Catholics	7,218,631	5,476,332	908,703
†Baptisms	820,469	655,268	74,218
Catechumens	691,775	2,218,728	90,538
†Foreign Priests	5,090	3,773	890
Native Priests	4,346	264	18
†Foreign Brothers	1,718	2,306	631
Native Brothers	1,237	240	55
†Foreign Sisters	7,402	8,640	2,086
Native Sisters	12,155	1,557	449
†Catechists	22,465	49,209	4,895
Teachers	36,145	25,747	3,597
Doctors	320	114	11
Lay Nurses	982	226	46
†Churches	5,184	2,596	410
Chapels	19,702	25,557	1,554
†Major Seminaries	79	32	3
Scholastics	695	89	58
Students	2,567	613	44
Minor Seminaries	180	82	14
Students	8,003	3,350	411
Novitiates (Brothers)	28	17	3
Novices	294	127	9
Novitiates (Sisters)	182	58	12
Novices	2,034	546	97
†Schools for Catechists	199	340	50
Students	4,988	9,882	5,472
Elementary Schools	11,198	17,702	2,330
Students	644,527	957,026	133,065
High Schools	771	802	190
Students	105,891	57,713	21,124
Colleges	267	114	37
Students	60,834	9,541	4,212
Industrial Schools	228	550	66
Students	10,119	17,469	1,672
Normal Schools	86	105	87
Students	3,569	4,340	956
†Hospitals	298	291	79
Beds	18,091	11,523	1,863
Dispensaries	1,312	1,167	253
Patients	12,732,873	12,998,030	1,009,681
Lepor Asylums	35	67	18
Lepers	5,481	5,679	2,106
Orphanages	1,110	654	82
Orphans	77,741	27,156	4,704
Old Age Homes	270	131	8
Inmates	11,353	3,386	350

("CATHOLIC MISSIONS," June, July 1936)

## ECHO FROM AFRICA

MOMAHADUN

WARREN, NEW HAMPSHIRE

Very Rev. C. J. Plunkett,

New York, N. Y.

Dear Sir,

I have sent under separate cover a book written by my husband and myself, for the reason that in it you will find mention of the particularly hospitable treatment accorded us when in Africa by your Fathers in Galappo, Tanganyika.

May I say that one of our greatest disappointments came to me after our visit there when the one hundred feet of moving pictures I took of their whole place was somehow lost. It was an amazing piece of business which we cannot explain or unravel, for we took film after film of all manner of things and theirs was the only one that disappeared. It had been my hope to have it developed to send to you in order to show you how wonderfully they get on in their far off spot in the bush. In Cairo, where many of our films were developed, it became apparent that it was missing and although I sent back to Nairobi and other places we had visited, it was never found. I can't tell you how badly I felt for I did want to be able to see again the place and the faces that had been such a pleasant highlight in our safari.

So I now can send you only the book, which spends little enough time on my dear friends out there. Only one who has spent time in the bush can know the life they lead. As you must know, they have little enough of what we in America know as comforts, but what hospitality they offer with what they do have! For several weeks we camped nearby and it was more than enjoyable to chat with Father Kelly, Father Griffin and Father Stiegler. We often sent them up meat from our shoot and they, in turn, shared their excellent spring water with us, which was indeed a treat after drinking cans of stale, warmish water, boiled and reboiled. They allowed us to store our curios and trophies with them when we went on a longer safari; and we also learned much of value about Africa and her natives from them.

I attended the small church one Sunday and was amazed at the number of attendants, considering the size of the villages thereabouts. The singing by the natives, conducted by the adorable Sisters, was unusually fine, for their voices take minor keys better than our tones. The Sisters were kindness itself and we conversed with them in French, Swahili and a bit of English quite comfortably. I must say that their devotion to their cause inspires one enormously, for they are so cut off from everything, yet seem most happy.

Of course I do not know whether you know the country at all. If you do not, it would be hard to describe it—a bush country, plains and hills, all sorts of scenery within a few miles, and the mission high on the side of a mountain overlooking it all. At the time we were there, there had been a famine because of the dearth of rain and the mission was taking care of those who had no crops at all. Of course, few of the natives have any at any time. In the rainy season, which we also encountered, they are completely cut off from any possibility of getting anywhere and so must

provide beforehand for those long, wet months. The gardens are very well kept. This planning for maintenance was well under way in a systematic fashion. They must travel miles to get to their people and the stories of their trips were well worth hearing. I had meant to write this and much more before, but kept hoping that our films would turn up so that you might see for yourself their establishments out there.

At Christmas I sent them a bit of a gift, which Father Kelly acknowledged with much gratitude as being helpful in their work. I so well remember that when I asked the Sisters what I could send them that would add to their own personal pleasure or comfort in a small way, they replied that a few yards of Americany (the cloth used to make native robes) would be most welcome, as their children needed clothes. I insisted that I wanted to send them something for themselves but they maintained that they needed nothing but that they did always need for their children. When one knows what even the simplest of living requires in this country (that is, what we think we must have for comfort) one is amazed at how little they have and get on with.

It is our great hope to one day return and find our friends at Galappo again; but if we never do, you may know that the sincerest and finest type of people are there.

News of the outside world is so welcome to them and, I believe, rather necessary for persons so excluded from world affairs. Books and magazines bring them the only change in the long rainy seasons.

May I hope that you will find this news of your mission of interest and the book at least a pastime in some leisure hour. I will enclose a picture of the museum for which we collect specimens and perhaps some day you will journey up this way and call upon us.

Very truly,

Julie B. Morse.

(Mrs. Ira H. Morse)

The book referred to by Mrs. Morse is "Yankee in Africa," published by the Stratford Company of Boston. The first part, written by Mr. Morse, narrates the story, from beginning to end, of the safari of his wife and himself in Tanganyika Territory, British East Africa. The second part is Mrs. Morse's version of the trip. Some excerpts from it will better reveal the pleasure she experienced from her visits to our missions than any comment would.

"The Fathers asked me to stay for lunch and we had a fine time. There are three of them, Father Kelly, Father Griffin and Father Stiegler, and they asked a lot of questions about the depression and things in general in America. They are of the order of the Holy Ghost, which Father Kelly says means that their order takes up work where others despair. I took almost a hundred feet of film of their different buildings, the school with the German Sisters who teaches it, the Sisters' home and hospital where natives come for simple treatment; the church and altar and funny wooden seats almost on the floor, rabbit and chicken houses, vegetable gardens and bee hives. It's all primitive, really, but looks elegant when you have been seeing only tents and mud huts."

Again, describing a visit to the church: "The church, a long, narrow mud hut, is whitewashed inside and the

windows are painted to look like stained glass. The sermon was in Swahili and the responses were given by a boy with a very clear voice, who stood in the back of the church. The singing was really very good and in Swahili. Many took Communion and then Father Griffin made the Stations of the Cross. It was very impressive and dignified, and the one hundred and ten natives (I counted them) seemed to be listening quite seriously. I have visited Catholic churches in many countries, but this little mission church in the middle of the bush will always be a particular memory for me.

"Such dear devoted Sisters and such a fine type of priest—all working so hard with so little to do with. Father Stiegler, who has been out here for thirty-five years, is a fine old bewhiskered German with such a kindly expression and hospitable manner. Father Kelly, about thirty-eight years old, humorous, but a real converter, is quick in speech, finding an interest in all things; and Father Griffin, thirty-two or three, is serious, dignified, studious, earnest. The two German Sisters, so sweet and loving toward their mission children, are as busy as bees.

"Whether the natives are ready for all the messages the missionaries bring or not is of small account, for they have infinite patience and literally are earning their spot in heaven with such devotion. It would be hard to realize without seeing it all how really buried they are, far from any other Europeans and in the rainy season simply cut off, dependent upon what the place supplies for existence. This is the real bush here. They see only two or three safaris like ourselves a year; occasionally when they go to Babati they meet a planter or two. Only on their very occasional visits to Arusha do they see other white people. They don't seem to try to turn the native life upside down, but to help them live and use what they know to better advantage. It's bound to be a slow process."

These and similar passages, as well as the mention of such familiar names as Ufioni, Moshi, Nairobi and others, make this book especially engaging to those who have the interest in Tanganyika Territory that we have.

## OFFICIAL

Constitution 5 deals with the kind and style of cassock, habit or soutane worn by the members of our congregation. It is special and distinctive. We should wear it so that we can be easily distinguished from secular priests and members of other religious institutes. Our local tailors will gladly make it according to the prescriptions of the constitutions but we must insist upon it.

## NEW ATLAS ISSUED

A new Atlas of all the missions of the Congregation has been published at the Mother House. The work contains, besides extensive statistics on our missions, seventeen maps of our African and insular missions, as well as those of Tefé, Haut-Jurua and French Guiana in South America, on which are indicated the episcopal residences of the missions. The railroads serving the districts are also marked out. A copy of the Atlas is being sent to all houses of the Province.



## ACTIVITIES OF THE MISSION BAND (April to September)

- April 21-29—Novena, Immaculate Conception Church, Waterbury, Conn.
- May 3-10—Mission, St. Lucys' Church, Waterbury, Conn. Mission, St. Charles' Church, Destrehan, La.
- May 9-18—Little Flower Novena, St. Patrick's, Philadelphia, Pa.
- May 14-16—Retreat for First Holy Communion, New Orleans, La.
- May 17-26—Novena, New Orleans, La.
- May 17-24—Mission, Oaklyn, N. J.
- June 16-19—Sacred Heart Triduum, Good Counsel Church, Newark N. J. Sacred Heart Triduum, St. Monica's, New York, N. Y.
- June 14-19—Fathers' Retreat, Pittsburgh, Pa.
- June 21-26—Fathers' Retreat, Ferndale, Conn.
- June 28-July 5—Mission, Mound, Minn.
- July 17-26—Novena to St. Ann, St. Mary's, Pittsburgh, Pa. Novena to St. Ann, National Shrine of St. Ann, St. Ann's, New York, N. Y.

Work at the seashore began Easter Sunday with a father at Wildwood and another at Stone Harbor, N. J. During May and June: one father at each place; during July and August: two fathers at each place.

St. Paul's at Stone Harbor has been erected into a parish and has been entrusted to the clergy of the Trenton diocese.

During August and September Father Hyland will be at St. Cronan's Church, St. Louis, Mo.

## OUR ANNIVERSARIES

### During the month of August

We pray for:

- Brother Methodius Lobos, died August 5, 1915, aged 37 years.
- Brother Aloysius Kapp, died August 5, 1921, aged 35 years.
- Father August Rumbach, died August 9, 1884, aged 72 years.
- Father Dominic Salles, died August 13, 1884, aged 45 years.
- Father Andrew Feger, died August 18, 1923, aged 61 years.
- Father John Kelly, died August 24, 1912, aged 37 years.
- Brother Liberato Rena, died August 25, 1912, aged 24 years.
- Father James MacEneaney, died August 30, 1888, aged 31 years.

## Conference Committee on Negro Welfare

In an effort to overcome the apathy prevalent among Catholics towards the spiritual needs of the Negro, a group of priests, some of whom were actively engaged in work among the colored and others of whom were interested in the success of such work, formed, in 1933, a Conference Committee on Negro Welfare. In the words of Father John LaFarge, S.J. (quoted from the Interracial Review for June, 1936): "The aim of the committee is not to promote any one enterprise or agency in behalf of the Negroes, nor to engage in any special undertaking of its own, nor to discuss pastoral or methodological problems of the Negro apostolate, but to do what it can as individuals to create a mental and spiritual atmosphere among Catholics that will be favorable to all types of work recognized by the Church in this country. The Committee is not an organized body, composed of any formal representation. It works informally, with an acting chairman, the Very Rev. Augustine Francis Walsh, O.S.B., of the Catholic University, and an acting secretary."

Included among the members of the Committee are the Most Rev. Hugh L. Lamb, D.D., Auxiliary Bishop of Philadelphia; the Right Rev. Joseph M. Corrigan, rector of the Catholic University of America; the Right Rev. Bernard J. Quinn, the Reverends James M. Gillis, C.S.P.; Edward C. Kramer, Ph.D.; William J. Walsh, Clement A. Roach, C.S.Sp.; Edward J. Curran, Benno Brink, O.S.B.; Michael F. Mulvoy, C.S.Sp.; Francis P. LeBuffe, S.J., and others.

The Committee hopes to bring before Catholics the duty they have toward their Negro neighbors, and this by whatever means possible, especially by addresses to "such groups in educational institutes as are likely to create in future years a much more favorable state of mind toward the Negro's spiritual welfare than now exists," and by radio broadcasts.

The St. Mark's Players, under the supervision of Father Mulvoy, have been very active in promoting the ends of the Conference Committee by means of the latter instrument, the radio. They have already presented four plays over Station WLWL, New York City, all intended to increase respect for the Negro and his position. The plays and their dates are as follows:

- May 28—The Martyrs of Uganda.
- June 4—The Sisters of Divine Providence (Colored).
- June 11—Blessed Martin Porres, O.P.
- June 18—The Ridiculous Romance.

The last named play is a dramatization of several episodes from the early history of our congregation.

## CORRECTIONS (July Issue)

Upper Jurua is a Prelature Nullius. Most Rev. Heinrich Ritter is the Bishop.

Read: Brother Terence Schnell instead of Father.

## NEW RECTORY, NATCHITOCHEs, LA.

Wednesday, July 15, was a red letter day in the parish of St. Anthony. In spite of the heat most of the Holy Ghost Fathers from the Lafayette and Alexandria dioceses found their way to Natchitoches to be present at our house-warming. All were well pleased with the arrangement and cheerfulness of the new rectory.

Fr. Cronenberger, our senior priest South, who was so anxious to have this mission opened, had the honor of blessing the new house.

The women of the parish served a fine dinner to all the guests, among whom were: Fathers McGlade, Hannigan, A. J. Walsh, Strahan and W. Keown from the diocese of Lafayette, and Fathers Cronenberger, Cassidy and Landy from the diocese of Alexandria.

Monsignor A. Piegay, V.G., Rev. George Scanlon, O.P., and Rev. M. S. Becker, of the Natchitoches deanery, were also present.

A few weeks ago the women of Immaculate Conception parish of this city surprised us with a linen shower. There will be no linen needs for the next five years.

Now I must get to work to show my deep appreciation for all these fine things.

I. V. Huber.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-1935 English Version of Report Which Appears in  
"Bulletin Mensuel"

#### ARCHDIOCESE OF CINCINNATI, OHIO

Residence of St. John the Baptist,  
119 King Street,  
Dayton, Ohio.

#### Personnel:

Fathers E. C. White, Pastor  
A. D. Gavin, Assistant  
J. T. O'Brien, Bursar

The parish plant consists of a substantial brick church, a modern brick school, an auditorium and an eight-room rectory. It is situated on the West Side of Dayton, where approximately 25,000 Negroes reside. This neighborhood, previous to the disastrous flood of 1913, was occupied by German Americans but gradually the entire population moved elsewhere as the Negroes became more numerous.

Eighty per cent of the colored are on the relief rolls and our parishioners are but an average cross-section of the whole; hence the collections leave much to be desired.

Last year our eight grades had 120 pupils, taught by three devoted Sisters of Notre Dame de Namur, who live at the Villa Julienne and come here each morning by bus. The 1935 graduating class, being the third all colored class to finish.

In September, 1934, the pastor, E. A. Malloy, who established the work in September, 1928, was replaced by Father E. C. White; and the assistant, Father H. J. Thessing, was succeeded by Father J. T. O'Brien. Fathers Malloy and Thessing labored hard and well during their six-year stay in Dayton and their successors are striving to maintain the high standards they set in all their work.

E. C. White.

## DIOCESE OF DETROIT, MICHIGAN

Residence of St. Joachim,  
751 Dubois Street,  
Detroit, Michigan.

#### Personnel:

Fathers A. J. Sheridan, Pastor, Bursar  
Joseph Schultz, Assistant

These last years have been very hard for the parish of St. Joachim. It is true that the depression has been felt everywhere; but added to that, the fact that our members arrived from Canada to seek their fortune, seeing the road closed, have returned to their country leaving many vacant benches in our church. The result is that our receipts have fallen well below our running expenses. Our revenues have diminished on all sides, both for the church and the community. Likewise, marriages, baptisms and deaths have been affected by the depression, a remarkable fact, but explicable inasmuch as money is necessary to establish a home, births follow marriages and most of the deaths are brought on by a sufficiency of food and amusement—not to speak of an excess.

Our horizon was not too discouraging at the beginning of 1934. We had a debt of \$4,000 and bills to pay, and the depression held its wings as widespread as ever. Then occurred an event that was saddening and nearly overwhelming. But considered in retrospect, perhaps it was the way God chose to prolong our existence, in giving us a work to accomplish.

The morning of February 12, 1935, at 4:15 o'clock, the church was in flames! Six hours later, when they stopped pumping water, nothing remained but the bare steeple and four walls. Only the sacristy and the ornaments, slightly wet, had escaped the gluttony of the flames. It is not necessary to describe the scenes which took place around the church that day. Wet eyes, trembling voices and heart-rending emotion at such a spectacle. The clouds seemed to touch the earth and the world to stop completely. It was a real catastrophe!

Upon the order of His Excellency, Most Rev. Michael J. Gallagher, D.D., Bishop of Detroit, the work of rebuilding was begun. It is necessary to preserve the two churches for the Canadians and French-speaking people of the city. It was the French who founded and named the city in 1701. It was the French who built the first church on this Indian territory and dedicated it to St. Anne on her feast day that same year (1701). Vestiges of the French influence remain in the name of the city (Detroit) and in the names of many of the streets. It is, then, appropriate that they should remain in the French churches and that the churches should remain to continue this memory.

On the other hand, there are too many churches in this part of the city. Grouped in a limited territory, scarcely 2,000 square feet, there are two churches for the Germans and a separate one for the Italians, the Syrians, the Canadians and two parish churches; furthermore the district is the poorest in the city. But the bishop has given the order and nothing remains but to carry it out.

After the fire the church was declared a complete loss and the insurance company did not hesitate to give us our full insurance of \$42,500. Unfortunately we had given up



a total of \$50,000 four months previous, not having the money to pay the policy.

With this sum we have paid bills that were due and arranged with a contractor to rebuild an appropriate church. The structure is now complete and since May 26 we have said Mass there daily. We were eager to leave the basement of the school where we had taken refuge for church services after the fire.

At present we are making preparations for the golden jubilee of the burned church, the walls of which remain in the new one, which is all ready for dedication. On October 3, 1885, the Fathers of the Holy Ghost took charge of the parish; two weeks later (October 18) the church was blessed and holy Mass was offered on its altar for the first time.

Despite the decimation of our parishioners we are trying to continue all the parish activities. We have the societies which are popular in the country; the Society of the Blessed Sacrament and the Holy Name Society for the men, young men and boys; and the Society of St. Anne and the Sodality of the Blessed Virgin for the women and girls.

We hope that when the church is all finished and furnished with benches, Stations of the Cross and an organ, and when living conditions and surroundings improve, we will have more parishioners and more success in our work among the French-speaking people of our territory.

We are also continuing our school, where a little more than three hundred children are nourished with intellectual and spiritual food. It is truly a work of charity and devotion on the part of the Sisters of the Holy Names of Jesus and Mary, who have had charge here for more than fifty years.

In October, 1934, we were rejoiced by the all too short visit of our Most Reverend Father General and his companion, Father Soul; this visit left us a pleasant memory of paternal solicitude for all the works of the Congregation and for its members.

A. J. Sheridan.

Residence of St. Mary,  
646 Monroe Avenue,  
Detroit, Michigan.

#### Personnel:

Fathers Frederick T. Hoeger, Pastor,  
Joseph Wuest, Assistant,  
Eugene Caron, Assistant,  
Richard Ackerman, Bursar.

July, 1935, marks the one hundredth anniversary of the administration of the sacraments to a distinctly German group of Catholics in the city of Detroit, Michigan. The title page of the first sacramental register reads as follows: "*Liber baptizatorum, mortuorum et copulatorum in congregatione Germano-Catholica in Detroit ab anno salutis MDCCCXXXV.*" Only in 1843, on the occasion of the dedication of its first church, did the parish take the title of St. Mary.

In 1847 the Redemptorist Fathers took charge of the parish. As they could receive no permanent right to the

parish but were in charge only *ad beneplacitum Episcopi*, they withdrew in 1872 and the Franciscan Fathers took charge. They built the present beautiful church, which was dedicated in August, 1885. In 1890 the Franciscan Fathers left for the same reason as the Redemptorists. Until the bishop could find someone to take charge of the parish the Redemptorists ministered to it. A secular priest was appointed in 1891. Soon the parishioners clamored for religious and the Holy Ghost Fathers took charge. Father Frank Wolfgang Schwab was pastor from 1893 to 1901, Father Charles L. Gruenewald from 1901 to 1907, Father Joseph Wuest from 1907 to 1929 and Father Hoeger from 1929 until the present.

When the Holy Ghost Fathers took charge of the parish the migration from the neighborhood of the parish had already started. The German-Hungarians then came into the district to take the place of the pure German. They, in turn, moved away and the Sicilians came. They were followed by the Negroes, Greeks and Mexicans who lived in the few dilapidated buildings that were not used for factories, stores and office buildings. By 1930, therefore, the church served downtown transients more than the former German families who were scattered to the farthest parts of the city. The devotional life of the church and the order of services were changed accordingly to serve the new conditions. Early morning and night devotions were discontinued and all devotions, novenas, Lenten sermons, etc., were held at the noon hour, when those employed downtown, as well as shoppers, would be free to attend divine services. Since October, 1930, a noon-hour Mass has been celebrated every week-day at 12:15 which is well attended, especially by clerks and office workers. In almost five years there were only two days on which no one received Holy Communion at this Mass. Many times there are as many as seventy-five who receive Holy Communion.

Our school; which ninety-eight years ago was opened as a German Catholic parochial school, now serves fourteen different nationalities and forty city parishes, in its own way. The primary school is attended by children of fourteen different nationalities, drawn principally from the slums of the city. They are given a Christian education at the expense of the parish. Many of their families are fed and clothed by the parish St. Vincent de Paul Conference.

The Girls' Commercial High School is made up of a very different group of pupils. They pay tuition and come from over forty parochial schools which do not teach a commercial course. The Fathers teach catechism in all grades.

The total number of pupils at the end of the school year of 1932 was 246; 1933, 241; 1934, 271.

An outstanding event of the year 1934 was the celebration of the hundredth anniversary of the foundation of the School Sisters of Notre Dame, who have been teaching in St. Mary's School since 1852. The celebration took the form of a Mass and general Communion of all the former pupils of the parish on Sunday, April 8, at which the Most Rev. Michael J. Gallagher, D.D., ordinary of the diocese, was present.

The two very active societies of the parish are St. Mary's Conference of the St. Vincent de Paul Society and the Holy Ghost Mission Society.

As an outside work, we should mention Father Wuest's untiring labors in behalf of the young mechanics who are em-

ployed in our extensive automobile shops. He directs a boarding home for them, known as the Kolping House, which is one of a chain of similar establishments in all parts of the world, founded by Father Kolping in Germany to safeguard young German mechanics from the evil influences of the low-type, cheap boarding houses. For several years the Kolping Society rented a building but recently they purchased a residence and built a recreation hall of their own.

Father Hoeger is the director of the residence of St. Mary. Father Wuest is assistant and director of the Kolping House. Father Caron assists at St. Mary's during the week but says two Masses at the church of St. Benedict the Moor on Sundays and holydays. Father William Lennon was changed from St. Mary's in June, 1935, and Father Ackerman has taken his place.

We close with a word of appreciation for the very pleasant visit we had from our Most Rev. Superior General on October 4 and 5, 1934. We feel that the visit brought all the Holy Ghost Fathers in the Detroit district nearer to the center of authority and source of our religious life.

#### STATISTICS OF ST. MARY'S PARISH

	1932	1933	1934
Baptisms .....	58	51	43
Marriages .....	24	27	51
Funerals .....	26	27	27

F. T. Hoeger.



# *Our Province*

SEPTEMBER, 1936

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# OUR PROVINCE

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## PROGRESS

(An Editorial)

Recently "Our Province" published reports on our works in this country as well as on the general status of the Congregation. Increases were to be noted in practically all fields. Hence, we can truly say that the Congregation is progressing in its work.

We are apt to consider progress as an uninterrupted series of successes. It is only natural, in reviewing the successful career of an individual or an organization, to pass over the reverses to be noted in that career in order to consider only the positive achievements. Were we to outline the victorious march through life of a national figure we would very likely dwell upon no episodes in that life-story, but those which could be termed triumphs.

And yet—though through repetition the words have become a platitude—defeat is as much a part of progress as victory. In the life of a religious congregation is this especially true; not only because we learn by mistakes, not only because an occasional loss makes us more vigilant in guarding our gains, but particularly because a reverse in our external activity forcibly draws our attention to the fact that our ultimate aim must be our own sanctification—*must* be, else all of our activity, successful or not, is irrational. Failure, then, not only is preliminary to triumph but is helpful in its attainment.

We all realize this. We have all, probably a hundred times, witnessed the successful career of an individual or a group in which defeat has played a most important role. Yet when it comes to our own case we feel that each discouragement, each disappointment is an irreparable loss.

The story that the recent statistics tell is a story of progress; yet beneath the printer's prosaic black and white is a story of toil, of disheartening failures, of desires never fulfilled, of plans abandoned because of lack of cooperation, of hopes shattered through the failure of others to correspond. But despite all these conflicting elements, despite all these reverses which, humanly speaking, could lead only to despair, the work of the Congregation shows progress.

In our own lives, as individuals and as members of the Congregation, we can make circumstances which are, by their nature, apt to cause nothing but disgust,—whether they be the lack of cooperation on the part of others, our own weakness, disloyalty to authority, betrayals, defections in the ranks, or whatever else,—be for us a teacher, a cautioner and a director of our intention.

## FATHER ANTHONY THOME, C.S.Sp.

(1871-1936)

On September 13, 1871, Anthony Thome, the only son of James Thome, a court clerk, and Elizabeth Bleutgen, a school teacher, was born in Walmerod, Hessen-Nassau, Germany, and was baptized in the parish church at Berod, diocese of Limburg, three days later.

The records state that Anthony got his early schooling in his home town, and his secondary education at Montabaur (1883-1892). He did military service at Mayence and then spent one term as a medical student at the University of Innsbruck. Restless and unsatisfied, the young medical student finally turned to the Church to find his true vocation as a missionary. His only sister became a nun.

On November 13, 1893, Anthony Thome entered the Congregation of the Holy Ghost as a postulant at Langonnet. His course in philosophy was made there and there also he began the study of theology, finishing his training at Chevilly. His days as a novice were spent at Grignon where he was admitted on August 21, 1896. He made his profession at Chevilly January 2, 1898. Ordained priest by Bishop de Courmont at Chevilly on March 5, 1898, his anxiously awaited career as a missionary began in September at Illonga, Zanzibar. Later he labored in Bagamoyo, Tanga, Kibosho and Rombo (1898-1903), names now so familiar to the members of the American province. Ill health forced his return to Germany. After a rapid convalescence we find him preaching missions, lecturing and interesting his countrymen in our Congregation and its work.

In 1907 he was assigned to labor in the United States amongst his own people, first at St. Anthony's, Millvale, Pa.; then at St. Mary's, Detroit, Mich., and finally at Holy Ghost parish, Chippewa Falls, Wisconsin, which last named place was to be the final scene of his active, arduous and successful missionary life.

Coming to Chippewa Falls on January 14, 1914, he began his work by reorganizing the missions of Elk Mound and Springfield, later founding the mission at Wilson. Under his kind, gentle, persevering guidance the indebtedness of the missions was soon cleared. His parishioners were all farmers—good, staunch Catholics who responded generously to all of his appeals. He was their devoted pastor and they esteemed him as such. To them he gave spiritual guidance

and full priestly service. In return, they gave their love and cooperation without stint. He became a citizen of this country on September 16, 1921.

God blessed his zeal and untiring efforts. Painstaking, methodical, meticulously punctual, he was a shining example to his people—who appreciated these qualities.

In the absence of Most Rev. Alexander J. McGavick, D.D., Bishop of LaCrosse, the Very Rev. J. L. Kaiser, Dean of the District, sang the Solemn Requiem Mass at Father Thome's funeral on July 15 at 10 o'clock, in Holy Ghost Church, which was overcrowded with parishioners and friends of Father Thome. The parish choir sang the requiem in Gregorian chant and it made a profound impression. About twenty-five priests from Chippewa Falls and vicinity attended the obsequies.

Father James J. McGurk preached the funeral sermon and said, in part:

"There are many sad hearts in this congregation today, for a great man and a good priest has passed to his eternal reward. Father Thome was a man of many parts. Born in Nassau, Germany, in 1871, he passed through the very efficient training of the German schools, and afterwards took up studies at the University of Innsbruck in Austria. As a soldier in the German army he won distinction. After his military service, he joined the Holy Ghost Fathers at Langonnet in Brittany, France, and was ordained in 1894. His first appointment was to the mission of Kilimanjaro, East Africa, where he met all kinds of obstacles, and endured many privations to further the interests of the mission. He acquired a knowledge of the Swahili language—and endeared himself to the natives. He was most interesting when he described his experiences in Africa, and gave a very scholarly account of the customs, traditions and superstitions of the East African Negro. Theodore Roosevelt had been out there in his heyday, and had sent back to the United States glowing reports of the wild animals he had shot down during his visit; but in all fairness to Mr. Roosevelt, he was a poor second to Father Thome who, as a result of his training in the German military service, was an expert marksman and who had given proof of his skill against all the wild life of the Dark Continent.

"After five years in Africa he returned to Germany owing to ill health, and lectured for some years on behalf of the African missions.

"His next appointment (1907) was to the United States where he spent seven years in parish work in Pittsburgh and Detroit. In 1914 he took charge of the missions at Springfield and Elk Mound. These two missions and the one at Wilson which he founded later, were nine, twenty and twenty-seven miles, respectively, from Chippewa Falls, and during the severe winters of Northern Wisconsin, it was no easy task to reach them. Often the journey had to be made by sleigh. But whatever the difficulties or hardships, Father Thome was always on the job long before the time for Mass. He took special pride in having everything in the church spick and span; indeed, his three mission churches were models of neatness and cleanliness. He left no debts for his successor. He was very devoted to the children and personally taught them their catechism. In a word, he did everything that a good priest should do for the spiritual welfare of his flock.

"In Father Thome the Holy Ghost Fathers have lost a good religious, the missions of Springfield, Elk Mound and Wilson a devoted pastor, and the diocese of LaCrosse one of its best priests. May he rest in peace."

## Our Communities

### RETREATS AT FERNDALE

Ferndale's fifth and last laymen's retreat of the 1936 season was brought to a close Sunday afternoon, August 9, when thirty-eight men from Bridgeport, Norwalk and New Canaan renewed their baptismal vows in presence of the Blessed Sacrament. This marked the close of Ferndale's second year of endeavor in promoting the Laymen's Retreat Movement.

The increase in attendance this year gives promise of greater activity along this line in the future. One hundred and forty-five men attended the five retreats, as compared with ninety-three men at four retreats last year.

Stamford sent the greatest number of representatives, sixty-three, necessitating the reservation of the first two week-ends for them exclusively. From Friday, July 10, to Sunday, July 12, twenty-four men were in attendance; and from July 17 to 19, thirty-nine, which was the largest number to attend any one retreat. This total of sixty-three was almost double the number of retreatants from Stamford last year when thirty-three attended.

The third retreat, with eighteen men from Ridgefield and Danbury, was held from July 24 to 26. Last year this group had twenty-three members.

Waterbury was the next city to send its Catholic men to the retreats (July 31-August 2). In this, the first year in which they have reserved one week-end as a group, they numbered twenty-six.

The final retreat, August 7 to August 9, was conducted for thirty-eight men from Bridgeport, Norwalk and New Canaan. Last year there were twenty-one men from Norwalk and New Canaan and twelve from Bridgeport, who had a week-end reserved for themselves.

Father Kirkbride was director of all the retreats. Father van de Putte conducted the first three retreats and Father McGlynn the last two. The Question Box again proved to be a source of great interest to the men and for the retreat masters a means of discovering the greatest difficulties of their listeners. The subjects of the questions ranged from Masonry to Father Coughlin.

Practically the same rule as last year was followed. Stations of the Cross were held daily, a pilgrimage to the Grotto conducted each Sunday and exposition of the Blessed Sacrament held every week from Saturday morning until Sunday afternoon in a private oratory. Each of the retreatants spent at last one-half hour alone in adoration. The eagerness with which they welcomed such an opportunity, even when it meant interrupting a night's repose, was a source of edification for all.

### R. I. P.

In your charity kindly remember the soul of Father Henry Thessing's mother, who died on August 9th.



## OUR MISSIONS FOR THE COLORED WITH RESIDENT PRIESTS, 1935

Archdiocese	City or Town	Church of	Priests	Congregation	Baptisms	First Communion	Converts	School Attendance
Cincinnati	Dayton	St. John the Baptist	3	380	40	17	33	140
New Orleans	New Orleans	Holy Ghost	2	3,768	172	81	89	476
		St. Monica	1	1,585	70	74	14	306
New York	New York	St. Mark	3	600	187	127	91	385
Philadelphia	Philadelphia	St. Peter Claver	3	1,236	170	125	119	225
		Our Lady of the Blessed Sacrament	3	1,608	99	56	56	166
Diocese								
Alexandria	Alexandria	St. James	2	551	31	24	10	400
	Isle Brevelle	St. Augustine and Missions	2	2,688	68	46	1	313
	Marksville	Holy Ghost and Mission	1	496	20	16	—	136
	Natchitoches	St. Anthony	1	672	24	37	1	125
	Shreveport	Our Lady of the Blessed Sacrament	1	365	28	26	21	184
Charleston	Charleston	St. Peter Claver and Mission	2	548	73	67	47	548
Detroit	Detroit	St. Peter Claver	1	600	136	137	102	55
		St. Benedict the Moor	1	160	50	75	30	2
Lafayette	Carencro	Our Lady of the Assumption and Mission	2	2,500	106	53	2	310
	Lafayette	St. Paul and Mission	2	2,000	100	—	2	515
	Lake Charles	Sacred Heart	1	2,000	99	147	6	390
	New Iberia	St. Edward and Mission	2	2,650	82	86	10	416
	Opelousas	Holy Ghost and Mission	2	3,000	190	292	10	503
Little Rock	Fort Smith	St. John the Baptist	1	154	8	10	7	120
	Helena	St. Cyprian	1	65	15	10	10	—
Mobile	Tuscaloosa	St. Mary Magdalen	1	56	4	4	4	86
Oklahoma City and Tulsa	Oklahoma City	St. Peter Claver and Mission	1	220	23	21	17	—
	Okmulgee	Uganda Martyrs and Missions	1	592	30	31	8	134
	Tulsa	St. Monica	1	996	134	161	132	351
Pittsburgh	Pittsburgh	St. Benedict the Moor	2	645	54	46	15	43
Totals			43	30,135	2,013	1,769	837	6,329

REFLECTIONS CONCERNING THE  
SPIRITUAL SERVICE OF THE  
SOCIETY OF ST. VINCENT DE PAUL

By Rev. Frederick T. Hoeger, C.S.Sp.,  
Pastor of St. Mary's, Detroit, Michigan

(The following address, first delivered before the annual meeting of the Society of St. Vincent de Paul in Peoria in 1935 was printed in a recent issue of the Catholic Charities' Review. "Our Province" had originally intended to publish merely a resume of the essay, but so concisely expressed are the ideas herein contained, and of such vital importance are they that further condensation was out of the question.

The author's treatment of the mixed marriage problem and his condemnation of the usual attitude taken towards the principals of such a union are thought-provoking and are of especial significance in a time when mixed marriages, the cause of so many defections from the Church, are so prevalent).

Many Catholic laymen, priests and even members of the hierarchy, have an inadequate conception of the nature of the St. Vincent de Paul Society. They look upon it as a Catholic Dole Society. For this reason many priests would not have a St. Vincent de Paul Society because they feel that they themselves could distribute the alms that come in through the poor box. A few weeks ago a priest made the statement that in his parish the St. Vincent de Paul Society did good work during the height of the depression, but since most of the families have now some income, the Conference does not meet very regularly. The members can see no need for doing so. A priest in a country district recently suggested the organization of a Conference in his parish. He said, "They will have no poor to visit, but they can gather produce from the farmers for the city Conference." At a national Conference several years ago a bishop from an agricultural diocese attended a St. Vincent de Paul meeting and in substance he said to the assembled Vincentians that, until now, his diocese had no need for Vincentians, because it was agricultural and therefore his people all had enough to eat; but that the continuation of the depression might change conditions and bring on such a need. This concept

puts the St. Vincent de Paul Society into the category of ordinary dole dispensing societies.

Visiting of the poor—I do not say feeding or doling food and clothes—is the principal material object of the St. Vincent de Paul Society. It is that on which it generally works. Its formal object, that for which it works, that after which it strives, that which gives it its “raison d’être” is the sanctification of its members and of those who are assisted. In your Book of Rules page 363 you will read the following warning, “It is to be feared that instead of continuing to be a society essentially religious . . . it might in the future dwindle into a vast Charity Board, restricting its solicitude to the dealing out of material relief.” Pope Pius IX wrote to your Society in 1855; “May God be blessed for having opened to you the way for the exercise not merely of the works that relieve the body, but also of those that relate to the sanctification of the soul.” In your rule book page 145 you read: “The Conferences of the St. Vincent de Paul Society are not necessarily designed to relieve a vast number of poor. Such a result would doubtless be a source of great happiness to them; but it is neither an obligation nor a necessary condition of their existence. Their chief and fundamental object is the sanctification of the members by *personal performance* of acts of charity.” Article 2 of the Rules reads in part: “Its members are expected to embrace every opportunity of affording consolation to the sick and to prisoners, of instructing the poor and of procuring the succors of religion for those who need them at the hour of death.” Page 35—notes on the Rules—we read: “The aim of the Conference is not principally the alleviation, very praiseworthy no doubt but purely human, of the sufferings of the poor; it is zeal for the salvation of souls, and in particular of the souls of the members themselves.” One of the qualities your Rules require in a member is “Zeal for the sanctification of souls”—page 23. On page 21 the Rules tell us that the object of the Conference is (1) Sanctification of its members; (2) Help for the poor, above all religious consolation; (3) To instruct; (4) To distribute edifying reading matter.

In the introduction to your Rules, page 7, you are told that many will object to having a Conference because it will only encourage in the poor, laziness, etc. And the answer your Rules gives to this objection is that the *purpose* of establishing a Conference is spiritual, and first of all, the *spiritual life of its members*. (2) “A second distinctive characteristic of the Society” the introduction goes on to tell us is “the ruling affair of life—the affair of salvation, as well for our neighbors as for ourselves.” Elsewhere in the introduction we read that the Vincentian must fill up a chasm, which other charity organizations do not fill—they must dispense spiritual rather than material alms. Finally, page 2 of the Rules tells us the Society is to aim “to regenerate the soul, by recalling to the Christian his sublime destiny.”

During the height of the depression men saw the need of your Society—laymen, priests and bishops. You and I must now show them that its utility will not cease in even the most prosperous parish of our country. If you can imagine that abnormal parish where there is not a single family materially poor, you cannot find a parish without much spiritual poverty. If ever the need of the bodily works of mercy decreases, the need of the spiritual works of mercy may grow in proportion.

Another reason why we should develop systematically spiritual works of mercy is because the time is fast approaching when there will be governmental agencies to take care of the poverty which is the fruit of industry’s dependence upon machines rather than men to produce. The rapid development of machinery is bringing the unemployment problem to the stage where the government will have to come in and permanently control the material aid required through various forms of pension. It is, therefore, a very opportune time for the Vincentians to work out a system of handling the spiritual and moral poverty problems in our large cities and, I believe no less in the country districts. I feel that we are at a point in American development where it is of supreme importance that your Society consider very definitely and seriously the problem of salvaging, through lay contact, the flotsam and jetsam of once Catholic families. This work is worthy of a St. Vincent de Paul Society, and it must be done by laymen because many of the families have drifted away owing to a grievance of a parent or a grandparent with a priest, or because of bashfulness in approaching the priest, or because of a priest’s attitude on the day of the mixed marriage.

Objects of our special solicitude might be classified somewhat as follows:

1. Families away from God because they live too far away from Church.
2. Families who have a bad start because of a bad marriage.
3. Families of hospitalized or institutionalized careless parents or spiritually neglected children.
4. Children or grandchildren of parents once at odds with the priests or Sisters.
5. Children of parents who gave money collection as an excuse for falling away.
6. Children of mixed marriages.

What could you do for families who were Godless because Churchless? Use your Sunday mornings after Mass to cruise around your country parish for such people. And try to arrange to have them picked up for Mass by others who have cars, or to find a better farm nearer to church.

The families who got a bad start because of a bad marriage but who want to get back to God are almost innumerable. They want to get back, but they are afraid to approach the priest.

Hospital work with the patients themselves must be done only by the most tactful members of your Conference or else you will become a nuisance to the hospital authorities and easily destroy your power for good. Your greatest spiritual work can be done in the families of the sick.

The families of institutionalized young folks offer another big field in co-operation with court probation officers. In the files of the probation offices of our courts, the religious history of the young folks who fall into the clutches of the law is appalling. In most cases you will find that twenty years ago when their parents were immigrants their children did not like Polish or German or Spanish enough to become part of the parish life and no English speaking laymen ever made them welcome to an English speaking church. Perhaps if you don’t get these young folks, the Presbyterian or Anglican Church will.



Our cities have hundreds of Godless children because of difficulties their parents or grandparents once had with the priest. Perhaps it was the parent's fault, perhaps it was the priest's fault, perhaps it was the fault of both. The fact remains that the grievance will be held against the priesthood, and therefore laymen will have to make the first contact to bring back such families. Within the past year, without looking for it, evidence of the need of some systematic spiritual salvage work by laymen has forced itself upon me. We have a downtown parish, and Catholic laymen and laywomen bring in to us from most distant parts of the city young men and young women who crave for some kind of religion and chose the Catholic religion, because they accidentally learned that they were once baptized Catholic or that mother or dad should have been Catholic. If so many possibilities come to us merely by accidental contact, what must be the salvaging possibilities if the work were carried on systematically by devoted men such as make up the membership of the St. Vincent de Paul Society.

(Polish girl could not learn Polish. Boy born in Women's Hospital. Young married man did not want to raise pagan child. Woman did not send two children to the Catholic school, though her brother was a priest because the priest might "bawl her out" for her marriage to a Protestant. Man out of church 25 years because the priest demanded not less than \$10 for coal collection, etc.)

Since so many of these cases come from a real or fancied grievance with the local parish priest, I ask myself could the *Spiritual Director* of the *Particular Council* get general authorization to iron out the difficulties in all such cases? Could arrangements be made through him to send children of such families to a parochial school other than their own rather than let them grow up without any religious instruction? Why penalize them for their parents' insubordination, if it was such. Your Conference funds could be spent for no better purpose than for tuition for these children even if their parents could pay it. Is not the soul more important than the body? Will you leave the child's soul to starve because its parents refuse to pay the price of the spiritual food of Christian Education?

Another problem which I believe we handle very poorly is the Catholic training of children of mixed marriages. We let mixed marriages develop when severity might prevent them, and then we fight them when the opposition cannot prevent but rather perpetuate the evil. I'll tell you the problem of a Protestant young father as he put it to a Catholic girl friend of his departed Catholic wife. "Mary Lou, how am I ever going to carry out the promise I made to Elizabeth on our wedding day? My parents cannot raise our orphaned children Catholics because they hate the Catholic church. To call her parents, I have not the heart to give the children to them, because they persecuted her and our children for marrying me." There is no young couple that needs the friendship and kindness of exemplary kindly Catholics more than the two parties to a mixed marriage. How will they pick up enough courage to send their children to the Catholic school if all Catholic relatives and friends treat them and their children as lepers, and *they do*.

Here is just a rapid sketch of a vast field of spiritual activity. Beautifully has Pope Pius X summarized this in a letter addressed to the Society of St. Vincent de Paul in 1909. "In fact," he says, "while the genius of evil inspired so many unhappy people, not only with defiance, but with hatred of the priest, and, by efforts worthy of Satan, closes

to him all access to souls, the sons of St. Vincent de Paul, animated with the spirit of the Apostles, are received with welcome among families where a priest, aided by these incomparable precursors, enters in his turn without hindrance, and thus, the missions which the sons of St. Vincent de Paul prepare, produce in a parish in a few days, as much fruit as could have been obtained only in long years by its pastor despite his indefatigable zeal. Children and adults baptized, unlawful unions legitimized by Holy Marriage, abduction of heretics, conversions of sinners, frequent use of the Sacraments, frequent use of the sacraments of Penance and Holy Eucharist, support of Christian schools, such are beloved sons the triumphs of grace that the Saviour is pleased to bring about by the Society."

How is all this spiritual work to be accomplished? How are we to go find the flotsam and jetsam of Catholicity? I have that to other papers to develop. Would a house-to-house canvass be feasible? Or would it be better to ask all our cases whether they have any fallen away branches in their families? In most cases the local pastor could give no list because the break from the church took place before his time, or the people have moved into the neighborhood without making known to anyone any religious affiliations. The work must be done through a meek, kindly, charitable, ferreting process—without throwing even a shadow of blame over anyone in the family for the existing conditions.

Let me conclude with two recommendations for this work. The first is contained on page 27 of the complete rule book and reads as follows: "We will above all follow the course which the Ecclesiastical Superiors point out to us." The second is that of our Lord Himself. He says: "This kind of devil is not cast out by prayer and fasting." Therefore to effectively equip ourselves for this work we must be fortified by supernatural prudence, patience and courage to bear the cross of slander. We must go into conference regularly by making a closed retreat or at least a very regular day of recollection in a house of retreat. I don't care to propose the carrying out of such a spiritual campaign against the power of the devil without proposing the working out of some plan whereby each Vincentian would spend at least one day periodically under the direction of the Particular Council in retreat. Before we dare to undertake any spiritual campaign I would say to you what Christ said to His apostles: "Let us go aside and pray a while."

## OUR ANNIVERSARIES

During the month of September we pray for:

- Father Eugene Schmidt, who died September 5, 1895, aged 41 years.
- Father Charles Laengst, who died September 5, 1899, aged 44 years.
- Father Cornelius O'Rourke, who died September 15, 1932, aged 71 years.
- Brother Geran Rauscher, who died September 18, 1907, aged 46 years.
- Father Paul Sztuka, who died September 21, 1930, aged 42 years.
- Brother Clemens Becker, who died September 26, 1882, aged 56 years.
- Father Patrick Dooley, who died September 29, 1918, aged 39 years.

## Our Mail Box

"Since last I wrote," chimes in Father Herb Prueher, "I have been changed from the mission of Kibosho and now am in the mission of Mashati trying to fill the place of Father Murphy, who has gone in for the teaching racket in Singa Chini.

"If I knew that the Mission Unit had a fat surplus on hand in its treasury I would say how about a donation towards building a church over in Useri? The present church is nothing but a mud hut, which is ready to fall down most any time now. The sanctuary and the sacristy are built of stone but the rest of the building is in an awful condition. We have a very large number of Christians in Useri, in fact, more than in the main mission of Mashati. I am not sure as to the number but I think it must be around fifteen hundred or more. I have two Masses here each Sunday and the church is filled for both, and there are between five and six hundred Communions each Sunday.

"We are still patiently awaiting the news of the names of this year's Africa-bound boys. Of course, we have picked the winners, but we want to see our guess confirmed. Father Fitzgerald has been paying a visit to this vicariate before going on leave. He expects to leave in October and no doubt he will see you all in Ferndale and give you a little news about our neighboring vicariate, that of Bagamoyo, where he had been stationed.

"At present there are plans being made for the celebration of the twenty-fifth anniversary of the vicariate. There will be big doings in Kilema and all the other missions will also take part in a three-day celebration. The celebration will be held from the fourteenth to the sixteenth of August. Since I shall not be in Kilema for the celebration I'll leave some one else tell you about it."

(Editor's Note: In the name of the whole American province we hope that some one else reads this hint.)

Though it may seem early, the Romans, Louis Schenning and Edmund Supple, send along their congratulations to the ordinandi. They are spending the summer at Rieti. Both took their perpetual vows on July 16, and received the two last minor orders.

### OFFICIAL

Much material and many manuscripts have been furnished by the confreres for the history of the province. However, a few questionnaires are still missing. We ask the confreres to be good enough to send in immediately the answers to the questionnaires as well as all important papers, documents and materials bearing on their parish, mission or work.

## Our Levites

### TWO WILL GO TO FRIBOURG

Two Scholastics will sail aboard the S. S. Normandie on September 16th for Fribourg, Switzerland, where they will complete their studies in theology. They are Salvatore J. Federici, of Norwalk, a Third Year Theologian, and Joseph Moroney, of Brooklyn, a member of the First Year Theology class.

The Congregation has recently instituted an international scholasticate at Fribourg in order to knit more closely the various provinces by means of the closer association of their respective members. Mr. Federici and Mr. Moroney are representing the American province at the scholasticate, which will house probably thirty or forty students, all members of the Congregation. They will likely take up classes at the Dominican House of Studies.

This marks the second year in succession in which scholastics were sent to foreign shores to continue their studies. Last year Edmund Supple and Louis Schenning went to Rome where they are now attending the Gregorian University.

At least one new professor will be on the faculty at Ferndale for the coming school term. Father Valentine Fandrey, formerly bursar for the community, will return to the classroom as the scene of his activities. Father Charles Wollfer, former pastor of Holy Ghost parish in Chippewa Falls, succeeds Father Fandrey as bursar.

No other changes have been made as yet in the teaching staff. Father McGlynn will continue as director of scholastics and Fathers van de Putte, Knight, Strmiska and Smith remain as members of the faculty.

Father Strmiska attended the summer school at Columbia University where he followed a course in mediaeval and modern history.

### NINE PROFESSED AT RIDGEFIELD

#### Twenty Receive the Habit

On the feast of the Assumption, August 15, nine novices made their profession in the chapel at the novitiate in Ridgefield. Very Rev. Father Provincial received the vows of the new members of the Congregation. He was assisted by Father John M. Lundergan, Master of Novices.

Those who made their profession were: Philip Haggerty, John Friel and Eugene Kirkwood, of Philadelphia; Dayton Kirby, of Jim Falls, Wisconsin; Joseph Paga, of Pittsburgh; Henry Haley, of North Wales, Pa.; Joseph Rengers, of Sharpsburg; Augustus Reitan, of Baltimore, and Philip Glasser, of Etna, Pa.

The sermon was preached by Father Clement Roach, of St. Peter Claver's, Philadelphia. In it Father Roach pointed out that the training received in the novitiate must be the basis of all development in the spiritual life; that forgetful-



ness of the lessons learned there, especially in regard to the virtue of obedience, will invariably result in failure in the religious and priestly life.

Father Provincial then spoke a few words of congratulation and encouragement to the newly professed. Benediction of the Blessed Sacrament followed the ceremony. Present were Fathers Kirkbride, Collins, Dwyer, Mulvoy, Strmiska and Donohue, pastor of St. Mary's, Ridgefield.

Twenty postulants were received into the novitiate by Father Lundergan in the name of Father Provincial at Ridgefield on Monday, August 24. Those who received the habit of the Congregation were: John Gilligan, John McHugh, Bernard Doyle, Roland Cookson, Thomas Flanagan, and John Irwin, of Philadelphia; Harry McAnulty, of Pittsburgh; James McNamara, of Brookline, Mass.; Arthur Allison, of Springdale, Pa.; Francis Stocker, of Detroit, Mich.; Arthur Mills, of Hartford, Conn.; James O'Reilly, of Waterbury, Conn.; John Burns, of Chicora, Pa.; Edward Wolfe, of Irwin, Pa.; Clement Moroz, of Mt. Carmel, Pa.; Edward Tully, of Akron, O.; Mario Clops, of Waterbury, Conn.; Robert Russell, of Sharpsburg, Pa.; James O'Day, of Bridgeport, Conn., and Francis Curtin, of Newark, N. J. Father Francis X. Schillo preached the reception sermon.

Mr. Eugene Moroney made his profession August 29, the feast of the Most Pure Heart of Mary.

### THOUGHT FOR THE MONTH

"Sodalitii finis est in religiosae disciplinae zelo et amore virtutum, sodales educare, qui sint in manu superiorum parati ad omnia. Ubicumque pauperibus et infidelibus Evangelizare, munia ecclesiastica infima et laboriosa, pro quibus ministri difficillime reperiuntur, non modo suscipere, sed etiam toto corde amare, ac prae caeteris eligere."

## Life Begins at 8:40; Class Begins at 9:00

Scholastics are a cruel lot; they just love to see one another return from vacation. It is not a matter of misery loving company, but rather the joy that comes to the member of any family at the sight of home again, the touch of a brother's hand and the sound of his voice. When you know that you are once more with kindred souls and in an environment that you've learned to love, your elation at the post-vacation reunion is natural. Your laughter comes deeper; your eye grows brighter.

Such is Ferndale at the present time. Stories, which grow taller and taller, go the rounds—greetings are exchanged—there are tales both of the banner and the blue days of vacation—gossip, even to the effect that the world is not all that it's reported to be; all this and more combine to make one of the finest weeks of the year.

All are in tow, now, with the exception of a few more who have not yet arrived from Ridgefield, but who are due soon. So this year at Ferndale will start with some seventy-five scholastics, all hoping the hurdles are not too high nor

### CHRONICLE OF FERNDALE

July 21—Back again! The first vacation group returned today to find only the deacons holding the fort. (Don't misunderstand the use of the word *only*). The second group left yesterday.

July 24—Eighteen men from Ridgefield and Danbury arrived today to begin a week-end retreat under the guidance of Father van de Putte.

July 27—At home on the Sound. Picnic Day at Sherwood.

July 31—Waterbury sent a delegation of twenty-six of its finest for the week-end retreat. This is the fourth retreat, the first preached by Father McGlynn.

August 5—Another picnic. This time we were guests of the Jesuits at Keyser Island.

August 7—The last laymen's retreat of the year began today, with Father McGlynn again conducting. This time representatives of Bridgeport, Norwalk and New Canaan to the number of thirty-eight were in attendance.

August 12—What a life! Another picnic at Keyser Island.

August 15—The yearly migration from Ridgefield to Ferndale took place today. Nine newly professed arrived, all sorry to leave Ridgefield, of course.

August 20—It wasn't that we wanted to go to the shore again, you know, but we just had to show the new arrivals this place called Keyser Island.

August 21—With the arrival of most of the second vacation group the place began to take on the appearance of old times again. Those who have traveling time are not due until tomorrow. This year the Pittsburghers had an extra day for traveling.

the hills too rough. The retreat will begin Monday, August 31, and continue until the following Monday, September 7, the day of ordinations. After that, the books and class, interspersed with a bit of hecker work among the 'taters and the corn. Some of these city slickers are pretty clever on the farm. Most of us think, though, that potatoes and corn look much nicer on plates, shorn of all their earthy beauty. This thought makes the whole business a labor of love and keeps 'em down on the farm even after they've seen Patee. Hence everybody's happy, with thoughts of vacation gradually growing dimmer, anxious for the gun that reminds them that life is brass tacks and, come what may, we must hammer away.

The always interesting letters of Father Joseph Murphy continue to please readers of the Pittsburgh Catholic. Joe has even gone further and has had had an essay of one of the native students at Kilema published in the same paper.



# Books

## IN THE LIKENESS OF CHRIST

By Father Edward Leen, C.S.Sp., M.A., D.D.

Recent efforts to rationalize ascetical literature by the application of sound principles of Catholic dogma have received an effective stimulus from the pen of Father Edward Leen in his latest book, "In the Likeness of Christ" (Sheed and Ward, New York, \$2.50).

In this sequel to the well-received *Progress Through Mental Prayer*, the author amplifies and applies the dogma of the Incarnation in a manner that presents old truths in a new light. Much that Father Leen writes and writes about is not new, but such a statement about any theological work, far from being the basis for a charge of plagiarism, is a good indication of orthodoxy. The newness of presentation of the Life of Christ provides for every Christian a model of human activity which is what every model must be—comprehensible and imitable.

Convinced that "the whole effort of Christian perfection lies in the endeavor to conform oneself to the spirit of the human life of Jesus Christ," Father Leen follows Christ through the Incarnation, the Nativity, through the days of the hidden life, even to the Resurrection, while managing to avoid the usual pious exaggerations that have been the bane of spiritual books. The chapter on the hidden life especially is marked by its reasonableness. This sanity of outlook characterizes an analysis of the cause of most failures in the spiritual life. Father Leen's conclusion is that the cause exists in the intelligence rather than in the will. "We fail, not because our wills are irresolute, or our passions strong, but because we allow our intelligence to be obscured as to the meaning and purpose of life. It is not our will that is at fault so much as our intelligence." Such a conclusion many of us have probably reached but have been too timid to make public.

Father Leen finds in the life of Christ a parallel for every difficult situation in which we may be placed, yet points out the hopelessness of trying to emerge from these situations in the manner of a follower of Christ by mere external imitation of the actions of the Son of God. The Christian, to be formed in the likeness of Christ (and this must be the ultimate aim of all sanctity; nothing short of such a goal is of any value) must think as Christ can be judged to have thought in the difficulties of his human life.

"In the Likeness of Christ" is a volume the thorough and thoughtful reading of which will result in the establishment of solid principles for advancing in the spiritual life.

Father John Kearney, C.S.Sp., director of scholastics in the Irish province, is the author of a new book bearing the title, "The Meaning of the Mass," published by Burns, Oates and Washbourne, Limited. Judging from comments made on the new work, we must admit it has aroused our expectations. Bishop Fogarty, of Killaloe, writes: "The book is admirable

in every way and I wish all the priests would get it and meditate on it and with it. It expresses profound truths in language sincere, simple, direct and convincing. I am ordering some copies which I will place before the priests at the retreat next week so as to make them acquainted with its valuable pages."

So exacting a critic as a professor of dogma, Father J. A. Shanahan, C.M., of All Hallows College, Dublin, gives the book a warm recommendation: "I do not know when I have read anything so beautiful and deeply spiritual as your volume. It will do untold good and I trust you will give it to the printer quam primum. It has strength and calm and unction and absolute securitas doctrinalis.

"You have brought out most beautifully the inner meaning of the Mass. . . . May God bless you for teaching what we all forget so much. I am grateful from my heart for your kindness in letting me read beforehand what will, please God, bring grace and happiness to thousands of other readers."

## BULLETIN OF WORKS, AMERICAN PROVINCE (Continued)

1933-1935 English Version of Report Which Appears in "Bulletin Mensuel"

## DIOCESE OF DETROIT, MICH. (Continued)

Residence of St. Peter Claver,  
450 Eliot Street,  
Detroit, Mich.

### Personnel:

Father Henry P. Thiefels, Pastor, Bursar.

Our parish was founded in 1911 by Father Joseph Wuest. St. Mary's school was used as the first chapel; the present church was purchased in 1914. Since that time it has progressed so that now it numbers 700 souls, 87 families. Of this number 70 per cent are converts. The number of people interested in the Catholic Church is increasing yearly; last year there were 71 adult converts and this year to date there are 85. Since 1932 there have been 229 converts, 102 baptisms of children and 78 first Communions.

The parishioners are very anxious to have a school and are working very hard to raise funds for this purpose. The diocese, hard hit by the depression and the bank holiday of 1933, cannot help very much. However, we are sure God will find means for us to accomplish this necessary undertaking. A school here would open a wide field for good as the parents do not want to send their children to the public schools which are fast becoming stink holes of corruption in this district. We have a hundred children in our Sunday school and another hundred attending Catholic schools about the city. There is a very fine spirit in the parish at present and the cooperation with the pastor is splendid, thank God. The people work hard for all parish activities. Through their efforts necessary repairs were made; a new floor was put in the church, a new furnace in the rectory, a new roof, and the interior of the church was decorated. We hope that God will continue to bless us and that soon a school bell will be calling the little ones to Christ.

H. P. Thiefels.



Residence of St. Benedict the Moor,  
Beechwood and Begole Avenues,  
Detroit, Mich.

Personnel:

Father C. A. Kapp, Pastor, Bursar.

This mission, founded in 1927 and located on the west side of the city, was entrusted to our fathers in March, 1932. In the last report mention was made of the spiritual and material condition of the mission existing at the time we assumed charge. The spiritual growth has been rather slow but steady.

During the past year more converts were admitted than ever before. The converts numbered 39; 45 children received first Holy Communion; the Sacrament of Confirmation was administered to a class of 105 children and adults. The spiritual growth, I am sure, would be more rapid if we had a larger and more impressive looking church. The present small frame building has not the attractiveness for the colored people of this district that the neighboring Protestant churches have. Another big drawback is the divorce evil which is very prevalent in this community. Finally, this mission has no school, nor is there an English-speaking Catholic school nearby. However, the spiritual training of the children is not neglected. The pastor, assisted by six young ladies of the Catholic Instruction League, devotes at least three hours each week to the children.

The material growth of the mission has been encouraging. When the fathers assumed control there was a debt of \$27,000. This has been reduced to \$17,500. Credit for this must be given to the white friends of the mission who have given generously of their means and time.

Devotions to Our Lady of Perpetual Help, held every Tuesday evening, continue to be well attended. Two years ago we introduced the Stations of the Cross for the Poor Souls on Friday evenings during November and the attendance was so gratifying that the devotion will be continued yearly.

The various societies of the mission are in excellent condition. Their membership is not very large, but an excellent spirit of fraternity and benevolence prevails. A Junior Holy Name Society has been added to the Senior branch.

C. A. Kapp.

## DIocese OF GRAND RAPIDS, MICH.

Residence of St. Joseph,  
1005 Third Street,  
Bay City, Mich.

Personnel:

Fathers F. H. Gres, Pastor Emeritus;

P. Zell, Pastor;

V. Kmiecinski, Assistant, Bursar;

J. B. Parent, Assistant.

For over forty years Father Gres has been laboring in this place. He has now retired from active work and says his Mass daily in the community oratory in the rectory. He is 82 years of age. Father Zell is in active charge.

There are four Masses on Sunday. Many people in the ten parishes in Bay City and for miles around come to St. Joseph's for confession. This summer Father Parent came to us as assistant.

Since our last report we have reopened our high school. Fourteen Sisters of St. Dominic conduct it. In 1934 the

rectory was repaired, inside and out; a sun-parlor was added and an automatic stoker installed in the church. In January of this year the parishioners presented us with an automobile to help us in making the numerous sick calls to the four corners of the city. The Redemptorist Fathers conducted a successful mission in Lent of 1934. The Lenten devotions are well attended and the novenas in honor of Our Lady of Lourdes, St. Anne and the Immaculate Conception crowd the church to capacity. Special devotions are held every Thursday evening in honor of Our Lady of Perpetual Help and Holy Hour every Friday evening.

There is no debt.

Last October we had a delightful visit from our Most Rev. Father General, who was accompanied by Fathers Soul and Plunkett, our provincial.

Most Rev. Joseph Gabriel Pinten, D.D., Bishop of Grand Rapids, always makes St. Joseph's his home when he comes to Bay City. We live in peace and harmony with the secular clergy and help them out occasionally. There have been 305 baptisms, 136 marriages and 132 funerals since 1932.

P. Zell.

## DIocese OF HARRISBURG, PA.

Residence of Our Mother of Consolation,  
316 West Avenue,  
Mount Carmel, Pa.

Personnel:

Fathers J. A. Pobleschek, Pastor, Bursar;

J. Janczukiewicz, Assistant.

As already stated in the last Bulletin, coal strikes and the depression have caused much suffering and we are still experiencing the effects. A very small percentage of our parishioners have steady employment and a very large number is on the relief roll. Independent mining by those otherwise unemployed in territories owned by the coal companies, has grown to large proportions and has become a knotty State problem.

Father Joseph Pobleschek succeeded Father Michael Sonnefeld, December 14, 1935. The years of privation and consequent suffering have demoralized the people to a certain extent, but they are rallying around their new pastor, who rules kindly but firmly. To forestall defections to English-speaking parishes, a sermon in English is given at the eight o'clock Mass and is very much appreciated. Archconfraternities in honor of the Blessed Virgin and of St. Joseph will be erected to foster a more intensive spiritual life. A mission will be given by the Franciscan Fathers, two weeks in Polish and one week in English. The number of Holy Communions has been almost doubled this year.

The school is showing a marked improvement, yet one-third or about three hundred children are attending the public schools. Much labor will be required to bring these back or at least to have them attend the Sunday Catechism classes which are being held each Sunday after the children's Mass. The enormous debt has been reduced a little. With the able assistance of Father Janczukiewicz and the continued help of the Blessed Virgin and St. Joseph, the pastor and people are looking forward to greater success.

J. A. Pobleschek.

Residence of St. Joseph,  
239 South Hickory Street,  
Mount Carmel, Pa.

Personnel:

Fathers M. Mayer,\* Pastor, Bursar;  
Martin Luczkiewicz, Assistant.

Our parish was hard hit by the depression. Through the sacrifices and good-will of our people, however, we were able to pay out interest each year and part of the debt. The debt on the property was \$40,000; now it is \$25,000. Thanks to the generosity of our people we were also able to install stained glass windows, imported from Bavaria, at a cost of \$7,000. Our greatest need is a new school. This new construction cannot be undertaken as long as there is a debt on the church.

Devotion to the Sacred Heart on the first Friday of the month is well attended and large numbers receive Holy Communion. Every Thursday evening there is Holy Hour. During the Forty Hours' devotion the entire parish receives Holy Communion each day. Annually during the Lenten season there is a week's mission for the young people of the parish. Last May, our Bishop, Most Rev. Philip R. McDevitt, D.D.,\* confirmed a class of two hundred and fifty.

With our confreres in the neighboring parish of Our Mother of Consolation we work hand in hand, keeping in mind our motto: "Cor Unum et Anima Una."

M. Mayer.

\*Now deceased.

## DIOCESE OF HARTFORD, CONN.

Community of St. Mary,  
Ferndale,  
Norwalk, Conn.

Personnel:

Fathers Christopher J. Plunkett, Provincial Superior;  
Alexander J. Szwarcrok, Provincial Procurator;  
George J. Collins, Secretary to the Provincial;  
Edward J. Recktenwald, Assistant Provincial Procurator;  
Joseph A. Kirkbride, Local Superior;  
Daniel J. Killeen, Professor;  
Francis H. McGlynn, Director of Scholastics, Prefect of Studies, Prefect of Health;  
Walter van de Putte, Professor, Director of Brothers, Master of Novices for the Brothers, Master of Singing;  
Ward F. Cleary, Bursar, Prefect of Health for Fathers and Brothers;  
Gordon K. Knight, Subdirector of Scholastics and Professor;  
John A. Strmiska, Professor;  
Francis P. Smith, Professor.

With the dawn of the school year 1934-1935, Father Killeen came from Duquesne University to teach Moral

Theology and Canon Law. The intricacies of Scholastic Philosophy were placed in the hands of Father van de Putte with the departure of Father Ackerman. From the ranks of the class of 1934, two members were assigned to new posts. Father Smith was named professor at the Ukrainian Seminary in Stamford, and Father Recktenwald, Assistant Provincial Procurator.

Other changes were soon to follow. The aged Father Hehir, grown white in the service of the Lord, retired from active work as Superior of the Community. Fresh from eleven years of labor in the Southern missions, came his successor, Father Joseph A. Kirkbride. February 18, 1935, Father James F. McCaffrey was assigned to the Mission Band. The summer of 1935 witnessed the appointment of Father McGlynn as Director of Scholastics. Father Carroll returned to his Alma Mater, Duquesne University, as professor of philosophy. Father Knight was appointed Subdirector and Father Smith, professor of philosophy. The office of Bursar, a most trying position, became the sole occupation of Father Cleary. Father van de Putte became Master of Novices of the Brothers and their Director.

From far and near, during the last week of June, forty Fathers assembled at Ferndale for the annual retreat. Here, amidst the quiet, sylvan surroundings of their scholastic days, they devoted themselves to a week of prayer and meditation. Before the same altar at which they were ordained and made their Apostolic Consecration, these disciples of Christ renewed their spiritual engagements before their return to the conflict.

Under the able guidance of the superior, Father Kirkbride, retreats for laymen were organized. Over a period of four week-ends, ninety-three laymen made retreats at Ferndale. In a small oratory the Blessed Sacrament was exposed continuously from Saturday morning until Sunday afternoon. Here our retreatants had a half-hour rendezvous with Our Lord, to tell Him of their struggles and to ask for His guidance. Even during the long hours of the night, these Catholic laymen kept their tryst. Each afternoon saw the laymen in procession, behind the symbol of their faith, the Cross, making the Stations, placed at intervals along Ferndale's shaded paths. The only note of regret heard was that the retreat passed too rapidly.

Each year the number of scholastics increases. From a mere handful of pioneers the community has grown to the number of 78. Even the passing of the newly consecrated makes no noticeable difference in the ranks, constantly being swelled by a large number of newly professed.

Our scholastics devote themselves entirely to the sacred sciences. Philosophy and Theology constitute the major burden of the students' life, but special care is also paid to Scripture, Canon Law, Church History and Liturgy. During the past few years the summer months were utilized in the furtherance of classical studies. Fifteen scholastics now boast of the degree of Bachelor of Arts conferred on them by Duquesne University.

In ceremonies and plain chant the scholastics have made notable progress. Father Strmiska, Master of Ceremonies, has impressed upon the minds of the scholastics the beauty of well-regulated ceremonies, with the most gratifying results. Two scholastics pursued the study of Gregorian Chant in the Pius X School of Liturgical Music in New York City. In conjunction with Father van de Putte, Master of



Singing, they have perfected the singing of Ferndale's choir. Much praise has been bestowed upon Ferndale for the excellence of the Scholastics' singing.

The Corpus Christi procession is Ferndale's most prized event. Long after the procession has ended, people throng to Ferndale to admire the beauty of our unique possession—large, gaily colored, sawdust carpets depicting symbols of the Blessed Sacrament. In 1933, a field Mass was held, at which our newly consecrated Bishop Byrne, Vicar Apostolic of the American Mission of Kilimanjaro, pontificated. The following year, Most Rev. James A. Walsh, D.D., Founder and Superior General of the American Foreign Missionary Society, a neighbor of Ferndale, sang the Mass. This year, inclement weather prevented a field Mass, but the procession along the gorgeous carpets was held on the following day. The Rogation Day processions and two in honor of the Blessed Virgin were held with due solemnity.

There have been many memorable dates during the past three years, but September 19, 1934, has a unique place. Our Most Reverend Father General paid us a visit. We, his American sons, felt most honored and our hearts sang a glad refrain as we welcomed our Father to Ferndale. How proud were those young men whom he raised to the Holy Priesthood! His companion, Father Soul, also holds a warm place in the recesses of our hearts. His illustrated lecture on Africa opened that dark continent to us all. The halls of Ferndale never resounded with such weird sounds as on that night when, under his direction, we sang in Swahili. It was a glorious week and sad were we as we bade farewell to our Father General, who tried to lighten our sorrow by granting us two free days.

On November 21, 1933, Father Martin A. Hehir, our Superior, celebrated the fiftieth anniversary of his ordination to the priesthood. The aged jubilarian was guest of honor at a dinner attended by 100 priests, many of whom were his former pupils. The next day, Ferndale's community, the jubilarian's religious family, celebrated the happy event.

Father Hehir joined the society in 1872. In the Congregation he completed his classical studies and began his career as teacher. On November 30, 1883, Father Hehir realized the goal of his ambition—the priesthood, and the following year made his consecration. To Pittsburgh, Pa., in far-away America he came, and here he was to become the major factor in the development of Pittsburgh Catholic College, now Duquesne University. The history of Duquesne University is the history of Father Hehir. Under his hands it developed from a mere infant into a giant university. Every student knew Father Hehir as a kind man, a real Father—"Daddy." For forty-six years he labored and then received his first change to Cornwells Heights, the Junior Scholasticate, as Superior. Here he remained one year and then was transferred to Ferndale.

On April 25, 1935, Brother Titus Hartmann celebrated his golden jubilee as a Brother. From the Holy Father came a special blessing coupled with congratulations. A Solemn High Mass was celebrated, at which Father Goebel, Superior of the Duquesne Community, extolled the virtues of the Brotherhood in general and of the jubilarian in particular. Brother Titus was one of the pioneer Brothers in our province. In 1883, when he enrolled as a postulant, the site of the Brothers' Novitiate was at Morrilton, Arkansas. On April 19, 1885, Brother Titus was professed and assigned to Duquesne University. In 1896, St. Joseph's House for

Homeless Boys in Philadelphia became the new scene of his labors. Ferndale welcomed Brother Titus in 1914 and here he has remained, old in years but with a heart as light as that of the youngest postulant.

So far our tale has been one of joy and gladness, but now we must tinge our story with sorrow and sadness. Father Hehir's health began to wane with the coming of the new year. On May 13, 1935, in the presence of the entire community he received Extreme Unction at the hands of Father Szwarcrok. Slowly we filed past his bed of pain, there to be greeted with a handshake and a smile which even grim death could not dim. Three days later we received his blessing before he left for Mercy Hospital, Pittsburgh. Once more amid the scenes of his first labors, his heart grew stronger, but not for long. On June 10, 1935, Father Hehir passed to his reward; gone but not forgotten, for he will ever be a legend of our community. In the little cemetery at the Junior Scholasticate in Cornwells Heights his remains are interred, while his spirit still pervades the grounds where dwell his most intimate friends—boys.

On our friends and benefactors death laid its heavy hand. Four associate members and very generous benefactors of the Congregation received the call. On January 21, 1934, Father William J. Fitzgerald, of Middletown, Conn., died; Most Reverend John J. Nilan, D.D., Bishop of Hartford, received the final summons on April 13, 1934; on July 30, 1934, Father Frederick J. Murphy, LL.D., of Greenwich, Conn., passed to his eternal reward; our neighboring pastor of St. Mary's, Ridgefield, Father Richard E. Shortell, passed away on October 5, 1934. Friends to us on earth, in heaven may they still be our friends in guiding and helping us on our way.

Our community of Brothers now consists of ten Professed, two Novices and five Postulants.

This year Brother David Schindlery was transferred to Ridgefield as assistant cook. Brothers John Michael Richert and Thomas Doyle were assigned to positions in the Junior Scholasticate in Cornwells Heights, the former as mechanic and the latter as assistant cook.

The work of the Brothers is easily seen in Ferndale. Their tasks are many and varied: tailoring, farmwork, machine work, laundry and carpentry. Like St. Joseph, their patron, they are ever in the background, letting their works speak for them. The new barn in Ferndale, a spacious, well-designed building, is a monument to their indefatigable labor. Their lives of prayer and labor are an inspiration to all.

Many distinguished visitors enjoyed the hospitality of Ferndale during the years 1933-35. We mention the most prominent, as lack of space would not permit us to mention all. Missionaries returning from Africa and on vacation from the South always pay a visit to our community. Six bishops have visited Ferndale during the last three years. From Pittsburgh came His Excellency, Most Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh; Most Rev. William J. Hafey, D.D., Bishop of Raleigh, North Carolina, near the scene of some of our Southern missions, was a most welcome visitor. Ferndale also extended a most cordial welcome to Most Rev. Edwin V. Byrne, D.D., Bishop of San Juan, Puerto Rico. Our community assisted at the Pontifical Mass of another of our episcopal visitors, Most Rev. Constantine Bohachevsky, D.D., a Ukrainian Bishop of the Greek Rite, titular Bishop of Amisus. From the Islands of St. Pierre

and Miquelon came Monsignor Adolph Poisson, Prefect Apostolic, and Father Cornu, C.S.Sp., also paid us the honor of a brief visit. Among our distinguished lay visitors were Mr. Michael O'Shaughnessy, founder of the League of Social Justice in the United States, and Mr. Peter Maurin, founder and editor of "The Catholic Worker," a newspaper with Catholic labor views and a bulwark against Socialistic and Communistic propaganda.

J. A. Kirkbride.

Holy Ghost Novitiate,  
Ridgefield, Conn.

Personnel:

Fathers J. M. Lundergan, Master of Novices;  
Joseph L. Duffy, Sub-Master.

Brothers Cantius Szurszweski,  
David Schindlery.

The Sub-Master of Novices, Father Cassidy, was sent to take charge of our colored mission in Shreveport, La., in 1934, and Father Joseph L. Duffy replaced him. Brother David was sent to us in August, 1935, to assist Brother Cantius.

During the last three years forty-nine novices have made their profession, and at the present time there is a class of eighteen new novices.

The novices are employed in the usual spiritual exercises of the novitiate. There are the regular meditations, spiritual readings, conferences, chapters and retreats. There are four eight-day retreats, the first just before reception, the second in preparation for Christmas, the third during Holy Week and the last in preparation for profession. In addition there is the recollection day the first Sunday of each month, during which the Blessed Sacrament is exposed.

The principal devotions urged during the novitiate are those to the Holy Ghost, to foster which many conferences and readings are made concerning the nature and operations of the Paraclete, and particular attention is given to the Novena for Pentecost. The months of May and October are devoted to the Blessed Virgin, and during the summer months devotions take place at the grotto of Our Lady of Lourdes, situated on the grounds. The First Friday of each month is given over to devotions in honor of the Sacred Heart of Jesus.

In their intellectual training the novices are taught the Rules and Constitutions of the Congregation, Canon Law, special to religious, English, Latin, Liturgy and Plain Chant.

The novices are housed in what was once the summer mansion of a wealthy New York doctor. The building is constructed of rubble-stone and contains nineteen rooms. The location is ideal for a novitiate, well removed from outside distractions and in a healthful and vigorous climate. The surrounding scenery is very beautiful and conducive to prayer and study.

During the past three years we were favored with many welcome visitors, among whom our Most Rev. Father General holds first place. September 23, 1934, will live long in the memory of those who had the good fortune to be present to welcome Bishop Le Hunsec and listen to his words of advice and encouragement.

His Excellency, Bishop Byrne, also gave several inspiring talks to the novices during his short stay in America before sailing for Kilimanjaro, East Africa.

It is always a great treat to see our Very Rev. Father Provincial come to the novitiate and listen to his words of personal advice, so well founded on practical experience in the religious and missionary life. His talks on the occasion of reception and profession are always most welcome.

J. M. Lundergan.





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# Our Province

OCTOBER, 1936

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OUR LEVITES     *Ordinations at Ferndale*  
                         *Ridgefield Builds*  
                         *Classes Resumed at Cornwells*

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CARDINAL CEREJEIRA AT LITTLE COMPTON

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NEWS FROM ST. JOSEPH'S HOUSE

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HOLY GHOST MISSION CLUB OF CLEVELAND

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## THOUGHT FOR THE MONTH

The thoughtful recitation of the Rosary may be for us a daily review of the theology of the Incarnation and Redemption.





# OUR PROVINCE

VOL. 1

OCTOBER, 1936

No. 10

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## EXPANSION: OR, ON GUARDIAN ANGELS

(An Editorial)

If you attended the same kind of a grammar school that we did, you used to occupy only one-half of the seat in order that your guardian angel might always have a welcome by your side. It couldn't be possible that our guardian angel wasn't with us because didn't we leave part of our seat for him? But that was in the long ago. Now that most of us have expanded a good bit, we need the whole seat, so that there is no room for the guardian angel. Of course we laugh and say: What nonsense! An angel doesn't need room in which to sit down. Quite true; he can still remain by our side. But a more dangerous expansion has taken place inside of a good many people—the expansion that the world calls broadmindedness; an expansion that does manage to sort of crowd out the guardian angel because it is an expansion in the kind of order in which the angel does need room in which to sit down; an expansion that begets some new concepts of the relative value of things.

In St. Paul's time, the wise-aces called people who subordinated material things to spiritual, "fools." The wise-aces still call them that; but they have a few more names for them, like "sucker," "dope," etc. Though different in sound, all of these epithets have the same effect of tantalizing those to whom they are applied until after a spell of being so called, the "dope" begins to wonder if he isn't just that.

The funny part is that someone labeled "fool" calls someone else "sucker" for the very same reason that he received his title. Thus a Christian, dismissed as a "fool" by the worldlying because he gives up the ham sandwich on Friday for the sake of his religion, considers his fellow Christian who enters religion in the pursuit of perfection a

"sucker." One religious, who gave up all that the world could offer for a life of ease and a position of respect, passes the sentence of "dope" on another who still believes that poverty is a desirable state.

Of course, it's not always as evident as all that. You'll find that the expansionists in our line have pretty smooth arguments. "Oh," they'll say, "don't waste men and money on Africa; especially, right now. Wait until you have more members. We need you fathers here in the North; why give a man to those profitless Southern missions? Wait until the money starts to come in more bountifully and steadily. Let the Puerto Ricans get along the best they can. Wait until you've grown a little stronger. How foolish it is to spend one's whole life in an obscure teaching position! Build a nice, substantial rectory first; the school will come later." If the barrage is maintained long enough, the "dopes" begin to wonder if their critics aren't right.

Just then, fortunately, the Church comes along with the feast of the Guardian Angels, forcing those who had the Standing Room Only sign out to cut down on the expansion or else; thus making room not only for the angels, but for a whole new order of things.

This reminder of the reality of the spiritual order and of its superiority over the material makes October one of the year's most encouraging months for those who were about to capitulate to the wise-aces. It is only fitting at this time, then, to present the latest developments in our houses of formation, whose very existence is a repudiation of the principles of the materialistic Christian; for there men are trained to prefer a soul to a dollar, a job well done to a prosperous front, God's approval to man's. It may be that they will forget these lessons when they meet

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### DIED

On October 2, 1709

### FRANCIS POUILLART DES PLACES

Lawyer, Priest, Apostle

Founder of the Congregation of the Holy Ghost

In whose eyes the need of spiritual help for so worthless a thing as a slave loomed large.

In whose heart lay the courage to strive, against opposition on all sides, to give that help.

In whose soul burned love of God sufficient to spur him on until he had founded a permanent organization whose purpose was to preach Christ to these abandoned blacks.

May the vision, courage and tenacity that were his continue to be the characteristics of his followers.

# Our Levites . . . FERNDALE

On Monday, September 7, in St. Mary's Chapel, Ferndale, Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford, ordained ten scholastics to the holy Priesthood. These new additions to Ferndale's honor roll brings to 168 the number of those ordained in our Chapel.

Those elevated to the priesthood were: Fathers Herbert Joseph Frederick, Edward Francis Dooley, Francis Xavier O'Reilly, Joseph Rudolph Kletzel, Edward Francis Wilson, Stephen Anthony Zamborsky, Simon Joseph Stark, Joseph Aloysius McGoldrick, George Philip Rengers, Colman Cartan Watkins.

The Church's ceremonies for the conferring of Holy Orders, with their wealth of traditional solemnity, in all times and places inspire devotion and awaken feelings of awe. Still, as anyone will testify who, at the sound of the "Ecce Sacerdos Magnus," has joined the solemn procession into the Scholasticate Chapel, Ordination Day in Ferndale is an occasion of especial moment to all in attendance. It has hal- lowed memories to bring back to those who have been long in the "Lord's Vineyard"—memories of their own day of days when they knelt before this same Altar to be sealed with the character of "other Christs." It has renewed resolutions to inspire and longing expectations to revivify those who as yet "only stand and wait." Who can describe all the feelings it awakens in the souls of fathers and mothers, brothers and sisters, as with tears of joy and thanksgiving they kneel at the feet of their own Priest of God?

"The heavens are singing the Glory of God," we are told. What can their song be in comparison to the exultant "Te Deum Laudamus" which comes from the hearts of those who, with fear and trembling, have received into newly-anointed hands the sacred Chalice and with it the power "to offer Sacrifice in the Church of God?"

This year about fifty-five priests—both members of the

Congregation and Diocesan Clergy, as well as a large number of the laity, relatives and friends of the ordinands, attended the ordination.

Ferndale's usual high standard of ceremonies and music was, of course, upheld. In addition to the chants prescribed by the Liturgy, there was at the end of the Ordination Mass the traditional singing of "O Heart of Mary" and, very

appropriately, during the reception of the priestly blessing from the Young Fathers, a splendid rendition of Cardinal O'Connell's musical setting to the words:

"Juravit Dominus et non poenitebit eum; tu es sacerdos in aeternum."

**Father Lechner Retreat Master**

The ordinations came as a climax to the annual eight-day retreat, conducted by Father Anthony F. Lechner of Duquesne University, which began with Benediction on Monday, August 31, and closed with the ordinations.

In his conferences Father Lechner, although admitting that "virtue was not merely the conclusion of a syllogism," stressed the importance of an intelligent comprehension of the end in view in constructing the spiritual edifice. He pointed out that, even prescinding from the supernatural character of the priesthood, the priest should find a strong motive for the cultivation of virtue and learning in ordinary professional pride; but since his profession deals with divine things, the priest should depend on such an attitude only as a start in striving for perfection.

## Sixteen Tonsured

On Sunday, September 6, Bishop McAuliffe tonsured two members of the Second Year Theology Class and fourteen of the First Year Theologians. They are: Edward Duffy and Robert Eberhardt, of the former class, and Joseph Lauritis, Edward Curran, Paul Lippert, Ambrose Leech, John Donohue, Joseph Moroney, William Hogan, Paul Ford, John Muka, Charles Trotter, John Walsh, Vernon Gallagher, Vincent Stokes and Chester Malek.

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## Ordination Day

My fingers touched a golden sun  
And trembling, clasped the Holy Grail.  
Beyond the Gold I heard a Voice:  
"Come walk with Me."  
I felt a hand,  
In ecstasy  
Draw me from this mortal vale.

I walked upon a surpliced cloud;  
Seraphs bowed as I passed by;  
I knelt before a Throne, two Hands  
Rested on my dazed head.  
Again the Voice:  
"Now you are I."  
O Lord—I needs must die; the Voice:  
"No, live—and live as only I."

As soft as some light woodwind, came a voice,  
This strange, unearthly symphony to dress;  
In chorus then a thousand silvered throats  
Harmoniously hymned: "Behold the Priest."  
The choir made passage for a Queen.  
I kneeled half-blinded by the Beauty of Her Face;  
She bade me up and humbly filled my place:  
"Thy Mother, Son!" She told my trembling hand to bless.

The Golden moment dimmed; and then I knew  
That I once more the real, grim earth must trod;  
But yet awhile—that same sweet Voice:  
"Make bold to bid My Will—this day,  
Ere you return to nature's temporal span  
To speak to God for man  
And speak with man for God."

"Dear Master," now my feeble voice made prayer,  
"When Death shall take me to the Judge and judged tryst;  
And purpled night  
Shall rob my mortal day of light;  
Grant that these poor, weak and human lips  
Might say to Thee:  
'My God—I've lived Another Christ!'"



## CORNWELLS

On September 9, Cornwells opened wide its doors to 106 students, 25 of them entering for the first time. Of these new arrivals, 17 are to enter the first year of high school, 4 will try for the College Department, and the others, having completed one or more years in other schools, will find themselves in the various classes suited to their standing. The total number, while it is slightly less than the enrollment of the past few years, is satisfactory, for we feel that we have as fine a group of boys as has ever been assembled in the Apostolic School. The impression made by the new students, early though it be to judge, is particularly favorable.

Thursday was given over to the assignment of charges, the arrangement of desks and lockers, making and renewing acquaintances, and that general theme, getting acclimated. On Friday morning the School Year was officially opened with Solemn High Mass in honor of the Holy Ghost. "Schola Brevis," the assignment of class work for the morrow, followed at 10 o'clock. Then, on Saturday morning classes began in earnest. In former years there were 26 class periods a week. This year, in order to bring our schedule up to the required number of 180 class days without curtailment vacations, we will have 28 periods a week, conducting five periods on Wednesdays instead of three, as was the custom formerly. All five periods, however, will be held in the morning, leaving the afternoon free, as it has been.

Our retreat began on Tuesday, September 15. In past years it has been considered advantageous to defer the retreat until the students have become accustomed to the routine of the College. This custom does much to prevent homesickness and loneliness among our neophytes. We are fortunate this year in securing the services of Father Thomas McCarty, of the Mission Band, for the retreat. His enthusiasm and good humor should be invaluable in getting our boys off to a good start.

### Improvements

In the words of our Superior, Father Riley, Cornwells was never in better condition on an opening day in its history. All four dormitories have been painted, every bed in the house has been enameled, the Assembly Hall, formerly the Junior Study Hall, has been painted attractively, the walls of the corridors and other parts of the house have either been painted or washed, the refectory now boasts neat table-cloths and other improvements, the Fathers' Community Room has been painted anew; in short, we take great pride in the progress we have made toward bringing Cornwells up to its rightful place in the Province. It is truly a refurbished "cradle," to which every confrere may point with pride as his first home in the Congregation.

In keeping with the progress made in the house is the improvement of the grounds surrounding it. Under the direction of Father Roth, our property is rapidly taking on the appearance of a country estate. Trees have been planted at points of vantage, roads and paths have been constructed, and everything is kept in "exhibit" condition. Father Lipinski, his love for the beautiful in Nature impelling him, has brought the greenhouse back to life. Because of his patience and constant attention, the Sanctuary radiates the glory of Almighty God in fresh and beautiful

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## RIDGEFIELD

Almost simultaneously with the reception of the habit of the Congregation by the new class of novices, which marked the opening of the new year in Ridgefield, work was begun on an addition to the Novitiate. On Thursday, September 3, excavation, preparatory to the laying of the foundation of a new wing of four stories, got under way. Work on the foundation proper was begun on Monday, September 14.

The addition will contain twelve private bedrooms besides the Novice Master's rooms, various rooms for the community exercises and floor space capable of being divided into sixteen private rooms. On the first floor will be the refectory, kitchen, pantry and scullery, a boiler room and two storerooms. The second floor will contain the chapel, two sacristies and six bedrooms for the novices. The study hall and the Master's office and bedroom, as well as six additional private rooms, will be on the third floor. For the present, a dormitory, with enough space for sixteen rooms, will take up the entire fourth floor.

The exterior will be of the same kind of stone as the present building. The work is expected to be finished by the first of the year. When the new wing is complete, the novitiate will be able to house forty aspirants. At present, there are twenty-one novices. The need for larger quarters has been imperative for several years, and since indications are that each year will bring a larger class of novices, the new arrangement is intended to take care of almost twice as many as can now be accepted.

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On Monday, September 14, Mr. James Daniel Sullivan, of Pittsburgh, made his profession at the Novitiate. Father Lundergan received the vows of the newly professed who will enter the First Year Theology Class at Ferndale.

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Francis Raymond Duffy, of Philadelphia, made his profession at the Novitiate on Sunday, September 20. He has entered the First Year Philosophy Class at Ferndale.

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William John Holmes, of White Plains, N. Y., was professed at Ridgefield on Wednesday, September 23. He also begins the study of Philosophy at Ferndale.

## OFF TO KILIMANJARO

Loaded with freight and carrying 44 passengers, the Motor Ship, "City of New York," of the American South African Line, Inc., sailed from Bush Docks, Pier 7, at the foot of 41st Street, Brooklyn, N. Y., on Thursday afternoon at 4 o'clock, October 1, bound for the Island of St. Helena, Capetown, Port Elizabeth, Durban, Lorenzo Marques, Beira, Dar-Es-Salaam, Zanzibar, Tanga and Mombasa, East Africa. There were five young missionaries on board: Fathers McCarten and Hennessy, Oblates, going to Durban, and our own latest African contingent, Fathers Baker, Dolan and Delaney, booked for Tanga which they are scheduled to reach on November 25. Relatives and friends were at the pier to bid them bon voyage as were also their confreres: Fathers Provincial, Riley, Knaebel, A. J. Sheridan, Williams, Kirkbride, Brannigan, Nolan, Collins, McGlynn, Mulvoy, Murnaghan and J. Sheridan.

## Our Levites - Ferndale

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### Perpetual Vows Taken

On the same day Father Kirkbride, in the name of our Superior General, received the perpetual vows of Salvatore Federici, Kenneth Dolan, Robert Brooks, Edmund Leonard, Sylvester Fusan, Sylvester Dellert, William Mullen, Kenneth Milford and John Baney. All are members of the Third Year Theology Class. There are now twenty-seven perpetual vow members, including the young fathers, in the scholasticate. Mr. John Rondeau became one of this number on Monday, September 21.

### First Masses Celebrated

The Sunday following their elevation to the priesthood, the ten newly-ordained celebrated their first solemn high Masses in their home parishes. St. Mary's, Sharpsburg, had the honor of witnessing the first Masses of two of the young fathers, Fathers Frederick and Rengers. The latter celebrated his Mass at 9:30. Father John J. Manning, C.S.Sp., preached the sermon; Fathers Louis Spannagel, C.S.Sp., Sebastian Schiffgens, C.S.Sp., and Julius Zehler, C.S.Sp., were archpriest, deacon and subdeacon, respectively.

Father Frederick, who celebrated his Mass at eleven o'clock, was assisted by Fathers Francis A. Schwab, C.S.Sp., archpriest; Anthony F. Lechner, C.S.Sp., deacon, and Eugene N. McGuigan, C.S.Sp., subdeacon. Father Thomas Jones, C.S.Sp., preached the sermon.

Waterbury was also the scene of two first Masses when Father Dooley celebrated his at St. Margaret's Church and Father O'Reilly his at St. Francis Xavier's. Assisting the former were Fathers James Conlan, archpriest, and Thomas A. Dolan, C.S.Sp., deacon, and Mr. Salvatore Federici, C.S.Sp., subdeacon. The sermon was preached by Father Francis P. Smith, C.S.Sp.

At St. Francis Xavier's, Father O'Reilly had as archpriest, Father James Coughlin; deacon, Father James Kilbride, C.S.Sp., and subdeacon, Father John J. O'Reilly, C.S.Sp. Father Raymond Mulcahy preached.

Father Wilson celebrated his first Mass in St. Mary's, New Britain. His brother, Father James J. Wilson, was deacon for the Mass. Father John T. O'Brien, C.S.Sp., of St. Ann's, Millvale, preached the sermon. The other ministers were Father Matthew J. Traynor, archpriest, and Thomas Lawlor, subdeacon.

Three of the newly ordained offered their first solemn Masses in Philadelphia. Father Watkins, at whose Mass, celebrated in St. Joseph's House, Father Park preached, was assisted by Fathers Edward J. Cunnie, archpriest; John P. Stanton, C.S.Sp., deacon, and James J. Bradley, C.S.Sp., subdeacon.

St. Mary of the Assumption Church, Manayunk, was the place of Father Kletzel's first Mass. Father James F. Carroll, C.S.Sp., S.T.D., preached the sermon. The ministers were Fathers Henry Gantert, archpriest; Joseph A. Poblescheck, C.S.Sp., deacon, and Aloysius J. Roth, C.S.Sp., subdeacon.

In the Church of the Immaculate Conception, Jenkintown, Father McGoldrick, assisted by Monsignor John J. Mellon, archpriest; Fathers James P. McGarvey, deacon, and

Francis Atmore, C.M., subdeacon, celebrated his first Mass. Monsignor Thomas J. McNally delivered the sermon.

Father Zamborsky celebrated his first Mass in the Church of St. Peter and Paul, Trenton, N. J. Father Herman Flynn, C.S.Sp., preached the sermon and Father James J. Sheridan, C.S.Sp., was deacon. Father Colman Tomchany and Michael Churak were archpriest and subdeacon, respectively.

On the day after the ordination, the feast of the Nativity of the Blessed Virgin, Father Stark celebrated a solemn Mass in the Ferndale Chapel. Father Ober was deacon and Father Wolfer was subdeacon. On the following Sunday, Father Stark celebrated his first Mass in his home parish of the Church of Guardian Angels, Clawson, Michigan. Father Richard H. Ackermann, C.S.Sp., preached the sermon. Fathers Michael Sajnaj, Ackerman, Recktenwald were archpriest, deacon and subdeacon, respectively. On Sunday, September 20, Father Stark sang a solemn Mass at St. Mary's, Detroit. Father Joseph Wuest, C.S.Sp., preached (in German). Father Recktenwald and Ackerman were deacon and subdeacon.

### Classes Begin

The new class year was officially opened on Monday, September 14, with a solemn high Mass celebrated by Father McGlynn, who was assisted by Father Knight, deacon, and Father Strmiska, subdeacon. Immediately after Mass the entire faculty, in presence of the community, recited the Profession of Faith and the Anti-Modernist oath drawn up by Pope Pius X. Major and minor classes were held in the morning, the cornfield being the scene of operations in the afternoon.

Little change from last year is to be noted in either this year's calendarium or schedule of classes. Three disputations will again be held, one each in philosophy, dogma and moral.

Father Bryan, the latest addition to the faculty, has charge of the advanced Moral classes which this year take up the treatise *De Sacramentis*. Father Knight is again teaching Apologetics and *De Deo Uno et Trino* in special dogma. Father van de Putte continues as professor of Scripture and of Ethics, Father Strmiska of Liturgy, Ritual and Church History. Besides continuing as professor of Canon Law, Father Smith has taken over the classes in *De Principiis*. Father Fandrey is teaching Psychology and Father McGlynn, Public Speaking and Sacred Eloquence.

Classes in Plain Chant, although under the direction of Father van de Putte, will again be conducted by three scholastics, all of whom have taken special courses in this subject. A somewhat altered arrangement finds the Philosophers in the class in Fundamentals of Gregorian Chant, while the Theologians are concentrating on Chant required at the altar (gospels, prefaces, etc.). The Schola has taken up an Analysis of the Propers of Masses.

### Material Improvements

To descend to subjects of a more material nature, we must admit that even here somewhat of the spiritual enters in. Perhaps it is the climate or maybe it was the vacation which conjured up in the minds of some of our members various ideas of beauty. At any rate, the containers which used to lie in such profusion about the kitchen door still lie, but do so in new surroundings. A green and white trellis now hides from the view of curious visitors the unseemly

(continued on next page)



pails of garbage. It surely is an improvement and, in its own inanimate way, this immaculate fence impresses on its sordid neighbors, the hapless garbage pails, the lowliness of their estate in life.

The laundry has been christened "The Doll House." It has received its new name due to the dainty picket fence which surrounds it. A compromise mixture of whitewash and cream paint spread copiously over the unprotesting pickets gives Ferndale another beauty spot. We do hope this new mania for picket fences suffers a quick death.

Next to the laundry, a shed, seventy-five feet by twenty-five, is being built to house the wagons and farm implements. The chicken houses, long permitted to grace our front lawn, will soon disappear. At present we are busy in clearing the woods to the right and back of the ball field as a possible resting place for the cabins of our egg-producers.

Last but not least, is the building of the bull-pen. The lord of Ferndale's small herd of cows will soon enter his new home, especially constructed for him out of the sturdiest rocks to be found in Ferndale. There will be no small picket fence encircling this miniature rock castle.

## CHRONICLE OF FERNDALE

Dear Diary,

It is quite something to burst all out into print, isn't it, my dear bitter half? And from the looks of things, it may last several months! Which means, don't tempt me but keep me straight, because this, pro tem, is an open correspondence and vulnerable to the point of literary martyrdom. Are you with me? We're off!

August 25

An almost formidable contingent of Novices demanded our hospitality today. Twenty-four! They're so strong and fine and unsophisticated that I felt like asking them to entertain me and show me around Ferndale. We've a good ball team this year, which rather spoiled a unique day by administering a 14 to 1 setback to our somewhat startled guests. A swim in the lake and a few dives from the newly-sunk diving board, followed by a much appreciated luncheon, put things to rights again and our visitors left us late in the p. m., the same grand and gay boys who arrived at 10:15 in the a. m. Lots of luck, lads!

August 27

Steve Brodie had a strange philosophy and came to a sad end. We adopted his philosophy for the day but our end was more fortunate. It was cold and beginning to drizzle when the buses arrived for the farewell outing of the year at Sherwood Island. It was grand! The sun shone and we swam and played ball and punished the victuals unmercifully. To make the day a complete freak, a stranger ventured to learn our identity of one of our wags. His reply brought a sympathetic shake of the head and "Too bad, they're such a fine-looking bunch of boys!" (P. S. The wag said we were from a home for the feeble-minded in Norwalk.)

August 30

Something new in our time happened today. An honest-to-goodness titular-scholastic joined our ranks after a Chapel Ceremony. He's Mr. Leo Drwol, from the town that Dizzy Dean put in the geography. Good luck, Leo!

August 31

"Now, if you were teaching the Eucharist in Kilimanjaro . . ." "Why doesn't the Bishop cut your finger-nails instead of your hair. . . ." "What's the proper and prescribed size of the second Tonsure. . . ." Now, don't be affrighted, Diary, it's only the Canonicals for Ordination and Tonsure. . . . Father Lechner, of Duquesne, is in charge of our Annual Retreat which opened tonight.

September 5

Father Bryan joined the faculty today. O, lads, lads, look to your Latin!

September 6

What a day, what a day! Nine of the boys proved that they meant it today and vowed themselves to God forever! And Bishop McAuliffe tonsured sixteen! And one of the most sensible retreats of my life came to an end! I must tell you, dear Diary, at least one outstanding idea I took away with me from the retreat. Here it is: "Your REASONABLE SERVICE; what is it? A DUTY or a PRIVILEGE? If it is a DUTY, it is BURDENSOME. If it is a PRIVILEGE, it is a PLEASURE. This is the PHILOSOPHY OF LIFE." What think you?

September 7

Why do so many of us choke up and go blind and splutter and become generally sentimental when the newly ordained turn around to give their first blessings? It may be because it's usually sad for those of us who have yet to wait. It may be that we're rather broken up about those lads who have stepped out of our ranks forever. And, as is probably more correct, it may be that there is something so terrible and stupendous in the Priesthood, that poor human emotions are incapable of expressing a vaguely comprehended idea. It's somewhat like reaching for the moon when you're a baby. . . . Well, anyhow, it was THE DAY for ten noble young men. I would venture to say that one of the largest audiences in the history of Ferndale attended. Pray for us and bless us, dear friends.

September 9, 10, 11, 12

On with the corn! "Pick up all the 'scattered' stuff!" . . . Whether the corn is blamed or the water or the food or just general sympathetic hysteria, ptomaine did a neat job on two fathers, two Brothers and about twenty scholastics! It all began on the night of the ninth and all but one had recovered by Saturday night. Nobody dead and the excitement didn't hurt anyone.

September 14

Heigh-ho! It happened that fast, it was all over before we realized what had occurred. You know that feeling you get just as you begin to go down that first dip on the roller-coaster? Well, class began today and we're off on our ups and downs for another year. Hold your hats, lads! . . . Howdy to Mr. Sullivan, our new scholastic. . . . We gave the Swiss a rousing repast and bon voyage tonight. Songs and speeches, jokes and jingles to make them laugh when they wanted to cry; but gosh, how to stop that catch in the throat? And Auld Lang Syne didn't help digest that lump, but how otherwise can we frail mortals say good-bye? God bless you, Sal and Joe (S. Federici and J. Moroney) we'll

*(continued on next page)*

always be pulling for you and waiting for your yodel when the good old S. S. steams back into New York again. S'long!  
KRONI KLERR.

Although it would be difficult to determine which was the most stirring conference given by Father Lechner during the recent retreat, one in particular, in which he pointed out the honor it is to be a Holy Ghost Father, will not soon be forgotten.

"Show me," he said, "any religious congregation in the Church doing nobler work than ours. If there is any other with a more honorable history, I haven't heard of it. When John's messengers came asking Christ if He were the Promised One, He sent them back to tell John that 'the poor have the gospel preached to them.' That was how He identified Himself as the Messiah. If He were on earth today you may be sure He would be working shoulder to shoulder with the Holy Ghost Fathers."

On August 29, Mr. Vernon Gallagher and Mr. Daniel Dougherty returned from Newton, Massachusetts, where they attended the second summer session of the Pius X School of Liturgical Music, conducted by the Mesdames of the Sacred Heart.

Mr. Robert McGrath, of Cleveland, Ohio, has returned to Ferndale after an absence of over a year. Bob was forced to take quite a long time out in order to recuperate from an attack of spinal arthritis. He got back to Ferndale in time for the ordinations. The bell for the first class of the new year found him in there swinging hard.

### Cornwells

(continued from page 5)

flora. Much has been done, and much remains to be done. But with all of us, from our Superior down to the youngest member of the Community, there exists a dominating enthusiasm for the pre-eminence of Cornwells among the Houses of the Province and, please God, we will continue to forge ahead. Our spirit of fairness prompts us to warn the brethren of Ferndale that we plan without scruple to wrest from them the title of the "Beauty Spot" of the Province.

### Professors Listed

Under Very Reverend Father Riley, our Superior, the following fathers are engaged in teaching at Cornwells: Father Roth, Dean of Studies, teaches College Latin and Mathematics. Father Fitzpatrick teaches Latin and English to the Seniors of the High School. Father Dodwell, Treasurer, has Freshman Latin and Geometry. Father Lipinski teaches College Greek and High School Mathematics and Religion. To Father Stanton is entrusted College English and the Second Year of High School English. Father Anthony Walsh, a most welcome addition to our Faculty, teaches French, English and History in the High School. Father Kilbride teaches Latin and Mathematics in the High School, and devotes his spare time to the Direction of Athletics. Father Kettl, Master of Music and Chaplain to the Brothers at Eddington, teaches Science, Music and Liturgy. Father Flynn teaches College French and History, Fourth Year History and Religion. Father Holt, Director, teaches High School French and English. Father Smith, Sub-Director, teaches High School Latin.

Our opening was a happy and enthusiastic one. With the guidance of the Holy Ghost and the Protection of Our Immaculate Mother we look forward to a blessed and successful year.

## Our Communities

### THE CARDINAL PATRIARCH OF LISBON, PORTUGAL, VISITS LITTLE COMPTON AND PORTSMOUTH, RHODE ISLAND

This summer the Tercentenary celebration of the bustling little State of Rhode Island attracted many distinguished personages from far and near, not the least famous of whom was the Cardinal Patriarch of Lisbon, Portugal, His Eminence, Don Manuel Goncalves Cardinal Cerejeira, who paid a visit to our parish of Little Compton on September 17 at 5.45 in the evening, in the hope of greeting his former professor of Braga, Portugal, Father Emil Knaebel, C.S.Sp. (of whose death he had not heard), and to encourage and bless the Portuguese people of this wide-awake, rural-seaside place.

The little church was festooned and decorated with a variety of flowers and streamers, American and Portuguese flags flew from every vantage point, the town band of seventeen pieces played martial airs, the parishioners, in goodly numbers, despite the inconvenience of the hour, filled the roadway far ahead of time, and the procession, directed by Father Killeen, escorted His Eminence into the Church assisted by Father Todorowski, the pastor, and Father Collins, as chaplains.

Seated on the Throne in the sanctuary on the gospel side, His Eminence was welcomed by Father Todorowski (in the Portuguese tongue) in formal court style. The Cardinal, with a broad, delighted smile, made acknowledgment, bowed, arose and spoke for thirty-five minutes to the hushed congregation. His brilliant robes, his stately bearing, his mild manner, his well-modulated voice, his expressive gestures, his brown-black flashing eyes, his every word, bespoke the Prince of the Church. First, he reminded his listeners, mostly dairy farmers and farm workers, that he had been a farm boy in his native land. America, the new land of opportunity, was now their permanent home. They had strong bodies and stout hearts, but above all they had a priceless heritage, a glorious tradition—the ancient faith of their homeland—and this must they uphold, come what may. His Eminence was proud to be among his own people once again, in a farming district that was home to him, this time, by the grace of God and the goodness of the Church, a Prince of the Papal Court, to bring them the greetings and blessings of the Holy Father and to congratulate them on having held fast to the ancient faith and Catholic practices of their fatherland as the Holy Ghost Fathers assured him was the case. He urged that all their success would be bound up with loyalty to God and His Church and obedience to the lawfully constituted authorities of Church and State.

The discourse ended, His Eminence bestowed his blessing and the procession reformed and slowly wended its way into the courtyard where the parishioners again had an opportunity of greeting His Eminence more informally. A



moving picture of the entire proceedings was made. At 6.45 p. m., the motorcade departed for Providence where a banquet was given in honor of the distinguished Churchman by the Portuguese citizens of the city at the Biltmore Hotel at which were present Bishop Keough and high dignitaries of nation, state and city.

**LITTLE COMPTON**—The Yankees and the Portuguese. Truly the Portuguese farmers had come to an alien land and lived under masters of an alien faith who were cold, austere, strict; but they had worked hard and long until they were able to advance from menials to masters, from suspected foreigners to acknowledged citizens of worth. Today they possess the fair farms and the fine homes of their once Yankee employers whose vitality and usefulness is all but faded and gone—time has taken its toll and perhaps the inevitable lot of despoilers and exploiters is coming upon a once thrifty, hard-working, pioneering, God-fearing people (the Puritans). The rolling countryside, which is Little Compton, with its straight stone fences, clearly marking off its wonderfully cultivated farms that run down to the sea, presents a picture that might, in truth, be called, "the wedding of the earth and the water," so perfectly one are they. Everywhere the coastline is indented with long inlets, sheltered coves, half-closed harbors, broad rivers and numberless streams. The pasture lands are remarkably fresh due to the mists and the fogs and the deep dark green color of the grass reminds one of what travellers so inadequately describe as "the green of the green fields of Ireland." The air is clear, fresh, clean. The cottages and homes and barns are all in keeping with the New England scene, bright, trim, well-kept with an air of industry and animation and quiet contentment. The white-capped waves, the bobbing boats, the fishing trawlers, the speed boats and the pleasure craft of many varieties give an air of pleasant vacation days. But—this is only a glimpse, a quick look at the place. "It is one of those places which a man locks up in his heart, promising himself that some day he will go back there—some day. . . . If any man with a sense of beauty were compelled to see it every day it would unfit him for the practical business of life."

I find I have digressed quite a bit from the Cardinal's visit. Well, His Eminence also had the pleasure of being greeted by the people of St. Anthony's, Portsmouth, the evening before. It was a memorable evening in every way for the Rosary Society, the Holy Name men, the St. Vincent de Paul Society, the Portuguese American Citizens' Club, the Women's Civic League, the entire community of the Portsmouth Priory School (the Benedictines) and priests from Tiverton, Newport, Providence, Pawtucket, and Boston. Fathers Buckley and Keown planned, prepared and carried out the reception perfectly. The sanctuary choir of forty boys rendered beautifully the *Ecce Sacerdos* and the *Veni Creator Spiritus*. The *Te Deum*, sung by the entire congregation that filled the historic little stone church, ended the ceremony, whence the Cardinal left for Newport, and another round of visits and receptions.

## ST. PETER CLAVER'S, DETROIT

### SILVER JUBILEE

Our felicitations to St. Peter Claver's Parish, Detroit, upon the occasion of its silver jubilee can be expressed in no more complimentary words than those of its sister parish of St. Mary's in the publication, "The Bells of St. Mary's." We offer it to you as found in that organ.

"On September 13, the parishioners of St. Peter Claver's Church will celebrate their patronal feast, that of St. Peter Claver. This day has been chosen by their zealous Pastor, Father Henry P. Thieffels, C.S.Sp., as a fitting occasion to inaugurate the exercises which will mark the twenty-fifth anniversary of the founding of the parish. This silver jubilee of the only Catholic parish for our good Colored people of the East Side will excite memories in the minds of the "old-timers" of St. Mary's for it was in this parish that the Church of St. Peter Claver was cradled. Shortly after his arrival in the parish Father Wuest turned his attention to the conversion of the Negroes of Detroit, a work which, under his direction, prospered and grew into such proportions that an individual parish was established. The editor of "The Bells" asked Father Wuest to write a few brief words regarding the foundation of St. Peter Claver's. It is a pleasure to append them here:

"The few scattered Catholic Negroes of the city assembled in St. Mary's School on the first Sunday of September, 1911. Here a room had been changed into a chapel. Every Sunday the Colored faithful assembled at nine o'clock, to attend Mass and receive Benediction. The singing of this small assembly soon attracted not only other Colored folks, but even our own parishioners listened outside. This lasted for three years. The present Church of St. Peter Claver was purchased in 1914. On Thanksgiving Day of this year the Colored faithful assembled for the last time in front of our school and, headed by a brass band and followed by Bishop Kelly and clergy, proceeded to the present location.

"An outstanding event marks the turn of the quarter-century in the history of St. Peter Claver's Parish. With the permission of the Most Reverend Bishop and the cooperation of the Felician Sisters, Father Thieffels is beginning in his home the first four grades of a Catholic School, the first for Negro children in the Diocese of Detroit. It is an outstanding achievement; one of which the Holy Ghost Fathers are justly proud and which deserves the utmost support of every Detroit Catholic."

## Expansion; Or, On Guardian Angels

(continued from page 3)

the wiseacres' arguments, as some have done in the past. It may be that they will never really learn them. Such a result proves not the falsity of these principles—faith precludes such a possibility—but proves the essential conflict between the world's concept of success and God's and the impossibility of a compromise between the two.

So the wiseacres would be right in calling these houses of formation houses of preparation of men for useless slaughter in profitless missions if there was only one order of things; if pecuniary rewards were the aim of a religious congregation and not the sanctification of the souls of its members and the salvation of the souls of others; if there were no Guardian Angels; if there were no God.

## HOLY GHOST MISSION CLUB OF CLEVELAND, OHIO

One evening, in the early part of February of this year, a little group of eight people listened to one of our confreres tell of the glorious work of the Holy Ghost Fathers. They learned of sacrifice, of love, and of duty. Gathered around him at that hearth-side they felt the freedom of their Faith and the glory of its heritage. They felt, too, that it was an act of ingratitude to receive so much from the bounty of God and yet give so little in return. Perhaps some felt the awakening call of the Missions for the first time. All learned of the Apostolate of Souls and their part in the great work, not as a pastime, but as a duty.

The suggestion that they should form the nucleus of a little Club to work for the Missions was enthusiastically received. Immediately they set about the means of getting started. They found no end of large objectives in the way of needy missions and missionaries. The problem was to get the where-with-all to care for those needs. Simply sitting calmly by and thinking pious thoughts about the missions and their big or little troubles would be of little assistance. Action was what they wanted,—and action they would get.

The Club, armed with a charter approved by the Diocesan Office of the Society for the Propagation of the Faith, and a willing spirit, began its work. Slowly its numbers grew, activities took shape, and things were done. The nature and purpose of the Club are best set forth in its Charter, which we will give in full:

### CHARTER OF THE HOLY GHOST MISSION CLUB

founded at Cleveland, Ohio, on the Feast of the Purification of the Blessed Virgin Mary, the second day of February in the year of Our Lord, Nineteen Hundred and Thirty-Six.

In accord with the expressed wishes of Our Holy Father, Pope Pius XI, in respect to Catholic Action and his zeal for the Missions of Holy Church

### THE HOLY GHOST MISSION CLUB

is founded on the principle that the Lay Apostolate is the rightful heritage and duty of the Catholic Laity of all times. It proposes to its members a means to enable them not only to attain the sanctification of their own lives but also, by the fruits of prayer and alms, to spread the Kingdom of Christ throughout the world.

Therefore, we declare that THE HOLY GHOST MISSION CLUB has for its purpose the sanctification of its members by the practice of Christian charity. As an active organization, its aim is to aid the Missions of the Holy Ghost Fathers in the evangelization and maintenance of the Missions decreed by the Holy See as their field of Apostolic labor.

This is a work of Christ-like charity, inasmuch as the Congregation of the Holy Ghost and of the Immaculate Heart of Mary has dedicated the lives of its members to the apostolate of abandoned souls and especially those of the Negro race.

THE HOLY GHOST MISSION CLUB, by its social activities, always fitting, shall provide greatly needed funds

that these works may be maintained, thereby encouraging the Missionaries in their laborious task. Its members shall endeavor at all times to foster the Mission Spirit by word and example.

The members of THE HOLY GHOST MISSION CLUB shall, by virtue of their membership, share in the Spiritual Treasury of the Archconfraternity of the Holy Ghost, and the Mission Helpers of the Holy Ghost Fathers.

The Club is composed of men and women of all ages and ranks of life. There are housewives, business men and women, lawyers and doctors, and a very healthy percentage of youth and age. At the present time the membership is well over eighty with a paid-up membership of sixty-seven. This is indeed a very gratifying increase in membership and gives reason for our hopes for the future.

Each member pays dues for the year. These dues are \$1.00. There are regular monthly meetings, and whenever possible a Father from the Missions addresses the Club. Great interest is evidenced in these brief talks. When one of our own men is not available, one of the diocesan clergy gives a little talk on the Missions. The regular meetings each month are followed by cards, etc.; refreshments are served, each contributing twenty-five cents for the evening's entertainment. The prizes and refreshments are donated by the members. Every one has a good time and members are asked to bring any and all of their friends regardless of whether or not they belong to the Club.

Other activities of the Club take the form of Card Parties, Dances, Drawings, and House Parties. From these sources all of the aid rendered the Missions by these Lay-Apostles has come. There is a certain amount of satisfaction and encouragement for these people in letting them see for themselves the amount of real good they can do; and at the same time they experience actual contact with those benefiting by their good work. Hence, all the appeals from the Missions are subjected to the members in meeting and they decide for themselves the amount and nature of the aid at their disposal regarding each.

The need for creating interest in the Missions among the Catholic Laity is not small by any means. The depths of genuine ignorance on this score is deplorable. First-hand information and the personal touch is the public demand. Catholic publications by the hundreds have but scratched the surface in this great field. Far too many subscribers are merely that for the literature they accumulate; reading it seriously never enters their minds. To many, its purport is a little too much akin to a verbal bawling out, a bald statement of social injustice in the Church's social life. Organized charity also has had much to do with the ever-increasing tendency of the faithful to disregard the old order of Christian Charity which is personal, being born of Christ-like and simple Faith.

The benefits of the Club to the member are of great spiritual value as well as social. A partaker in the Spiritual Treasury of the Congregation, he also profits on his own behalf through giving in a spiritual way to the Missions. By giving spiritually, we mean that at each regular monthly



meeting a Spiritual Collection is taken up among the members, an intention for the month is suggested along with an appropriate invocation; then, too, there are the prayers for the Missions before and after the meeting. Need anything be said in respect to the merits of the many little and big acts of sacrifice made for the cause by the members?

Briefly, let us glance over the accomplishments of the Holy Ghost Mission Club since it got under way. Here are its contributions to the Missions:

Father Kingston—1 alb, 2 Altar Boys' surplices, 4 Altar Boys' cassocks, as well as the promise of two sets of vestments as soon as possible.

Africa—A contribution of \$25.00 sent to Ferndale for quinine for the African Missions.

Ferndale—A contribution of \$25.00 for the replacing of buildings destroyed by fire.

Father Knaebel—A contribution of \$10.00 for disbursement among the needy Missions.

Father Huber—Furniture for the rectory and freight charges for its shipment, \$52.00.

This represents a spirit of great good-will and generosity, for, besides the above, there are the current expenses of the Club itself for necessary equipment and the materials for its Sewing Circle to tax its treasury. All the articles sent to Father Kingston were most excellently turned out by the Club's Sewing Circle.

Besides these interests, the members are sending a few magazines regularly into the Missions. They are also collecting their stamps for the Missions. Their latest offering is a Paper Sale to help along the good work.

In June an attempt was made to publish a bulletin for the members of the Club. Quite a presentable booklet was gotten out. The entire cost of its production was \$6.25 for 200 copies. It is to be regretted that we cannot hope for a more regular publication of the same. However, we cannot expect such donations from the same source ad infinitum. Here, however, is a real need. We must educate our people to be Mission-Minded, and we can accomplish that to the furtherance of our work only by telling them of our work by personal contact and by the press.

#### ORDINATION CEREMONIES

Ferndale, September 7, 1936. Our Ten New Priests (See p. 4).



## Our Mail Box

Here is a moving picture of the Eucharistic Congress in Kilema, Kilimanjaro, East Africa, from the pen of Bishop Byrne: "The Eucharistic Congress was very edifying. We were four Bishops. The Apostolic Delegate presided on the last day of Triduum. The weather was glorious—the Pontifical Mass, sung by Bishop Munsch, was very inspiring—ceremonies were very good—Father Marron's sermon was splendid—the procession fully two miles long—the piety of the people—the joy of God's grace radiating everywhere—it was just heavenly. They were three of the happiest days of my life. Celebrations were held in all the missions. Kilema, of course, had the principal function." The above bore the date line, August 28, 1936.

St. Peter Claver's,  
450 Eliot Street,  
Detroit, Mich., Sept. 10, 1936.

Dear Father Provincial,

At last the school is opened. We started with 60 pupils in the first, second and third grades. The two rooms turned out to be very fine classrooms. In fact, if I do say so myself, as good as any anywhere. We have every convenience: office, rest room for Sisters, two toilets for boys and girls, cloak rooms, new furnace, janitor's room—and I am not disturbed a bit by the kiddies across the hall. I guess where there are a lot of children there are a lot of angels.

The whole expense will come around \$2,000.00. The Sisters are wild about the rooms and especially about the children. They have the Polish Sisters in all the parishes working for them and also the Polish Alumni Association. They came here last week and decorated the Church from top to bottom, renovated my sacristy, fixed up the linens and put a new aspect to everything.

They are all interested in their first mission from the Reverend Mother down. It seems providential the way they came here. I hope they will keep up this fine spirit with which they have taken hold of things.

Yesterday we celebrated a quasi-25th anniversary of the founding of the parish; on account of the feast of St. Peter Claver and the opening of the first school. Fr. Wuest was celebrant of the Solemn High Mass; Monsignor Hunt, Director of the Propagation of the Faith in the diocese, preached the sermon. On Thanksgiving we will have the real celebration. I am going to invite the Bishop for the occasion. I hope you will be here, in fact, I am giving you an early invitation.

After my vacation I am going to take up collections in all the churches of the diocese. I would like to purchase the property next door. We might have to expand some day. I could have filled eight grades this year if I had opened with eight rooms. It is better this way, however, with only two.

Obediently yours,

Henry P. Thiefels, C.S.Sp.

## OPELOUSAS SPEAKING

*Editor's Note:—Daily newspapers sometimes manage to escape responsibility for things that they print by saying that only the writer's own opinion is therein expressed. We can't do that; at least, we won't. We accept full responsibility for the following, even the disavowed puns.*

*The author's frank admission that his only motive in writing is to see his words in print bothers us not in the least. We are not interested in anyone's motive in writing if only they'll write. As a matter of fact, we think the writer is acting from far more generous motives, but never let it be said that we tried to break down anyone's defense mechanism.)*

Opelousas, La., U. S. A.

Dear Editor,

Reverting to type (and that's no pun) I simply must bust out again. It's been so long since I wrote that I have almost gotten out of the habit. With that, a Te Deum thunders to heaven. But Te Deum or no T. D., I'm going to give you the Southern exposure. Perhaps not in the manner of an O. O. McIntyre or a Winchell (what Sid may say to the contrary notwithstanding . . . whatever that means . . .) but I do hope to make it as interesting as I possibly can.

Firstly, I'll talk hometown. Formerly, our property covered half the town, so that we had to visit our schools in the manner of the pony express; which was so tiresome for city bred people that Father Long decided to centralize things. The now famous Phoenix Park has gone the way of the famous fabled phoenix, with this exception that it won't rise from its own ashes to haunt us. The present owners are now building a night club on it. On North Union street there has been another change. The combination school and auditorium (?) has been moved across the street in order that all our haciendas should be together. This building, hung seven feet off the ground, 50 by 90, took us eighteen days to move. It was a terrible risk but that didn't deter us (note the us). It is now in the process of being painted inside and out.

I understand that things in Lafayette are getting done in great style. This information I'll leave to some one more in the know. I might mention something about New Orleans. In passing thru I saw Father Dwyer's new hall. A splendid place. It really is that. I wish I could tell you more about it but I only got a passing glance; that was enough, however, to tell me that St. Monica's is "on the map."

It seems that the American Holy Ghost Fathers are set on starting their own League in Switzerland. A fine start, in my humble opinion, for with those two we surely won't be left holding the bag. Of course this paragraph is just written on rumor. As Peany would say, another attack of rumortism.

I enjoyed hearing from the Romans. They seem to be faring well. Confirmed Fascists by now. As I said before, I can't wait till I see the Province (my stuff I mean). I have read Ferns from Ferndale, Kernels from Cornwells, but what happened to the Nuts from the Novitiate. Oh, they all were professed? I see.

Well, I'm about fagged out; one line and I'll be wasting paper. Regards to all the Scholastics and my friends, and as a parting thrust—don't go sour on life or you'll always

be pickled. (Yes, I've turned to writing epigrams.) Hoping that this finds all well and that this will be a good year at the Dale. I am,

Yours in the Holy Ghost,

Joseph B. Hackett.

## THE ROMANS

Convento di San Valentino,  
Rieti, Italia.

August 15, 1936.

Dear Confreres,

After having spent almost three months on Justice and Pietas, I'm afraid your two Roman brothers have not as yet acquired the facility to put theories into practice. Don't blame either one of us for the unforgivable lack of energy in the question of correspondence. Blame both of us. (Hope all of you appreciate the French joke.)

Ever since July 11th we have been "on vacation" with a capital V. It's what the lads here term the "Pagaille." Don't bother looking for that word in the dictionary, it's a consecrated expression among the Roman Scholastics. My translation of said word is what most of you have heard ever and anon, "ONE GRAND HOTEL." We have been here since the fourteenth of last month, and will remain in these Sabine Hills until the middle of October. Yes, lads, believe it or not, we are nestling in the arms of the very same mountains whence our friend Horace drew the inspirations for his Odes (Odds to those of you who have good memories.) Tradition also has it that Byron, while resting on the peak of one of these heaven-kissing mountains, dipped his pen in molten sunset. (!!!) In due time we'll send America-wards snapshots of this land of poets and peasants.

Really, boys, I do not know where to begin recounting past events. Don't bother looking for sequence, be it logical or chronological. This is just a Running Commentary. (That he who runs may read.)

After the first two weeks here we began what is known as the Vacation Rule. Silence the entire morning and Recreation, Walk or Manual Labor in the afternoon. Every Tuesday all of us set out with cane, hobnail shoes and all the rest for some spot in the neighboring mountains. Last Tuesday I was convinced that we were "in for" a good drenching; it was actually raining when we left the house. But these Holy Ghosters must possess some power over the elements. Our Superior said: "Allons!" and we allonsed. Need I add that the day turned out to be perfect? The main feature of the day was a swim (?) in a pond fifteen feet by six. Some fun! One of our French confreres insisted upon taking "belly" plunges incessantly for almost half an hour. He hasn't been the same since. The rest of us had to be contented swimming back and forth (two strokes each way). However, half a pond is better than none. Rumor has it that the next grande promenade will afford us an excellent opportunity to indulge in aquatic sports. (I suppose the pond is 16' by 7'.) Hope we can find a secluded spot for our plunging confrere.

Ed is very rapidly acquiring the art of hair-cutting. If I could see the back of my head I'd be in a better position to judge. Yours truly happened to be his first victim. What's that saying about "looking a gift horse in the mouth"? I



had to look after the sick for the first two weeks. Recently the Director was told that there were three bells in the church and only two sacristans. (There is a small church adjoined to our house.) Now all three bells can be rung at once, and all have been forbidden to get sick until a new infirmarian has been appointed.

Each week we weigh ourselves religiously. To date, neither of us has gained anything worth mentioning, unless we tell you that Ed is 200 grams heavier. If an increase in avoirdupois is a compliment, or better—a slap on the back for the cook—one of these Irish lads will have the brother slapped into a pulp before many moons. He's gaining about five pounds every week.

By the time this letter arrives, another vacation will have been spent and all thoughts will be turned towards the Retreat and, of course, Ordinations. We, the Romans, extend our heartiest and sincerest congratulations to Ed Dooley, Herb Frederick, George Rengers, Joe McGoldrick, Shorty Watkins, F. X. O'Reilly, Ed Wilson, Steve Zamborsky, Joe Kletzel and, last but not least, Simon Stark.

How many "New" Fathers are going to Africa? Has the new class arrived from Ridgefield yet?

Just a few more sentences and I will cease this rambling. Ed and I took our perpetual vows here at San Valentino on July the 16th. (I just noticed the superfluous "the"; skip it, boys. The poor French language suffered terribly when my turn came.) Howthesoever, the vows were valid.

Now that my story has ended, we'll close by extending Ed's greetings and my salutations.

Yours in Spiritu Sancto,

Lou Schenning.

From The African Missionary, monthly news letter sent by Father Joe Noppinger to his friends in the States, we learn that Korogwe is to have a new church. Stones are already being gathered for the new structure, which will be sixty feet by twenty-five. Sand used in making the concrete blocks is to be dug from the Pangani River. It is estimated that the building will cost \$2,000. A new cotton ginnyery, now in the process of erection, is expected to bring many more laborers to Korogwe.

Four new rooms are being added to the house at Tanga. Evidently a building boom is on in one part of the world.

## ST. JOSEPH'S HOUSE RESUMES CLASSES

With the coming of autumn, a great many activities are being planned at St. Joseph's House.

The House Boys returned to school on August 31st to acquire the fundamental principles of the three R's, with a heavier attendance than ever before. Night classes opened on September 8th for the Workers of the House in Book-keeping, English and Mathematics. Our professors number six.

Among the many new interesting features planned by the House are dramatics, debates on current important events and lectures on topics of the day by well-known speakers.

Quite a few of our graduates of the House have made their mark in the field of sport during the past summer. Among these are Edward Mikulski, who played shortstop

for the Wentz Olney Baseball team, a semi-professional club of Philadelphia, and who also played in the North Philadelphia League. The same team carried the following of our boys: Charles Carr, Albert Minarick, Dominick Lazanski, Frank Pugliese and Stanley Poniatowski.

Several of these boys have left the House to take up responsible positions in leading plants of Philadelphia and are a credit to the system of education and training at St. Joseph's House.

Our basketball team ("The Saints") is planning an interesting season ahead and is now readying its "line-up," still maintaining their outside right, James Mallon.

The Pride of the House, St. Joseph's Band, white- and blue-caped, newest unit of Catholic Home Bands, has made itself known by its splendid playing and drilling, under the leadership of Edward J. Maguire. Whether in classical, military and modern variety music, our band is fully capable of competing with any band of its kind although it has been practicing only ten months. The band entrained for New York on Sunday, September 20th, to march with the Holy Name Society at the Holy Name Convention.

The Printing Shop is now going at full capacity, due to the opening of schools and colleges. Other demands for invitations, dance programs, books, pamphlets and periodicals have been received.

The Shoe Shop, with a designer on the staff, has many pairs of special shoes planned for the future. This unit of our organization is always busy and at times must work at night.

St. Joseph's Tailoring Shop, employing eleven men on its force with one foreman cutter, maintains a specialty shop for clerical tailoring alone, under the supervision of an experienced clerical tailor, Mr. Edward Letteriello, a garment-repairing department and a special service of custom made clothes for men, women and children. We have a cleaning, pressing and dyeing department also. All the above work under Mr. Letteriello is done by former boys of St. Joseph's House and present members of the House, who are learning the trade. One department alone is exclusively for the manufacture and production of Clerical Cassocks and Birettas.

In the very near future, a special article will be devoted to our new Hospital at 1511 Allegheny Avenue which will be one of the newest and most up-to-date of its kind.

Father Park has an interesting year ahead, requiring much attention and much consideration. This work is all for the benefit, education and training of his 200 boys.

## OFFICIAL—APPOINTMENTS

Father Michael J. Sonnefeld, Holy Ghost, Chippewa Falls, Wis., pastor.

Father Stephen J. Bryan, Ferndale, professor.

Father Valentine J. Fandrey, Ferndale, professor.

Father Andrew J. Sheridan, North Tiverton, R. I.

Father Martin S. Luczkiewicz, St. Joseph, Mt. Carmel, Pa., pastor.

Father Eugene L. A. Fisher, Holy Childhood, Pittsburgh, Pa., assistant.

Father Charles Wolffer, Ferndale, bursar.

Father Michael J. Brannigan, Mission Band, Phila., Pa.

Father Anthony J. Walsh, Cornwells Heights, Pa.

Father August J. Asman, Holy Ghost, Chippewa Falls, Wis., pastor of missions.

Father Anthony D. Ray, Notre Dame, Chippewa Falls, Wis., assistant.

Father Joseph P. Lonergan, New Iberia, La., pastor.

Father Joseph B. Donahue, Dayton, Ohio, assistant.

Father William L. Lavin, New Iberia, La., assistant.

Father John T. O'Brien, St. Anne, Millvale, Pa., assistant.

Father William Strahan, Okmulgee, Okla., pastor.

Father John M. Haines, Our Lady of the Blessed Sacrament, Phila., Pa., assistant.

Father Mellitus T. Strittmatter, Tarentum, Pa., assistant.

Father Samuel J. Delaney, Kilimanjaro, East Africa.

Father Edward J. Baker, Kilimanjaro, East Africa.

Father Thomas A. Dolan, Kilimanjaro, East Africa.

Father Henry J. Montambeau, St. Joachim, Detroit, Mich., assistant.

Father James J. Sheridan, St. Joseph's House, Phila., Pa., assistant.

Father Francis X. Schillo, Sharpsburg, Pa., assistant.

## OFFICIAL

A copy of a letter, dated August 24 from Rome, addressed to the members of the American Hierarchy by the Sacred Consistorial Congregation, concerning the apostolate for the Negroes in this country, contains these words:—

"The Holy See at various times has spoken in praise of those who have taken this apostolate for their vocation; and wishes now to record particularly the work of the Josephite Fathers, of the *Fathers of the Holy Ghost* and of the Fathers of the Divine Word; these have won the esteem and affection of this people, and, amidst difficulties and sacrifices, have gained results beyond reckoning—deserving well of the Church and of the cause of God. The Holy Father cordially blesses them with the blessings that He reserves for most beloved sons and apostles of Redemption . . ."

The Apostolic Delegate has sent a copy of this letter to me. Surely, the kind words and blessings of the Holy Father will be a great encouragement to all of us.

C. J. Plunkett, C.S.Sp.,  
Provincial.

At two o'clock in the afternoon of September 7th at Ferndale, Father Provincial presided at a meeting of the Finance Committee, appointed at the close of the Ferndale retreat in June, 1936.

The purpose of the meeting was to discuss plans and devise ways and means of increasing the ordinary revenue of the province, and to assist, in a special way, our houses of formation.

From time to time the confreres will be informed of the plans approved and of the progress made.

We look for the wholehearted co-operation of everyone.

## OUR ANNIVERSARIES

### DURING THE MONTH OF OCTOBER

We Pray for

FATHER CLAUDE FRANCOIS POULLART DES PLACES, founder of the Congregation of the Holy Ghost, who died on October 2, 1709.

Father David Fitzgibbon, who died on October 1, 1928, aged 67 years.

Brother Marcus Fuchsloch, who died on October 6, 1908, aged 74 years.

Father John Baptist Descours, who died on October 9, 1917, aged 58 years.

Father Patrick Carey, who died on October 10, 1886, aged 35 years.

Father John Griffin, who died on October 10, 1935, aged 79 years.

Father Prosper Goepfert, who died on October 11, 1914, aged 72 years.

Father James Richert, who died on October 11, 1918, aged 75 years.

Brother Fulbert Heim, who died on October 12, 1926, aged 64 years.

Father Xavier Lichtenberger, who died on October 14, 1921, aged 51 years.

Father Fridolin Frommherz, who died on October 18, 1902, aged 29 years.

Brother Gaudens Schneider, who died on October 23, 1888, aged 52 years.

Father Emil Reibel, who died on October 27, 1907, aged 45 years.

Father Anthony Rachwalski, who died on October 28, 1920, aged 55 years.

Father Donat Schloesser, who died on October 31, 1914, aged 55 years.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-35 English Version of Report Which Appears in Bulletin Mensuel.

DIOCESE OF LA CROSSE, WISCONSIN

RESIDENCE OF NOTRE DAME

117 Allen Street

Chippewa Falls, Wis.

Personnel:

Fathers James McGurk, Pastor;

Joseph Hanichuk, Assistant, Bursar.

Since 1933 the parish of Notre Dame has gone along very peacefully. In June, 1935, Father J. J. Manning was transferred to Duquesne University. A mission, given by Father Stanton during Lent, 1933, was a great success. This year, Father J. A. Hyland, C.S.Sp., an orator of wide reputation in the United States, gave us a mission with marvelous results.

This parish, established for eighty years, has a fully equipped plant, valued at \$300,000. Had it not been for



the economic crisis, we would have been able to pay off our debts during these last years. At present, these debts amount to \$25,000. But the depression seems to have stimulated the spiritual life of Catholics who are more faithful to their religious observances.

During the last three years, there have been at least 40,000 Communions, 50 baptisms, 16 marriages, 41 burials each year.

James McGurk.

## RESIDENCE OF THE HOLY GHOST

412 Main Street

Chippewa Falls, Wisconsin

### Personnel:

Fathers Charles Wolffer, Pastor;

Antoine Thome, Bursar, in charge of Missions:

Elk Mound, Wilson, Springfield.

*(Father Wolffer has since been transferred to Ferndale where he is now bursar; Father Thome died in an automobile accident on July 12. The reports of Father Thome on his missions have assumed a new significance since his death, inasmuch as they reflect, in their few, cryptic sentences, the missionary spirit that was his until the day of his death.)*

Since the last report in 1932 there has been nothing special except that Father Fandrey left the parish after ten years of strenuous labors to join the Mission Band. The parish is in a splendid financial and spiritual condition. Our cosmopolitan population is very faithful to its religious obligations and is the joy and pride of its pastor. Our school is among the best in the city. In 1936 the parish celebrates its golden jubilee and in view of this event all the buildings have been thoroughly renovated. A successful mission was given in 1933 by Father Stanton.

Charles Wolffer.

## MISSIONS OF HOLY GHOST PARISH

Chippewa Falls, Wis.

St. Joseph's, Elk Mound, Wis.

This mission is 23 miles from Chippewa Falls. There is now a splendid concrete road, connecting it and Chippewa Falls, via Eau Claire. In a Ford car the trip can be made in 40 minutes. The church, built in 1915 by Father Callahan, is just outside the village. The congregation comprises 47 families and 301 souls. Five of these families have their homes in the village; the others live in the country on their farms. They are good living people, stubborn betimes, but all the same they are staunch Catholics. Service is given twice a month, on the 1st and 3rd Sunday. Catechism is taught on two Saturdays in the month by the priest and a competent teacher takes care of the religious instruction on the remaining two Saturdays.

St. Bridget's, Springfield, Wis.

This mission is located 9 miles from Chippewa Falls and is reached in 25 minutes over a dirt road, which, however, is kept in fairly good condition. The church, a good sized solid frame structure, is kept in good condition and its interior is beautifully decorated. Close by is the parish hall, where the social activities are held. The cemetery is one-half mile away. The congregation is composed of 50 families and 295 souls. Service is given twice a month, on the 2nd and 3rd Sundays. Catechism is taught by the priest on two Saturdays in the month and on the two others by a

lay teacher. When the priest holds services in Springfield he binates, saying the first Mass there and the second in Wilson, another mission, or vice versa.

St. Peter's, Wilson, Wis.

The mission of Wilson is located 17 miles east from Springfield on a dirt road. The church, a little modest building, is erected on a four-acre lot, of which one-half is set apart as a cemetery. This mission was founded in 1923. About 20 poor families live in this neck of the woods. They are pioneers. Some of them have still to clear the woods and drain the swamps before they can think of making a living. Jobs given to them by the government keep them alive. Service is given twice a month and instruction every Saturday.

A. Thome.

## DIOCESE OF LAFAYETTE, LOUISIANA

### RESIDENCE OF OUR LADY OF THE ASSUMPTION

Carencro, La.

### Personnel:

Fathers F. J. Smith, Pastor, Bursar;

T. F. Rodgers, Assistant.

In order to give the Colored people of Carencro and vicinity a better opportunity of practicing the Catholic religion, His Excellency, Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette, provided a separate church for the Colored. Up to the year 1926 they attended the parish White church. In 1927, the Church of Our Lady of the Assumption was built and dedicated on the feast of the Assumption. A substantial residence was erected a short distance from the church. There is also a fine cemetery on the property. Since that time the parish has grown rapidly.

In August, 1934, an old hall was transformed into a two-room school building. The first attendance was far above expectations, and consequently an addition had to be made to the building. In December, 1934, a new room was attached and a third teacher was engaged. The enrollment increased to 230 children and classes ranged from Primer to First Grade. The present year promises a continued success.

In an outlying district, the community of Prairie Basse, seven miles east of here, a school building was erected in 1926 through the charity of Mother Katharine Drexel. Once a month Holy Mass was said in the school building for the good people of the community. In the year 1934, through the help of the Bishop, a chapel was erected, with a seating capacity of 200. Holy Mass was said on the first Sunday of September, 1934, and every Sunday thereafter. In appreciation of help bestowed upon the new chapel by a Little Flower Circle in Philadelphia, the name of Saint Teresa of the Infant Jesus was given to the chapel.

Another school building was built through the charity of Mother Katharine Drexel in 1926 in a section of the parish two miles south of the church. The school is well attended and much good is accomplished for both children and parents.

Due to the large number of families in the parish and mission and the catechetical work in outlying districts, Father Rodgers was sent to help in the parish work.

A Ladies' Altar Society provides for the immediate needs of the altar. Each week they come to clean and pre-

pare the church for Sunday Mass. A society of men, St. Joseph's Society, provides for the upkeep of the church grounds and cemetery. A good number of boys formed a Holy Name Society. The boys go to Holy Communion monthly. Many girls of the parish are enrolled in the Sodality of the Blessed Virgin Mary. The League of the Sacred Heart embraces all categories of the parish.

The people of the parish are poor farmers, who endure many hardships to meet the needs of family life. However, the blessings of God are with them and they are learning day by day to have a greater love for their Catholic Faith which is the heavenly agent of the charity among them. Since 1932 there were 330 Baptisms and 252 First Communions.

F. J. Smith.

#### RESIDENCE OF ST. PAUL

Lafayette, La.

##### Personnel:

Fathers J. C. McGlade, Pastor, Bursar;  
W. C. Strahan, Assistant.

Up to September, 1934, the Holy Ghost Fathers of St. Paul's, Lafayette, looked after all the colored Catholics in the city, numbering nearly 5,000 souls. The Holy See, wishing to find a field of labor for the first colored priests in America, decided that the Catholic land of Evangeline would be the logical place to test the noble experiment of "colored priests for the colored Catholics." So with great joy and enthusiasm the first colored priests of the Society of the Divine Word were welcomed to Lafayette.

St. Paul's can still boast of about 3,000 souls, a church, school, rectory and convent second to none in the South. The school under the direction of the Colored Sisters of the Holy Family has an enrollment of 300 children in the grammar school and 100 in the high school. During the Holy Season of Lent (1935) the devotions were attended by a capacity crowd, and we averaged 1,000 communions a week, which is exactly double that of the ordinary number during the year. In October 120 children and 15 adults made their First Holy Communion. The same day Bishop Jeannard confirmed them.

In August, 1933, Father Wm. C. Strahan was sent to St. Paul's as assistant. In March, 1934, Father Wrenn, who had labored for thirteen years in St. Paul's, was transferred to Marksville and Father McGlade, who had been assistant in Lafayette during the pastorate of Father Joseph Poble-shek, returned here as pastor. The mission church at Scott was destroyed by fire this summer.

Wm. C. Strahan.

#### RESIDENCE OF THE SACRED HEART

Lake Charles, La.

##### Personnel:

Fathers Charles B. Hannigan, Pastor;  
James F. McCaffrey, Assistant.

The Sacred Heart parish, Lake Charles, Louisiana, numbers 450 families and besides the city proper embraces 9 country districts: Chloe, Manchester, Holmwood, Higgins, Bell City, Bellevue, Prien Lake, Roslyn and Black Bayou. Since 1933 the last two rural districts have been added to

the pastoral charge in Lake Charles. These rural districts have no church; the priest says Mass in one of the homes and there also baptizes and performs marriages. It is real missionary work as these poor people have no means of access to the mother church in Lake Charles.

On October 1st, with the advent of a new assistant, Father James F. McCaffrey, we will take charge of the colored C. C. C. Camp at Iowa, six miles distant. The pastor is confessor for the Sisters of St. Patrick's Sanitarium and the Sisters of the Holy Cross Academy of Lake Charles. Realizing that more attention had to be given to catechetical instructions in the country districts, and being alone, the pastor added a Normal School Department to the grade and High School, so that graduates who received Normal Certificates recognized by the State could, in their leisure time, give further instructions in catechism to the country children. With the aid of Reverend Mother Katharine Drexel, a handsome two-story frame building was erected in Lake Charles contiguous to the church. The faculty comprised Rev. Jules Daigle, of Welsh (twenty-five miles distant), Lawyer Vance Plauche, Miss Ruby Stelly, of Sulphur (twelve miles distant), and the pastor. The Normal School ran day and night. The project prospered and the building has been paid for. Catholic teachers secured positions in the country schools and the children brought their parents back to the Church.

Due to the dynamic energy of the Sisters of the Blessed Sacrament, the Sacred Heart School in its three departments, viz., grade, high school and normal, became a mecca for the colored youth of Lake Charles and vicinity. The pastor, realizing that neither spiritual nor scholastic progress could be made without attention to the physical, bought an extensive athletic field which has also been paid for through the hearty co-operation of the parishioners.

Charles B. Hannigan.

#### RESIDENCE OF ST. EDWARD

New Iberia, La.

##### Personnel:

Fathers A. J. Walsh, Pastor;  
I. V. Huber, Assistant, Bursar.

In 1933 Father I. V. Huber was appointed assistant and Father A. J. Walsh, pastor. Our school is conducted by the Sisters of the Blessed Sacrament under the supervision of the pastor. During the past year Father I. V. Huber conducted a class in apologetics and also took charge of the athletic activities of the school. The Fathers teach catechism to the children. This year we had 130 Solemn Communions and Confirmations and 95 private Communions.

The pastor has established catechism centres at the following places: Segura, Olivier, St. Thomas, Petite Anse, Rinella, Avery's Island and Vital. He is assisted in this work by volunteer High School pupils and the Sisters. These catechism centres can be visited regularly only in good weather. We hope to continue this work, as many children made their private and Solemn Communion as a result of these centres. The parish was also blessed by the Canonical Visitation of the Most Reverend Bishop, Jules B. Jeannard, D.D. Very Reverend Father Provincial also made his visitation in May, 1935.

A. J. Walsh.



# *Our Province*

NOVEMBER, 1936

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THE ROMAN MIND

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MEDITATION FOR MISSIONARIES

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BEGINNING: *A New Game . . .*

"... AND THEY STILL DO!"

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APOSTOLIC COURAGE IN THE  
TWENTIETH CENTURY

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### THOUGHT FOR THE MONTH

"It is truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks to Thee, O holy Lord, Father Almighty, everlasting God, through Christ our Lord.

"In Whom the hope of a blessed resurrection hath shone upon us, that those whom the certainty of dying afflicteth, the promise of future immortality may console. For unto Thy faithful, O Lord, life is changed, not taken away; and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven.

"And therefore with the Angels and Archangels, the Thrones and Dominions and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again; Holy, Holy, Holy Lord God of Hosts."

—Preface from Requiem Mass.





# OUR PROVINCE

VOL. 4

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No. 11

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FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

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## ALL SAINTS—NOTHING LESS

(An Editorial)

Modern "illuminati" dismiss Christianity as an enervating opiate of the people. The doctrines preached under Christ's name, they say, are instruments used by the priesthood to beget in men an attitude of stoical resignation to the troubles of life, especially with a view to preventing in men consciousness of their subjection to the priests. The most effective of these doctrines and, consequently, the most fraudulent deception, is the doctrine concerning an eternal reward, the doctrine of heaven, of the possibility of all men becoming saints. Such a belief is not only false, it is destructive of the dignity of man, for it makes him a thing of desire, a servile creature performing a task that he may obtain a reward.

Although claiming that they are trying to bring the world to face cold reality, these brilliants, unfortunately, depart from the order of reality. For whenever did they find a man whose every human act was not motivated, ultimately, by the desire for a reward, even though that reward be an apparent evil? The man who regulates his life according to right reason in order that he may eventually enjoy eternal happiness is acting upon a principle which underlies all human activity. He is acting no differently in principle than the man who performs his duty because of the satisfaction he finds in doing it; than the man who works many hours for one word of praise. An action proceeding from a desire for an eternal reward, however, shows much more intelligence than one whose end is the reward of a moment.

The recurrence of the feast of All Saints reminds us that our goal is nothing short of some day becoming one of that blessed number in heaven. *Let them talk all they want about altruism, about love of humanity for the sake of humanity; if our aim is anything else than sainthood, we've been dazzled by the brilliant light of the "illuminati."* True enough, one of the ways of attaining this end is the service of humanity,—indeed, a priest is ordained for men—but this is only a means. When we spend ourselves for the members of our parish or mission, when we grow gray over nothing more romantic than an account book or a history book or a blackboard; when we labor back-breaking hours on a rock-laden plot of ground, or over a hot stove, we are going so with an end in view far exceeding in worth a monthly pay check drawn to any amount.

Selfish? Perhaps; but since this almost mercenary effort has as its object Eternal God Himself, it is far from being

base in motive. No load is too heavy to carry to get *that* Pay Check, no road too long, no job too hard! You'll get credit for every hour you work. As for overtime, you won't get paltry time-and-a-half; you'll get *all eternity!*

## Two and Two's Four, Gents

- .... And this is the fourth November issue of *Our Province*.
- .... The first issue was dedicated to Father Hehir.
- .... Time marches on.
- .... The purpose of *O. P.*, as announced in that issue, was to serve as a visiting confrere, bringing you some family news.
- .... It asked to be received as a welcome friend.
- .... It still does.
- .... But it's not always easy to please everyone in a family.
- .... Especially where the members of that family become such voluntarily and only for the love of Christ.
- .... Love of Christ doesn't destroy tastes.
- .... If you observe something you think not matter for a family letter, believe it to be a sincere attempt to satisfy some of the rest of the family.
- .... If something happens to you, let the rest of us hear about it.
- .... Don't wait to be asked.
- .... Even if it's only that your sexton's youngest cut a new tooth.

## OUR ANNIVERSARIES

### During the Month of November

We Pray for

- Father William Healy, died November 2, 1920, aged 75 years.
- Father Michael Dangelzer, died November 3, 1912, aged 62 years.
- Father Joseph Burgess, died November 4, 1923, aged 43 years.
- Rt. Rev. Monsignor William Stadelman, died November 6, 1928, aged 59 years.
- Brother Tertullian Moll, died November 10, 1922, aged 60 years.
- Father Martin O'Donoghue, died November 24, 1924, aged 54 years.

## THE ROMAN MIND

*(Not long ago, we asked The Romans, Mr. Edmund Supple and Mr. Louis Schenning, to give us a slant on European seminary life, especially with a view to its comparison to the same stratum of American Society. We anticipated the author's objection that one year is hardly sufficient time in which to judge any place, much less a whole strange, new system. Nevertheless, we venture to say that the following kind response to our request sums up accurately the fundamental differences between European and American Seminary life. Ed is at the microphone.)*

Take a look at the facts yourself. Two years in Ferndale, one year in Rome as a background to write an article entitled "The European Seminary as Compared with the American." . . . Tch! Tch! You asked us to do a little appraising of the situation if we had any free time during the summer. I like your way of putting it. That just about sums up the difference between the two continents. . . . We're tearing around the bend into the home-stretch (Annual Retreat the 27th), casting hurried glances over our shoulders to see if, perchance, we have passed anything like free time on the way 'round. That's the reason why your race-horses, after a few heats of that kind, come home sleek but rather thin.

Anything I might say would probably be contradicted by the reports coming back from the two lucky boys at Fribourg, and then you would lose confidence in me. Imagine the wreck that would make of your life! Therefore, you see our experience doesn't entitle us to appraise justly the general situation. If you dared to put anything on paper with the ominous title of "Ferndale and the French Sem." you couldn't expect your public to read it with a Pickwickian impartiality, since to get particular is to tread on everybody's toes.

I presume that you have read Dimnet's Art of Thinking. No allusions, now. I'm not referring to a possible deficiency in that sport. Absit! But to get a first-hand idea of what an American is up against in the intellectual line upon reaching the old country you could read no book more profitably. Is the deduction correct that what is true of the two nations (because Dimnet busies himself chiefly with France and the U. S.) is best represented by the clergy of those two nations, remaining always, of course, in the category of education? If so, we have a rather good opportunity to see the thing in operation. It's one thing to judge them *a priori* as a bunch of grapes and let them go hang. It's quite another to try and see their point of view without being piqued. The collie and the kitten, you know: if you want to be friendly we can have lots of fun, but if you are going to bark and be cross, you may get scratched.

Brother Leo, the President of famous St. Mary's on the coast where all the good football teams come from, when asked why the average European college man was so much superior in intelligence to the average American college man, replied that the European knows no such thing as "extra-curricular activities." If he does anything outside his regular course you may be sure it has some almost direct relation with his matter-in-hand. This terrific concentration and machine-like application frightens us when we see it first-hand; it's their bread and butter, they eat it up; they don't know how to "waste time." They're taught that system from their earliest years. Consequently they attain to a remarkable self-sufficiency. They find it as hard to spend two hours in recreation as an American finds it hard to pass two

hours all alone. There you have the two extremes, and, as Kipling says, "East is East and West is West, and never the twain shall meet."

Everything that we remark, therefore, follows from the seriousness of theirs. Silence in the Seminary? Why, man, you can almost feel the quietness. And that without polishing; they just don't want to talk themselves and that's all there is to it. Even when they play the few games they know, they're serious; none of the chatter and banter that make the life of a ball game or an evening on the bench smoking a pipeful (smoking is the eighth capital sin). And so on down the line.

Are we right, though in saying they're crazy and letting it go at that? (You'll pardon the Anglo-Saxon.) It's my opinion that if anyone of them happens to be laboring under that affliction, it's his by nature and not by nationality. Don't think I'm becoming Gallicized. You know the old story about absence making the heart grow fonder. Nevertheless, I don't see how a man can claim to be a Catholic while maintaining that his country is the Chosen Race. We start with the intention of finding their good points, we find them. Do you remember the little jingle taught you by Sr. Mary Agnes?

There's so much good in the worst of us  
And so much bad in the best of us,  
That it behooves none of us  
To talk about the rest of us.

If, on the contrary, you decide in favor of a hair-tearing campaign it will end by the pot calling the kettle black, which exercise has never really contributed much to the progress of mankind.

In the same way this letter won't contribute much to the progress of anything except to dispel your fears if you had any, or nourish your prejudice if you want to keep it. The views expressed are limited it's because my experience is limited; a fact never to be lost sight of. Subconsciously you may have the idea that because in Europe, I'm an American at large. Don't kid yourself. I live within four walls at the Sem and I go to class at the Greg. The summer months have passed in the pleasant tranquillity of the Sabine Hills. Nihil in intellectu nisi prius. . . . Nemo dat quod . . .

## MEDITATION FOR MISSIONARIES

*(Based on the Directoire Spirituel of the Venerable Libermann.)*

I am going to speak of a kind of prayer, which, it seems to me, is most important for missionaries. It is prayer special to men of action, although even here there may be exceptions. The three kinds of prayer elsewhere mentioned (meditative, affective and contemplative) require facilities for recollection, freedom from anxiety and preoccupation and a certain affective sentiment of the heart, all difficult to reconcile with the necessary activity of the missionary.

The missionary should maintain a certain fundamental recollection although he generally will experience difficulty in preserving it perfectly; his heart is full of love for God that love which is a continual sacrifice to God and a constant striving towards perfection. Still, this love is ordinary



deprived of the affective sensibility which facilitates prayer, as we have seen above. It is impossible, at least rare, for his mind to be unencumbered with the anxieties and preoccupations attendant upon the multiplicity of objects and contacts occupying his entire day. True, he isn't troubled or agitated, his soul remains firmly united to God, he performs his duties regularly and to the best of his abilities, preserving a calm spirit and peaceful heart. It is not less true, however, that his continual occupation, undertaken by him with the interest that it merits, without overstepping its reasonable limits, becomes an obstacle to that sensible application demanded by the above-mentioned kinds of prayer. He has, furthermore, the rigors of climate, the fatigue of his holy ministry and the weakening of his physique to harass and enfeeble his organs, whence follows a certain dryness preventing the required application.

His prayer should be, nevertheless, fundamentally the same as that I have described, minus its pleasure and the consciousness of a successful effort. I say it should be the same. On beginning his meditation he should propose to himself the same thing: union with God, an unreserved and unrestricted gift of himself. He ought not seek sensible pleasure, but rather determine to remain disposed and faithful to grace by a pure motive of pleasing God. Thus resolved and disposed, he should begin with recollecting himself by a simple look at God, considering God within him or himself in His presence, either by contemplating Jesus in one of His mysteries or in one of His actions; or by the consideration of a sentiment, disposition or virtue of Jesus or Mary. He will keep himself recollected by renewing or varying that consideration according to the disposition of the moment either by the thought of a great and striking truth or by the consideration of a virtue, of a vice or a fault, of a passage in holy Scripture, or of his own misery; in this case, to repeat the fruitful reflection and elicit supernatural desires.

An hour thus passed before God, although accompanied by dryness and distraction, obtains perfectly the desired end. The soul has been exercised in union with God since it did nothing the whole time save to tend towards Him by faith, hope and charity, not formulating the acts of these virtues in a sensible manner, but virtually by a continuous tendency towards God. Being faithful in performing this meditation, the soul strengthens its supernatural life and acquires facility in it. The expression of these virtues is so much the purer when it experiences less joy or when it seems to get nothing at all out of the meditation.

The soul perfects the ordinary actions of its life by the virtues which it practices in its relations with God, with creatures and with itself. Although it lacks that sensibility and application of spirit to the details of these virtues, the soul has established a strong inner conviction of them and has acquired, besides, a very special strength for action. Furthermore, that supernatural sentiment fortifying and strengthening itself, produces imperceptibly the foundation and the perfection of the virtues.

Finally, the soul sees plainly those faults and vices which oppose union with God. This light is not the striking nor bright light which results from the prayers in which sensibility is affected, it is an experimental and practical knowledge which the soul acquires. If it is faithful, it will obtain great

graces for self-mastery; and the more diligent it is to acquire this self-mastery and victory over its vices and faults, the more perfect will be its prayer.

#### *Conditions Necessary for Good and Profitable Meditation.*

That meditation, thus made, obtains the results God wishes, and lest the soul deceive itself, it must attend seriously to self-abnegation. Abnegation is the foundation of the very edifice of missionary and religious life. All the hope and progress of the soul in religious life is bound up with this practice. Meditation is one of the principal columns on which the edifice reposes. If the base be solid, the column will stand firm; if the base fall, the column will collapse and the edifice with it. Meditation, in its turn, will impart a powerful aid to abnegation and consolidate it more firmly.

Once a firm and persevering resolution is taken to practice abnegation, meditation, to be successful, ought not to be too closely examined in the light of progress or failure. Saint Anthony said that the best prayer is one we don't know how we made. The soul has only to raise itself by a determined and constant act of the will and to remain at peace. Very often, the prayer will be barren, assailed by distractions and even disgust. It is then that the soul will be beset by the dangerous temptation to pass judgment upon it and consider it as wasted. In nearly every case, this pronouncement is the result of self-love and the desire to find pleasure in the exercise. Sometimes it is the mark of a soul still feeble in the service of God; it is easily discouraged and believes it doesn't know how to pray. In this case, the soul gladly takes it upon itself to surrender to distractions and carelessness. This is exactly why the temptation is a dangerous one. Very soon carelessness rules and the soul gives up meditation because it believes itself incapable of it. Distaste for prayer grows, often followed by discouragement with the result that, if not entirely abandoned, the time for meditation is abbreviated and, when the occasion offers, entirely omitted.

The soul must, therefore, enter upon meditation frankly and generously, not seeking to know whether it be made perfectly or poorly. It must do all in its power and leave the rest to grace and to God. The more meditation is lacking in sensibility, the greater the need for courage and perseverance. This courage and perseverance is the soul's guarantee of the worth of its prayer and of the fruit of the sanctification attached to it.

However, the soul must be on its guard against illusions and laxity. It is quite easy to go from dryness to indifference, from the impossibility of application to sloth and carelessness, from repose to negligence and inaction. Another illusion is to content one's-self with a vague application of the general rules for meditation. The soul tells itself that although deprived of sensible help, it is united to God by pure and simple faith and charity. This is a harmful illusion. Both vain security and restless incertitude are to be avoided and all the means to strengthen prayer employed.

There is, first of all, a positive means of making this kind of prayer good, holy and profitable: continual union with God, not only in the performance of one's duties but in the spirit in which they ought to be done, accompanied by a mild and peaceful self-vigilance to resist the impressions of nature, especially evil nature, and to act in complete con-

formity with the good pleasure of God by a spirit of faith and love. Meditation, then, will be a powerful instrument in making the soul's whole life holy and agreeable to God.

Have recourse to God as frequently as possible during the day, with a sincere desire and steadfast will to live for Him alone and to act always according to His good pleasure, even at the expense of your own satisfaction. Do not allow yourself to succumb to giddiness, frivolous amusements, habits of curiosity, irritability, bad temper, negligence, laxity and laziness.

When unable to prepare your meditation, it is a good thing to choose some subject beforehand and consider it according to your individual tastes. You must, too, observe what is generally prescribed during the time of grand silence: first, to keep silence, which means to leave off study or desultory reading or anything else that may distract your preparation; secondly, preserve your soul in peace.

During meditation, avoid laxity and impatience, keep your souls quietly on the subject, make supernatural acts and abandon yourselves completely to Jesus and Mary with entire confidence.

What is true for morning meditation applies also to visits to the Blessed Sacrament, preparation before and thanksgiving after Mass. The subject may vary but the tendency of the soul and the manner of striving towards God should be the same.

If you are faithful to perform your meditations and other exercises in this way, with care, peace and confidence, it is impossible that your souls will not advance in true holiness.

## EASTWARD HO!

At just fifteen minutes after four on Thursday, October 1, the good ship "City of New York," bound for St. Helena, Capetown, Beira and Tanga, pulled away from Pier 7, Bush Docks, Brooklyn. Aboard the 400-foot vessel were Fathers Edward Baker, Samuel Delaney and Thomas Dolan, en route to their posts in Kilimanjaro, British East Africa.

The three young missionaries will cross the equator on October 12, stop at the Island of St. Helena, arrive at Capetown on October 23 and complete their journey when they reach Tanga November 25.

Many friends of the voyagers, besides their parents and members of the Congregation from the surrounding district, were at the dock to see them off. When last seen, Father Dolan was still busy catching "shots" with his camera.

Aboard the ship were fifty passengers, including two Oblate Fathers, bound for Durban. Arrangements had been made to have all five celebrate Mass daily; our Fathers were supplied with two new Mass kits.

Several crates of supplies, including about three hundred books, religious books, and devotional articles received from Father Park, vestments, medical and dental supplies and magazines, were shipped on the same boat.

Farewell was bade to Ferndale on Tuesday, September 22. On the previous evening the Ferndale stage witnessed a testimonial presentation of The Late Christopher Bean. Following the performance, each of the young Fathers expressed his feelings at departing. All of them affirmed

their joy at being sent to the African Missions. Father Delaney bade good luck and God's blessing to all. Father Baker expressed his belief that they were to be envied by other members of the Congregation in that they knew what it was to give up their native land for the cause of Christ. Father Dolan told of his surprise at the number of Catholics, even religious and priests, who labeled their apostolic excursion a foolish enterprise; he stated that this was one of the hardest discouragements to face; that, on the contrary, he anticipated in himself a satisfactory reaction to the ministry in Africa.

A solemn votive Mass of the Propagation of the Faith by permission of Bishop McAuliffe, was celebrated on the day on which they left Ferndale for the last time. Father Baker was celebrant, Father Delaney deacon and Father Dolan subdeacon.

A visit was made to Ridgefield in the afternoon of the same day.

The addition of the three missionaries will increase the number of Fathers in the Vicariate of Kilimanjaro to twenty-three.

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Far over the sea they are gone,  
Far out of her ken;  
They travel the furthest seas  
As fishers of men.

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## A MISSIONARY'S LETTER TO HIS MOTHER

They say I do not love you, Mother mine;  
They say that I have left you to repine;  
That I who should have propped your later years,  
Have given you a dowry of tears.  
They know not, prattlers of an idle word,  
The glory of the Call that I have heard.  
They know not of your prayer on bended knee  
That Heaven's favors might rain down on me,  
They know not of your heart—its fire-tried gold—  
That gave to God not once, but manifold!

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Oh, I could tell them of my childhood days  
When your hand led me ever in His Ways,  
When sacrifice of life was held above  
The earthly promptings of a mother's love;  
And the ideal that you made to shine  
Drew me to Jesus, darling Mother mine!

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Oh, I could tell them of your radiant face  
When first I told you of the Call of Grace!  
How close you held me, close against your breast,  
And thanked our Lord that you had been so blest.  
You knew my love, for you had not given less;  
For when the wonder of my God's caress  
Lay on my spirit with its mystic touch,  
I felt I never loved you quite so much,  
My Mother, far away in alien lands.



## Our Communities

### THE NEW ST. MONICA'S, TULSA, OKLAHOMA

The dedication of the beautiful new Church of St. Monica for the Colored Catholics of Tulsa, Oklahoma, took place on Sunday, September 27. A brief survey of the why and wherefore seems opportune here.

The old Church was condemned as unsafe for public gatherings. What to do? The pastor, Father Dan Bradley, after much consideration, decided upon the purchase of a new location, one more convenient for his parishioners. He bought, at a considerably low price, the fire-damaged Hotel Brady and set to work dismantling it. This, of course, took time and labor, but his parishioners were willing helpers and, as a result, thousands of dollars worth of material was salvaged. This was hauled away and used on the present structure.

The new Church is a beautiful structure in Tudor Gothic style. It is one hundred and forty-five feet long and fifty-four feet wide with a seating capacity of 700. The three altars are of Genevieve marble. Over the main altar is a large baldachin of rich gold and red velours. The communion rail is of Minnesota marble, contrasting splendidly with the terrazzo floor. A new organ adds the finishing touch to a spacious choir gallery.

Father Bradley in building did not think merely of the present, for, with the help of friends and city officials, he was able to acquire land for a school, convent, rectory and community house. There is a debt on the plant but not an exorbitant one.

After a year of struggle and worry, September 27th was set for the dedication. The long-looked-for day finally came but as "Old Man Weather" was concerned, it was not a propitious one. However, the rain did not dampen the ardor of the people. Their spirit overcame the elements, for a very large crowd was present when the Most Reverend Francis C. Kelley, D.D., Bishop of Tulsa and Oklahoma City, began the ceremonies. The Bishop was assisted by Monsignor Monnot. Many of the clergy were present, together with Knights of the Holy Sepulchre and of St. Gregory, who acted as guards of honor.

At the Tulsa Club in the evening, a reception to Bishop Kelley and the friends of St. Monica's was given by the Papal Knights. The high point of the reception came when Bishop Kelley presented St. Monica's with a gift of \$500.00 with a promise of \$1,000.00 more.

Among the clergy present were five confreres: Father Fandrey, who represented Father Provincial, Fathers Schwab of Morrilton, Lachowsky of Conway, Murphy of Oklahoma City and Strahan of Okmulgee.

Among special benefactors mention should be made of Father Martin of Helena, Arkansas, who donated the Stations of the Cross, sanctuary lamp, a beautiful Pieta and a

chalice; various Sisterhoods who furnished altar linens and vestments; the Mission Unit of Ferndale, and some white men and women of Tulsa, especially Dr. Peter Copewhite, Harold Mooney, Leo Freymuth, K.S.G., and Charles Flanagan, K.S.G.

Our sincere congratulations, Father Bradley.

### "... and They Still Do!"

The teachings of the Catholic Church haven't changed a particle since they were first spoken by her divine Founder and His Apostles. This is one of the signs of the true Church of Christ. Moreover, basically the same enemies have opposed the Church since Her beginning—the world, the flesh and the devil. If in one age it was Arianism and in another Protestantism and in another Communism, that rose up to fight the Church, at the bottom of all of them is to be found that spirit of rebellion against God, the choice of the material in preference to the spiritual. Such opposition is to be expected since the Church cannot discard her loyalty to God at the pleasure of man.

But even as regards the incidentals of her maintenance and increase among men, an almost incredible similarity is to be noted between the earliest days of the Church and the present. We need go no further than our own congregation to see that this is so. In the annals of a twentieth century Holy Ghost Father are to be found many parallels to the sufferings, joys, problems, and concerns of the Church's first missionaries. We have gathered together a few examples of such parallels from past issues of "Our Province" and the Acts and Epistles, which we will print at occasional intervals. No doubt you have played this game for yourself many a time. Won't you send in similar comparisons you have observed and which we haven't seen, or which have a foundation in your own experiences?

*"In all things let us exhibit ourselves as the ministers of God; in much patience, in tribulation, in necessities, in distresses, in stripes, in seditions, in labors, in fastings. . . . By honor and dishonor, by evil report and good report. . . . As sorrowful yet always rejoicing, as needy, yet enriching many."*

*Second Letter of St. Paul to the Corinthians; VI, 4-10.*

"Then one would think by some hidden plan of the 'old Boy' himself, every mail brought news of new trouble—Ndareda was burned down except the church—one of the walls of the church now being built in Kirua near Kilema collapsed—earthquake and terrific rains. Then Father Nopinger wrote to say that the sacristy of the new church at Tanga was caving in, roof giving way. The Government offices of the Massai ordered the school there to be suppressed. Government school inspectors are bothering about the payment of the teachers and the method of accountability of the School Managers. That's not all, there's lots more. . . . We can laugh all the same and go right on, confident that God is in the boat and we have nothing to fear."

Letter from Bishop Byrne in February, 1936, O.P.

*"Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual canticles, singing in grace in your hearts."*

*St. Paul's Letter to the Colossians; III, 16.*

"This fall at St. Mark's, New York, the Gregorian Chant and congregational singing have been introduced with marked success by Father Williams of the Mission Band. There is a Boys' Choir of thirty members who sing high Mass every Sunday and Solemn Vespers on feasts of popular devotion."

Item in December, 1933, O.P.

*"The cloak that I left at Trouas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments."*

*Second Letter of St. Paul to Timothy, IV, 13.*

"Our Remailing Committee seems to have the floor this month, offering to the confreres in Africa a real treat."

The Unit Whirligig, June, 1936, O.P.

## UNIT WHIRLIGIG

The first meeting of the Ferndale Mission Unit for the '36-'37 scholastic year was off to a most auspicious start September 22. In the afternoon we had said au revoir to the three recruits of the African Corps and so the subsequent unit meeting seemed to take on added zeal and fervor.

The novices at Ridgefield are going to cooperate with Ferndale in a big way. Just a few weeks ago they were initiated into the stamp-sorting art and by now should be experienced sorters. Through this cooperation we hope to sort more stamps in less time than formerly.

About four large boxes are now on the M. S. City of New York, somewhere far out at sea. These boxes are filled with quinine, medical supplies, dental supplies, vestments and articles of devotion. Innumerable books from first readers to spiritual books; magazines of every description, rosaries, Sacred Heart badges, sacred images and sundry other articles were shipped to the African confreres. If any of our readers have any articles as enumerated above, they may send them to the Ferndale Unit or to Father Knaebel.

A new Unit committee has been formed, one which should prove of real value not only to ourselves, but to outsiders. This is the Information Committee which will endeavor to answer all questions pertaining to our work. Often requests for information concerning our works are received; the committee by keeping on file accounts of the different works, will thus help to expedite the compilation of responses. (We would suggest such a committee for our exams.)

Thus ended the first unit meeting of the new year. If the success of this first meeting is a good omen for future meetings, this year should be a banner one.

## CHRONICLE OF FERNDALE

Dear Diary:

September 18

A bit of storm raging. A wholesome bit of romance in the light of candle power. I got a big kick out of waltzing through corridors lit by the rich yellow of oil-lanterns; and then to night prayer accompanied by the flickering of candles. It's great to pray in the fantastic atmosphere of dancing shadows. There's a depth-impression created that's quite wholesome.

September 19

Public interview of Charles Rich, recent convert from Judaism. An experience for us that was welcome. The "low-down" on Communism . . . a witness of living faith . . . a great admirer of the Venerable Founder . . . a very profitable hour.

September 21

A bon voyage for our new African confreres today with singing and speaking and a swell production of "The Late Christopher Bean."

September 22

Free day in honor of the new Africans. They left at 2:30 during a Philo-Theo baseball game, which was interrupted for the adieu and the last words of friends. "We'll be darned if we don't see you soon, boys." . . . Our own box-fighter, Joe Louis, came through for us again tonight in Philly.

September 25

Ah! Dear Diary, a weekly, home-made newspaper! The "Four-um," sponsored by the Propaganda Committee of the C. S. M. C. Unit. News of Our Missions, activities of the various committees, "pep" editorial and a sports' column comprise the paper.

October 2

Half-day in honor of the anniversary of the death of Claude Francis Poullart des Places. Father McGlynn gave us the story of the departure of the M. S. City of New York for the happy hunting grounds. We began to follow them on their course by means of a map tacked on to the bulletin board in the recreation hall. A glass thumb-tack indicates the position for each day: at the rate of 375 miles per day, the mathematical computation figures the progress on the map to be 9-16 of an inch. And that's the cry in the morning trek thru the rec hall: "Where's the pin today?"

October 3

Big day. Feast of the Little Flower. The Dukes showered Rice all over the gridiron last night and Notre Dame outsmarted Tech's engineers.

October 4

Glad to see Father Cassidy's handsome face again and delighted to make the acquaintance of the lovable Father Murray. Stick around for a few days and tell some stories.

October 5

Father Cassidy's retiring ways prevented us from enticing him into a public interview. But we did net Father Murray and what a catch he was! To prove that we liked him, the Unit held a special meeting to promise him our financial support. And say, Father, on your next trip North, bring along the little colored girl who "sings more sweetly than Lucrezia Bori."

October 7

I still maintain it was the fault of the new bats; they proved to be perforated! Two little hits is hardly enough to win a ball game, so we lost to Maryknoll today, 1-0. A great game defeat, though, and quite worth the effort. The tennis team battled to a mighty draw with our enemies—2 matches to 2.



October 10

Howdy, Ed Clifford! A little late, but it's never too late! He's the last of the class to be professed and we're all set to face the year together. . . . Oh, yes, oh yes! We were entertained by Father Coughlin's radio address tonight. "How are you voting pal?" "He's a Communist!" "He ain't." "He oughta shut up!"—and so, far into the night. It's about 50-50 and we'll have to wait until November 4 to convince some people.

Kroni Klerr.

## Kernels From Cornwells

On Monday, September 28, Cornwells played the role of delighted host to one of her distinguished sons, Father Samuel Delaney, since off to the Missions in Africa. On Tuesday Fathers Baker and Dolan paid us a farewell visit, completing the trio of newest American Missionaries to venture forth for the salvation of Africa. It was interesting, as well as heartening, to watch the eager faces of our young aspirants as they gathered in awe around these three young soldiers of Christ. Here, to their young minds, were living examples of their visions. Here were three priests who, in just a few months, would actually pour the waters of Baptism on pagans who never knew God. There was a strange light in many of those young faces. A gleam that told without words of a hope that some day they, too, would follow this road of high romance, for God. Africa, and the other works of the Congregation, too, are remote in years to our neophytes. But visits like these will serve incalculably to keep their spirits eager. We are grateful to and heartily proud of our cherished Alumni, Fathers Baker, Delaney and Dolan.

Columbus Day, free in the afternoon, witnessed a rousing game of football between the College Department and the High School. While proponents of both the Warner and the Rockne systems would be at a loss to determine the type of strategy employed, the game was none the less enjoyable. With but three minutes of the last period to play, and with the High School striving desperately to protect a 6-2 lead, one of the College backs played "sleeper" near the sidelines, and successfully snared a pass over the goal. Ensued then a riotous battle of words, one official (High School, '37) claiming that said backfield man hid himself among the College rooters and subs along the line, being therefore "offside." Official number two (College, '37) vowed the back did no such thing, and would stake his reputation with Ted Husing on the legitimacy of the play. In order of seniority several of the Fathers attempted to play Solomon, with nothing save hoarseness for reward. The game ended with both sides claiming victory.

## DON'T FORGET . . .

your departed confreres who may be depending upon your prayers to reach the Vision of God. Some day you may be in their position, depending upon their intercession.

## APOSTOLIC COURAGE IN THE TWENTIETH CENTURY

The spirit of Rev. Alphonse Favre, C.S.Sp., was stirred within him when he heard the Church of Christ, his Church, attacked and denounced at a meeting of the American League Against War and Fascism held in Carnegie Music Hall, North Side, Pittsburgh. The meeting, declared to be "non-partisan" and in which "no question of religion was involved" proved to be nothing more than a meeting of Communists. The assembly was gathered to raise funds to aid the Communist Government forces in Spain. A telegram was to be sent to the President of the United States, begging intervention in Spain in favor of the Loyalists.

The speakers maintained that Communists are not opposed to religion or the Catholic Church. In their addresses, by their attacks on the Church, the Pope and the clergy in Spain, they gave evidence to the world that Communists are opposed to the Church as they are opposed to everything that savors of the supernatural. One speaker revived that hoary child of Lutheran ignorance and prejudice by accusing the Church of trafficking in the sale of indulgences. Other speakers accused the Church of being "ultra-reactionary," and the Popes of being opposed to the working classes. To all these attacks Father Favre listened in silence.

As St. Paul, stirred in spirit because the city of Athens was given wholly to idolatry, arose in the Areopagus and proclaimed to all the "unknown God" so Father Favre arose in the midst of the assembly and proclaimed to the multitude the unknown Church of God. He first protested the sending of the telegram to the President; then declared that the speakers belied, by their attack on the Church, the principle of non-partisanship under which the meeting was to be conducted. To prove that Communists are opposed to the Church he pointed out that one hundred and fifty churches had been burned in Spain by the Loyalists, who are Communists. He answered the attacks on the Popes by declaring what had ever been their position in favor of labor. Father Favre then gave the true status of the different groups in Spain with regard to the civil war. One speaker, when called upon to define indulgences, in his ignorance could not define what he had a moment before attacked.

To the three-minute speech of Father Favre, who used great tact in order that he might obtain a hearing, the assembly listened with great interest. Many questioned him after the meeting, disclosing their avidity for more information. As Father Favre explained: "The whole impression I gained at this meeting was that most of the people present were in total ignorance of the teachings of the Catholic Church and of the situation in Spain. They were there to be led by a few speakers on the platform who did not know a great deal more than their hearers. This people, with the right sort of guidance, could be made to see the truth in its proper light."

Let a man prefer nothing to obedience, no matter who commands. . . . If he cannot do all, and is asked the reason, let him be content with simply saying that he could not; and for the rest to all that may be said, let him answer nothing, no, absolutely nothing: whatever reproaches may be made, let him be silent, accepting all for the sake of God; provided it be nothing contrary to God, or contrary to obedience. This is indeed the way to vanquish self.

—St. Peter Claver.

## Our Mail Box

### EAST

Over here,  
July 12, 1936.

Dear Father,

Many thanks for your note. The *Pusillum* is very good. It gets better with use. I compare it to bouillon cubes; it is multum in parvo, and like the cubes, it's full of nourishment.

The Fourth passed with a remembrance of other days. It didn't make Jim blue. We just talked of what they were doing home that day. It was cold here, I remember. Jim went to Huruma (that's where the Convent is) and wore his heavy suit and black hat. So you see it can be cold for us. Jim feeling it is better proof of cold than myself, for I might feel it more keenly. So you can't say I'm developing "too-long-in-Africa" blood.

July is a cold month for us after the rainy weather. We have little rain at this time of the year, but Kilema and Moshi and the other side—Singa Chini, Kibosho and Uru—had plenty of rain. The road from Moshi was closed for some days.

Frs. Manning and Prueher took a trip into Moshi, up to Singa Chini, Kibosho, Uru, and struck rainy weather. Coming back they spent a night on the road. Some people are lucky! "Chappie" might envy them the thrill of a night in the terrible wild.

Herb is our neighbor now, and has settled right into his new place. He is with a fine old missionary whom we call the Little Warrior—Fr. Krieger, a great friend of Fr. Asman.

Jim is getting into the life pretty well now, and hopes to start confessions in August. He'll be going places soon. He has started on visits to schools, and likes the work.

We are awaiting news now of the names of those who are coming out to us this year.

We are interested in the conventions and prospects of the coming election.

We had a visit from Frs. Murphy, Hayden and Dooley when they came over to Mashati for the Feast of St. John the Baptist. He is the patron of our Mission of Useri.

All good wishes and many thanks for all your kindness.

Sincerely yours in Sp. Sto.,

Jim Marron.

### SOUTH

ASSUMPTION CHURCH

CARENCO, LA.

Dear Father,

Many thanks for obtaining the Catholic Encyclopedia. I will now have to recall all the things I wanted to look up for the past five or six years. Southwestern Institute in Lafayette has a fairly good library.

I wrote and thanked Father Ackerman for his kindness in sending the encyclopedia and for taking care of the

express charges as well. And I thought one good act deserves another, another from the same giver. So, I asked for a set of vestments. I always had second-hand vestments here, and consequently, they do not last long. There are many worn spots in them. A set of light vestments can be worn all year long.

In a few Sundays we have our annual Church Fair. The people have much more money than any other year. My part is to try and get it. If the Church does not get it, it will disappear some other place. Money in their hands does not last beyond a month or two. This is the starting point of putting money in circulation. An anti-hoarding law has no meaning.

The school enrollment is much greater than last year with many more in the higher classes. The first graduation will take place this year and the celebration of the tenth year of the church and the tenth of our ordinations (Tom Rodgers and myself). A big celebration is planned.

Sorry to have missed seeing you in New York. Kindly give my best regards to Father Provincial and the fathers.

Sincerely,

F. J. Smith.

### THE HIGH SEAS

On board the Normandie.

Dear Gene,

I guess that you are anxious to know how our trip is coming along. Well, so far, so good. We had wonderful weather Wednesday and Thursday but Friday and Saturday were very poor; rain both days, and when it wasn't raining the wind on deck was enough to blow you off. As far as the fish are concerned our presence on the ocean has been a flop. We've both been able to resist the "mal de mer," as the steward calls it.

There are seven Jesuit Scholastics going to Innsbruck on board; also one bound for Louvain and another for Rome. We've played bridge with one of them. Most of them are just starting Theology. By the time we finish our voyage we will be able to write a history of the founding of the Jesuit Colleges in the United States.

Yesterday I gave the "Normandie's" Fire Department a workout and I must say that it is very efficient. No, I wasn't smoking in bed, or playing with firecrackers. I was trying to get a little more air in the cabin. I saw a thing in the ceiling that looked like a vent, I just reached up and touched it to see if it would open, turned around and walked over to the bed. Within a minute the steward came in to find out where the fire was. I told him that I didn't see one. Then he asked me if I touched the thing and I "fessed up" that I did. It seems that it's made of a fusible metal which goes off when the temperature of the room gets too high. I just touched it and did I get results! But it's their fault; only a Thurston or a mind-reader could have guessed that it was a fire signal.

Sal and I spend a great deal of time playing ping pong. Sal plays practically all day; at night we have boxing and fencing bouts between members of the crew, and horse races. We generally watch them and stay and listen to the orchestra for a while and then retire. Mass is said in the Tourist Writing room every morning. At 4 P. M. we have movies.



Believe it or not, it takes us an hour and a quarter to eat a meal, and that's doing it in fast time. These French waiters consider it good service to drag the meal out for hours. What they need is to come to Ferndale for a lay retreat and see some snappy service.

Your brother,  
Joe.

## WORCESTER MISSION EXHIBIT

The African straw hut, constructed by the scholastics last year to replace the original hut destroyed by fire, represented the Holy Ghost Fathers at the Springfield Jubilee Mission Exhibit held in the Worcester Auditorium, Worcester, Massachusetts, from October 14 to 18.

The hut, adorned with a number of African curios, proved to be the most novel display among the sixty odd booths. Visitors to the exhibit, who were estimated at more than 50,000, were attracted by the mysteries of the devil-mask, the tom-tom and numerous unique African household appliances.

The exhibit was considered a success as far as the congregation was concerned when several applications were received for Cornwells. In addition, the names of approximately five hundred members were added to the rolls of the Holy Ghost Mission League. Donations in money, old gold and stamps were also received.

The Holy Childhood Association was represented by Fathers Rossenbach and Fisher. Father Rossenbach spoke in the Little Theatre on the second floor of the Auditorium, where all the lectures and motion pictures were given, on Saturday afternoon, and Father Fisher gave the principal address in the main auditorium on Sunday afternoon, when an overflow crowd of 18,000 jammed the balcony and aisles of the hall. Bishop O'Leary, of Springfield, spoke immediately after Father Fisher. He had formally opened the exhibit on Wednesday afternoon, at which time Bishop Walsh, newly-elected Superior General of Maryknoll, and Bishop Reiner, S.V.D., of Japan, and Father T. J. McDonnell, National Director of the Society for the Propagation of the Faith, also spoke.

Father Todorowski spoke in the Little Theatre on Friday night. His subject was "The Holy Ghost Fathers in Africa." On the previous evening he had addressed the nuns and nurses of St. Vincent's Hospital, Worcester, where several of the fathers were housed for the duration of the exhibit.

The saints differ, as other people differ, in their human traits, but have one characteristic in common—an intense pre-occupation with the supernatural. Every sincere Christian is influenced by his belief in the supernatural world, but there are periods in the lives even of the best when this influence wears very thin. This world with its insistence on petty preoccupations is too much with us.

"Such harmony is in immortal souls,

But whilst the muddy vesture of decay

Doth grossly close it in, we cannot hear it."

The saint wears his "muddy vesture" with a difference, and hears the harmony to which grosser ears are deaf. To the ordinary Christian, God is a belief; to the saint, a lover. The saint walks by sight where others walk by faith. He has seen the spirit of God moving on the face of the waters, and from that moment the common world has been transfigured and the common round transformed.

—Arnold Lunn.



## BOOKS

### THE MEANING OF THE MASS

By FATHER JOHN KEARNEY, C.S.Sp.

(Burns, Oates and Washbourn, Dublin, 1936; 5/)

A solidly practical exposition of the ideal that would have every Catholic make the Mass the regulator of each day's activities is somewhat of a large order. The need which postulates plain writing about the fundamental notions underlying the Mass has been long felt. As a panacea for man's grosser woes, the Sacrifice of the Mass has infinite possibilities. Naturally the question arises, why do people not permit the morning's Mass to permeate their day's activities? The readily credible explanation evidently indicates that the generality of man is most decidedly lacking in any sort of an adequate appreciation of the intrinsic value of the holy sacrifice of the Mass. Thus the answer to the question posed involves two considerations: first, there can be no desire for that which is unknown, or known but in a dark-some manner; and, second, only that is loved heartily which is known well.

By way of remedying this lack of understanding, Father John Kearney, C.S.Sp., of the Holy Ghost Missionary College at Kimmage, Dublin, has written a thoroughly worthy work, entitled: "The Meaning of the Mass." It should appeal to clerics, both religious and secular, as well as to laymen. A much read spiritual writer, the Archbishop of Port Louis on the island of Mauritius, James Leen, C.S.Sp., has contributed the preface to the present volume; he commends the author for his lucid procedure in establishing "the manner in which Catholics are to change a mere passive assistance at Mass into an active participation . . . and thus make their Mass to be the inspiration of their whole spiritual life."

Father Kearney's book provides materials for meditation on the Holy Sacrifice and points out its relation to our spiritual life. The division of the matter is two-fold: the Mass as a memorial, and the Mass as a sacrifice; this latter portion constitutes the bulk of the work. Thematically treated in seven chapters, the Mass is discussed first with regard to sacrifice in general; then, specifically, as to the Sacrifice of the Cross; following which, the sacrifice in the Old Law is contrasted with that of the altar. From these points the discussion leads logically to the consideration of the Mass as OUR Sacrifice, with some stress accentuating the advisability of our offering the Mass in union with Mary, of living it in the acts of our daily life and by so doing to advance in friendship with our Father.

The author admirably scores his point anent "living the Mass." He says: "What a contradiction there is between the protestation of loving subjection to God made by assisting at Mass and a self-seeking life! The Mass is the sign, the expression of the utter dependence of Christ and of all who are united to Him. What a contrast, then, there is between this solemn declaration of dependence and a life lived without

a thought of this dependence and characterized by grumbling and complaining about what God's Providence permits."

"To live the Mass, therefore, means to persevere in the disposition of subjection to God which our joining in the morning Mass made manifest, and to let that disposition show itself in the life we lead. . . . In a word to live the Mass, to let the Mass appear in our life, is to live in loving surrender to God."

At some length Fr. Kearney has treated the matter of our Lord's interior dispositions on the Cross; this, coupled with an awareness of the essential identity between the Sacrifice of the Cross and that of the altar, would inevitably effect an enlightened Mass-consciousness among Catholics which should, in turn, intensify their devotion to Holy Mass. But this can best be brought about by considering the vital identity of the two Sacrifices. On Calvary, Christ's death was an act of willing recognition of His total dependence as man and on the altar He is "always living to make intercession for us." We, on our part will do well to ponder on the fact that "the richness of the graces we receive through the Mass depends on our disposition of docility to God, on the perfection of the conformity of our soul to the soul of Jesus in His filial dependence on and surrender to His Heavenly Father."

A serious perusal of "The Meaning of the Mass" prompts the reflection that life's discouragements are not sufficiently forceful to dampen the ardor of a soul bent on conjoining its will to God's, of a soul which is daily drinking in graces at the well-spring of the re-presentation of Christ's Sacrifice. Watch the author's words as he weaves the woof and the warp of Catholic doctrine on the Mass, observe the fitting in of practical suggestions; follow the thread; and then see the workings of the Infinite in everyday life.

### "THE MYSTICAL BODY OF CHRIST IN THE MODERN WORLD"

By FATHER DENIS FAHEY, C.S.Sp., D.D., Ph.D.  
(Browne and Nolan, Dublin, 1935, 8/6)

Of this work Rt. Rev. Dr. Kinnane, Bishop of Waterford and Lismore, writes in the preface:

"The principal purpose of 'The Mystical Body of Christ in the Modern World' is to deal, from the theological, philosophical, and historical standpoint, with the modern revolt against the divine plan for the organization of human society.

"Dr. Fahey deals at length with the various errors and the various forces which at present menace the divinely constituted social order. His work is a most important one. Perhaps never before since the establishment of Christianity, has there been such an organized effort to overthrow it, to dethrone Christ, to destroy His Church, to set aside God and the order which He has established. . . . Now an essential prerequisite for a proper preparation is a knowledge of the nature and extent of the menace. . . . This knowledge is to be found in Dr. Fahey's work; in fact, nowhere else, as far as we know, is there such a logical, coordinated treatment of the subject. A notable feature of the work is its excellent documentation. . . ."

Father Fahey's other works include: "The Kingship of Christ," "The Social Rights of Our Divine Lord Jesus Christ the King," both published by Browne and Nolan, Dublin; "Mental Prayer According to the Teaching of St. Thomas Aquinas," published by Gill and Son, Dublin.

## ANOTHER CONVERTED JEW

The frail, Jewish-looking little man introduced himself as Charles Rich. Why, yes, he had walked all the way from the station in South Norwalk; it was a little far but his purpose had spurred him on. You see, he had read all of the writings of the Venerable Libermann that he had been able to lay his hands on; he thought that he might unearth more of these treasures in the house of the sons of Libermann. And so he had come to Ferndale.

That night, Saturday, September 19, although shying away from so formal an affair as a lecture or an address, Mr. Rich consented to submit to an interview on his life's history before the assembled community.

Born in a small town in Hungary thirty-seven years ago of poor Jewish parents, he had early come under the influence of strict Judaism as taught in the local schools. His teachers, quick to discern his inclination to study, advised his enrollment in a rabbinical school; to attain this end, his family moved to a larger city and placed young Charles in the hands of the teachers of the law. A few years later, however, the family emigrated to America, settling in New York. Here the boy continued his religious studies; but so greatly did conditions in this country differ from those in Hungary that he soon lost all religion, and this at the age of fourteen.

During the next few years he read a great deal, especially philosophical works, obeying that impulse almost instinctive in a Jew to acquire learning.

"When I first heard of Communism I thought I had found the Philosophy for which I was searching," Mr. Rich said. "I thought that at last I had the panacea for the world's ills! I even offered my services to the soap-box orators of Columbus and Union Circles. But I soon discovered that I had made a mistake. Communism was not the noble philosophy I had supposed it. Its fundamental aim is not social justice, racial equality or the happiness of future generations. All that Communists want is a sufficient number of followers acting in the same way as they in order that they might find justification for their activities. Their doctrine does not permit one to look into one's self. You must not be an individual but a component part of that whole, the spirit of which is unbridled indulgence of the passions." All of the frequent violent demonstrations staged by the Communists are attempts to maintain that excitement which aids them in shouting down the voice of conscience.

Soon after this, Rich, in his reading, came across the works of Spinoza; and once more he thought he had found the one true philosophy. In fact, he was so taken by Spinoza that he deified him. But after a year or so of following this trend he realized that it was only a weak human whom he was glorifying. Now he had no thought-base to which to cling.

On a day in 1933, marked by unusual discontent of spirit, he entered a Catholic Church in order to rest his weary mind and body. As he sat in a back pew of the Church—St. Joseph's in Brooklyn, the first Catholic Church he had ever visited—his eyes were drawn to a large stained glass window upon which was depicted Christ's calming of the sea. The next minute he found himself, against his own will, on his knees. Quickly he seated himself, only to be dragged, as it were, back to his knees. He rose and left the church. Outside, a placard announced a series of lectures



on "The Mystical Body and Modern Times," to be given in the near future by Father Ignatius Cox, S.J., of Fordham University. Mr. Rich attended the lectures, had personal talks with Father Cox and in six months was baptized.

From then on, most of his reading was of Catholic authors. His discovery of the Venerable Libermann's works led to an intense interest in him who was so much like himself. In attempting to explain this interest, Mr. Rich said: "I do not think this is because of any racial affinity but because, when I am almost overcome by life's difficulties, Libermann can give me what Augustine or Ambrose or anyone else fails to supply. That is why I walked up here this morning. I would go to the ends of the earth if I knew that when I got there I would find ten words of Libermann that I had not read."

## BULLETIN OF WORKS (Continued) AMERICAN PROVINCE

1933-35 English Version of Report Which  
Appeared in Bulletin Mensuel

*Diocese of Lafayette, Louisiana (Continued)*

MISSION OF OUR LADY OF LOURDES  
ABBEVILLE, LA.

Personnel:

Father Huber, in charge.

The Abbeville Mission of Our Lady of Lourdes dates back to Easter Sunday, 1930. On that day 150 received Holy Communion. Father Stegman spent two years here and was succeeded by the present writer, Father Huber, who is also assistant at St. Edward's, New Iberia. The parish has a good size mission church and a rural school. Two colored teachers, paid by Mother Katharine Drexel, are in charge of its 140 pupils. There is a bright future for the mission. Many fell away in the past because there was no one to look after their interests. Today, thank God, many are returning. As a result of a mission given by Father John P. Cooney in March, 1933, fourteen marriages were rectified and 565 Holy Communions were distributed in three days.

I. V. Huber.

Residence of Holy Ghost,  
760 N. Union St.,  
Opelousas, La.

Personnel:

Fathers W. J. Long, Pastor, Bursar.  
J. B. Hackett, Assistant.

Since 1933 things have gone along successfully in this parish. There has been no let-up in the religious zeal of the people. As for converts, we have no difficulty since most of the people in this section are Catholics. The buildings are frame and in very poor condition, except the rectory. The combination church and school needs a new roof badly. There are seven Sisters of the Holy Family teaching in our school, which is accredited to the State System. The Sisters are preparing to move into their new convent which was formerly a private home.

In our school we have 400 children who are taught by seven Sisters and three lay teachers. To pay this staff we

are dependent on the charity of the different organizations which have been established in this country to further the charitable work among the Negroes.

In the past two visits of His Excellency Jules B. Jeanard, D.D., Bishop of Lafayette, 405 were confirmed.

Attached to this parish is a mission in Plaisance, ten miles away. Mass is said there every two weeks. The people at this mission have no church but hear Mass in a poor, fallen-down school. We are seeking aid from the Bishop and other sources in order to build a suitable place.

On October 9, 1934, our beloved Most Rev. Father General and Father Soul visited Opelousas. In October, 1933, Father Eugene L. A. Fisher succeeded Father Hyland, the founder of the mission, as pastor, and in April, 1935, Father John P. Cooney came to take charge. Father William J. Long became pastor in September, 1935. Father Huber was replaced by Father O'Neill, and now Father J. B. Hackett is assistant.

The complete history of the parish is preserved in a large scrapbook, kept in the safe, containing every item of interest printed about the work and the pastor since 1920.

W. J. Long.

## DIOCESE OF LITTLE ROCK, ARKANSAS

Residence of St. Joseph,  
1115 College Avenue,  
Conway, Ark.

Personnel:

Father A. F. Lachowsky, Pastor, Bursar.

The good seed which the Holy Ghost Fathers planted in Conway is bearing fruit worthy of the efforts, sacrifices and prayers of the Fathers who were called on to devote themselves to God's work in St. Joseph's parish.

The parishioners are exemplary in their attendance at Mass and in receiving the Sacraments. The number of Communions in this parish of 140 families was 31,594 last year. The ready response of the people to every call of the spiritual and temporal order is most encouraging and gratifying. Many converts are received into the church. Vocations to the priesthood and sisterhood are numerous. Harmony exists between Catholics and Protestants. State Teachers' College, where many sisters of various orders come to receive their degrees, is very favorably disposed; oftentimes the priest is called on to address the students and explain Catholic teaching. The Catholics are respected in the town because they give good example and are good church members.

The zealous pastors at various times have held missions, novenas, triduum and hours of prayer—all of which accounts for the success of the parish today. A mission given by Father John P. Cooney, C.S.Sp., January 27, 1934, wrought much good and brought several converts into the church. The retreats for the laity inaugurated by His Excellency, Most Rev. John B. Morris, D.D., were taken seriously by the members of the parish; 123 men and 88 women made the retreat, thereby establishing a record.

The devotion to Our Lady of Perpetual Help which was introduced within the last year is very well attended every Sunday afternoon.

The parish boasts of a complete set of new brick buildings: church, school, convent, rectory, thanks to the work of Father Joseph Pobleschek and the generous sacrifices of the people. The buildings, grotto, rock garden with statue

of St. Joseph before it, concrete sidewalks, neatly trimmed lawns bedecked with shrubs and evergreens, present a scene of beauty that catches the eye of the passerby. The parish-ioners are justly proud of their work.

This year new improvements have been made: drinking fountains have been installed in the school, new desks and chairs of solid oak have been placed in the high school and single desks in the eighth grade. Additional evergreens have been planted. May God continue to bless the efforts of these good people and shower down His blessings upon the parish.

A. F. Lachowsky.

Residence of St. John the Baptist,  
1832 North Eighth Street,  
Fort Smith, Ark.

Personnel:

Father W. P. Murray, Pastor, Bursar.

A new parish hall with a seating capacity of 200 has been erected since our last report. Instruction classes are held regularly three times a week; there have been twenty-two converts. A class of thirty-five will be confirmed this year. The Holy Family Sodality has been established for the men of the parish, the Children of Mary for the girls and the Sacred Heart Sodality for the boys. The members receive Holy Communion monthly and many receive weekly. Our school now complies fully with the standards set by the State of Arkansas. This year another room was added and another sister came to help us take care of our 120 pupils. Our biggest difficulty these times is to meet the current expenses of the parish with our small congregation of 163 souls. We feel, however, that Our Lady of Victories, whose beautiful shrine we possess, has been responsible for the many blessings that have come to our work and in her we place all our trust, knowing she will never forsake us.

W. P. Murray.

Residence of St. Cyprian,  
Box 108,  
Helena, Ark.

Personnel:

Father J. J. Lynders, Pastor, Bursar.

Father Murphy was in charge of this mission during the first part of 1933. From January until May he baptized ten persons. On May 30, 1933, Father Murphy left for his new appointment at St. Peter Claver's Mission, Oklahoma City, Oklahoma.

On June 10, 1933, Father J. Stegman arrived from New Iberia, La., as temporary pastor. He was appointed pastor on June 25.

On August 10, 1934, Father J. Lynders arrived from Philadelphia as pastor of the Mission. Father Stegman left for Tarentum, Pa.

At present the Mission is progressing slowly. No school has yet been opened, but then one hopes for the future.

J. J. Lynders.

(For more recent information of St. Cyprian's, see your August issue of "Our Province.")

Residence of the Sacred Heart,  
Morrilton, Ark.

Personnel:

Father F. A. Schwab, Pastor, Bursar.

Since our last report in 1932 new families have moved into the parish so that accommodations at church and school are taxed to full capacity. This influx is no financial help to the parish as these poor people have little or no means of subsistence. As the grade school is a free parochial school they enjoy the advantage of being able to give their children a Christian education at the expense of the parish.

A four-year classical high school offers opportunity to poor children to get an education at a nominal sum. A large number of non-Catholics attend our school in both the grades and the high school. This, besides affording us material (financial) assistance, also offers us the opportunity to break down prejudice and establish a better understanding.

Thanks to the various honors gained by the pupils of our school, we enjoy an enviable reputation and as a consequence are compelled to refuse applications of outside pupils.

There is a healthy spiritual life fostered by the religious, fraternal and social societies of the parish. Besides the school children, there is a large daily attendance of adults at Holy Mass and Holy Communion.

All opportunities are offered to promote piety and devotion among the parishioners. The First Friday in honor of the Sacred Heart is observed with special fervor and general Holy Communion.

Many triduum and novenas are held for the purpose of cultivating a spirit of prayer. The outdoor Corpus Christi procession and the Poor Souls' pilgrimage to the Cemetery are annual demonstrations of a public profession of faith.

Many of our young people still seek the big cities to gain a livelihood. As a result the growth of the parish from within is practically at a standstill. As for converts, they are rare.

F. A. Schwab.

DIOCESE OF MOBILE, ALABAMA

Residence of St. John,  
2511 Eighth Street,  
Tuscaloosa, Ala.

Personnel:

Father A. J. Hackett, Pastor, Bursar.

Since 1933 the Mission of St. John has been making gratifying progress. The parish is composed of a small but devoted group of people numbering in all 211 souls. Of these 130 are adults and 81 children ranging in age from infancy to 18 years. Although 30 converts have been received into the church, the numbers do not increase in the same ratio, owing to the fact that quite a few, especially of the younger people, move away to large centres of better opportunity.

We have also under the care of the pastor of St. John's a chapel (St. Francis') for the students who attend the University of Alabama. Since our arrival the number of Catholic students has increased from 300 to 600. To accommodate the combined aggregation of parishioners and students three Masses are necessary on Sunday: one of these



Masses is said in the parish church and two at St. Francis'. The overflow of the parish attend one of the Masses at the college chapel. The assistance of Father Sabaniec, pastor of St. Mary's, makes it possible to give this necessary service.

The spiritual results among our people have been augmented by the establishment of sodalities and societies through which we are able to give higher instruction and encourage frequentation of the Sacraments. At St. John's we have the Holy Name Society for the men and older boys, the Altar Society for the women, the Children of Mary Sodality for the girls and the Holy Angels' and St. Aloysius Sodalities for the children. The Altar Society is affiliated with the National Catholic Council of Women. Besides taking care of the sanctuary supplies they also engage in welfare work and conduct a study club which is a source of instruction and up-to-date information for the members. In accord with the ideals of the National Catholic Council of Women, Catholic Action is put into practice. Among other useful activities a close watch is kept on State and National legislation which may be in conflict with the teaching of the Church. Our women contributed a large share to the successful efforts of our Most Rev. Bishop in preventing passage of the sterilization bill, recently presented to the Legislature.

Likewise at the University of Alabama, the students have an opportunity to enroll in the Newman Club, which is the official organization recognized by the Church for the benefit of Catholic students in non-Catholic or secular institutions of learning. Our club is one of the most active in the Gulf States' Province, and is affiliated with the Federation of Catholic Clubs.

A Province and National Convention of the Federation is held every year to develop Catholic leadership among our students, and to unite them in Catholic thought and Action throughout the various States of the Union. In the early spring of next year Alabama Newman Club will act as host to the Gulf States' Province Convention. Delegates will come from Louisiana, Mississippi, Texas, Oklahoma, and Arkansas.

The young people at the University attend well to their religious duties, and the lax ones seem to gain a great deal of benefit from instruction and the example of those who are more faithful. It is a consoling fact that about 70 or 80 return to their duties every year. About 500 attend Mass every Sunday, which is as good if not better than the average parish. Many non-Catholic students attend our college chapel also, and some, including a professor, have become members of our church.

Besides the above we have also a flourishing parochial school which has grown considerably in the past few years. In 1929, when the Holy Ghost Fathers arrived here, there were 45 children in six grades; today there are 180 pupils who have the opportunity not only of a grade but also of high school education. There are eight sisters on the staff. The fathers also help out in the classrooms. We have all the equipment and teaching facilities necessary to obtain State recognition, which has been applied for this year. Two-thirds of the children in school are of the leading non-Catholic families in town, and their generous tuition fees enable us to pay our expenses. As this is a non-Catholic center, the greatest hope of progress in the future depends on the influence of the school. Already much has been done by way

of breaking down prejudice and by forming contacts with our non-Catholic friends.

Much more could be done in Tuscaloosa if it were not that we are handicapped by a large debt with which the mission was burdened when transferred to us. Our Most Rev. Bishop has cancelled a debt of \$12,000 on the school, and authorized an equal expenditure for an additional building which leaves us financially in the same position as before, except that a long term loan has been secured and annual payments arranged, which are within reach of our resources. This arrangement gives us the advantage of a new building, however, and the Bishop also has promised to contribute \$500 a year to assist us in liquidating the debt.

In spite of the difficult years of depression, and the heavy financial strain under which he have labored, considerable improvements and necessary repairs have been made. It has required sacrifice and will demand more, but still there is a wonderful opportunity for missionary endeavor in Tuscaloosa. With the arrival of better times and continuous effort, we hope to be able to meet our obligations to the diocese and also to our Order.

In addition to the above works there is also entrusted to the care of the pastor the spiritual welfare of two State institutions: the Bryce Hospital, an asylum for the insane, and the Veterans' Facility, a federal institution for disabled war veterans. Mass is said once a month on Saturday for the inmates of the Bryce Hospital who are able to attend, and transportation is provided on Sundays for the veterans who are in a condition to attend Mass. Sick calls are attended at both institutions.

The Most Rev. Bishop has expressed his satisfaction and gratitude many times to the Holy Ghost Fathers for their sacrificing labors in this area. His kindly appreciation gives us courage to carry on.

A. J. Hackett.

Residence of St. Mary Magdalen,  
Tuscaloosa, Ala.

#### Personnel:

Father J. J. Sabaniec, Pastor, Bursar.

Before the Holy Ghost Fathers took charge of St. Mary's much experimenting went on to attract the colored people. Free tuition to Catholic children, distribution of clothing and food to the parishioners, even a hospice for the old and infirm were tried, all with temporary success, which only retarded the growth of the mission, and made the early rise artificial rather than natural. With the loss of the above-mentioned aids, the parish fell into the doldrums, the weak ones fell away, the few good ones moved or died, so that only a handful of Catholics greeted the arrival of Fathers Hackett and Lonergan.

The first Holy Ghost Father in charge of St. Mary's was Father Lonergan. Father Hackett was placed in charge of St. John's and Alabama University Chapel. During Father Lonergan's time, the mission was established on more durable lines. We have three fine wooden structures here, comprising the church, school and rectory. Fine spacious grounds add beauty to the surroundings. He eliminated many abuses and worked hard for the school and church. He remained five years, until September 1, 1934. Father Edward Quinn was then appointed to replace him, but due

to a severe attack of asthma was in turn replaced by Father Sabaniec on September 15, 1934.

The past year saw many improvements on the extensive grounds, the interior of the rectory was renovated, the interior of the school painted, and minor repairs to the buildings in general were in order. In our small congregation of about two dozen adults and a dozen Catholic children, we manage to attract a good many Protestants. It is not unusual to find forty or fifty on Sundays who assist regularly at the services. The past year we had three adult converts, but the children are put off for a while to get a better grasp of our religion. Converts are due to come here some day in large numbers. Our school has about 80 children, mostly Protestants. The teachers are three colored ladies trained by the Blessed Sacrament Sisters of Lake Charles, La. During the past six years we have had about 50 converts. Work here is rather slow and difficult of approach on account of the high percentage of Protestants in the city, and to some exaggerated notions of Catholicism. But progress is due to come amongst these deeply religious people.

Father Sabaniec is also in charge of a mission for the whites in Reform, Alabama, 35 miles from Tuscaloosa. This mission is called St. Robert's and comprises a combination small frame church and residence. There are 22 souls here who receive the Sacraments as a unit on each of the pastor's visits. These Catholics come from scattered localities hereabouts and are very fervent and faithful.

Joseph J. Sabaniec.

A religious who would advance in virtue must study to know himself: knowing himself, he will despise himself; but not knowing himself, he becomes proud. He must speak little with men, and much with God. When he speaks, let him always speak well of others, and as far as possible, ill of himself. He ought, like Melchisedec, to be without father, mother, or relatives; because he must look upon them as not belonging to him: God alone must hold the place of all to him. Let him not regard matters of curiosity, or hearken to useless news, which only cause distractions.

—St. Peter Claver.

"Claver kept the letter appointing him to his mission until he died. Throughout his life he often reread it to recapture the joy and ecstasy which he had experienced on first receiving this passport to a life of unending hardship and unremitting toil.

"The road to Seville and thence to the harbor from which he was to sail to the Indies, led him to a crossways within two miles of his home. Field and flower were fragrant with the loveliness of the southern spring as he passed slowly along a road which carried the strong imprint of boyish memories. Two miles separated him from the father he loved and from the mother who had dedicated him while yet in the cradle to the service of the altar. He knew that he was leaving them forever, that there could be no returning down the path which he was to travel across the 'salt estranging sea.'"

"Into my heart the air that kills

From yon far country blows:

What are those blue remembered hills,

What spires, what farms are those?

"That is the land of lost content,  
I see it shining plain,  
The happy highways where I went,  
And cannot come again."

And here was the old crossroad. . . . How well he knew it. The road ahead led to Seville, the righthand road to his home.

He hesitated, and fumbled, and pulled out a little book and read the words which the saintly old porter (Alonso Rodriguez) had used so often, "He ought, like Melchisedec, to be without father, mother, relatives; because he must look upon them as not belonging to him: God alone must hold the place of all to him."

The place of all. . . . Why, yes, of course . . . and so the new Melchisedec gives a sad shrug of his shoulders, brushes something away from his eyes and takes the high road to Seville. For four-and-forty years he was to spend and be spent in the service of the most wretched of all the sons of Adam. He did what he did, not to store up merit in heaven, but because he was consumed by love for the outcasts among whom he worked. He was to suck the poison from the ulcerous sores of negroes whose very stench appalled all but the stoutest heart, because he knew that a negro is made in the image of God, and because he accepted this truth not as a cold statement of academic fact, but as a glorious discovery which never lost its freshness. At a great price he had attained this divine compassion; the love which defied every natural instinct had been bought by the sacrifice of that love which every natural instinct reinforces. The slave of the slaves was not free to love the free.

God asks a lot from his elect.

Sanctity escapes our poor human measure. We need neither condemn nor condone actions so offensive to the modern humanitarian. We need not even try to understand. Had we been there when St. Peter took the Seville road, we should have knelt as he passed, and we can still kneel.

—Arnold Lunn in "A Saint in the Slave Trade, Peter Claver."

## OFFICIAL—APPOINTMENTS

Father Edward C. White, St. Benedict, Pittsburgh, Pa., Pastor.

Father Henry J. Thessing, St. John, Dayton, Ohio, Pastor.

## In Your Charity . . .

remember the soul of Mr. Philip Glasser's father, who died on October 12. Mr. Glasser was also the grandfather of Mr. Sylvester Fusan.



# *Our Province*

DECEMBER, 1936

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CONFERENCE OF THE SUPERIOR GENERAL

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CHRISTMAS POEMS

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AFRICA SPEAKS

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MONASTERY RIDGE

---

LES FRIBOURGEOIS

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*Best Wishes for the Season!*

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# OUR PROVINCE

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No. 12

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FOR PRIVATE CIRCULATION

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## YOUR OWN FEAST DAY

(An Editorial)

If there is one quality which should be characteristic of Christians it is individuality. No false religion, no philosophy makes a man so much of an individual as does the true religion of Jesus Christ, for it makes every man personally and individually responsible to his Creator. We do not say man is not a social animal; nor that the Church is not a visible society. But we do say that every human being must accept full responsibility for his human acts and must one day render to his Judge an account of all his acts, even those performed as a member of society and as a son of the Church. Even those? Rather, especially those; for such impose additional obligations.

And yet, there seems to be no characteristic of Christians of today more apparent by its absence than individuality. Men live and die Catholics without ever once considering the personal obligations necessarily arising from their position in relation to God. Catholics, day after day, justify their oppression of the poor, their overreaching of their fellow-man as "what everybody else does." Priests and religious, professed followers of Christ, are guided by the ethics of the business world in their dealings with others, and dismiss the laws of Christ as "impractical"—"not intended for money matters." They cannot possibly have a true realization of their position before God.

If one distinguishing mark of a Christian should be his personal relation with Christ, no other feast of the ecclesiastical year is more apt to awaken in us a realization of this relation than Christmas. For the feast of Christmas, than which no feast has a more personal appeal to each individual in his own peculiar way, should first of all impress

on us—and God knows it needs to be impressed now at a time when men are advancing the wildest nightmares as truth, or denying all objective truth, or ridiculing the basis for belief in His existence—should impress on us the reality of Christ's existence. The extent to which we are personally united to Christ depends on the genuineness and the firmness of our conviction of this great truth, of the fact that

God became Man, lived and died for each one of us, and, what is more, that He rose again and now waits to receive the just in everlasting glory.

If the fact of Christ's birth is for us a living reality we shall be certain to have towards Him that personal responsibility He demands. If there constantly looms before my eyes the certainty—not a vague probability—that God one day was born for me, I shall be somewhat slower in dismissing His laws as not applying to the twentieth century; I shall find the often difficult task of conforming my will to a superior's for Christ's sake, while remaining an individual, a source of glory, not ignominy; I shall be a man of clear vision following a Leader, not a thoughtless fool, floundering about in the dimness of giddy doubt.

### CHRISTMAS



emphasizes the unity that must exist among all Christians, not only in spirit at Bethlehem, but actually, in every day life. Unity is an essential characteristic of Christ's Mystical Body. So must it be of every organism in that Body.

We ask the prayers of the confreres for the speedy convalescence of Fathers McGlade and McCarty, who have undergone serious operations recently, the former at St. Joseph's Infirmary, Houston, Texas, the latter at Mercy Hospital, Pittsburgh, Pa.

## Africa Speaks!

Some months ago the Ferndale Mission Unit sent a questionnaire to Bishop Byrne, relative to the work of evangelizing Kilimanjaro. The reply is so Catholic in tone, so apostolic in its expression of confidence in God's grace, so eloquent in its plea for more priests—for more American priests—to save the souls of the Africans, that the Mission Unit feels bound to make it known to all the members of the Province.

1. What natural advantages and disadvantages does Africa hold for the young missionary?

*Natural Advantages:*

- (1) A broader education:
  - (a) political geography.
  - (b) commerce—trade—how it is carried on—raw materials—manufactured articles.
  - (c) ethnography: strange peoples.
  - (d) physical geography: ocean, sky, continents, tides.
  - (e) history: learned almost unconsciously.
  - (f) botany.
  - (g) zoology.
  - (h) languages.
- (2) Stronger will power:
  - (a) dragging oneself away from the joys of home, an easier life.
  - (b) doing hard work in more difficult circumstances.
  - (c) persevering in spite of trials . . . makes one a MAN.
- (3) Joy of novelty in every thing, person, place.

*Disadvantages:*

- (1) Separation from the opportunities for social life at home, from intellectual conversation, reading, schools, universities, libraries, lectures, conferences.
- (2) One's own nationals, schoolmates, friends, and family are far away; feelings provoked by national patriotic movements and home parties are not experienced; sense of loneliness, homesickness.
- (3) Many bodily comforts and conveniences lost.

Note: 1) The supernatural advantages for God, for self, for souls are beyond all belief.

- 2) Some travel with their eyes closed and learn nothing. Their own home town, their own families are the only things and the only people that penetrate their minds and hearts. They are narrow as men, as nationals, as townsmen even.
- 3) The biggest thing in this whole page, speaking in natural order, is the development of will power, of character, of the best in man; a noble unselfishness.

2. Do the Africans offer fertile soil for the planting of our Faith? Yes, decidedly. It is more true than we are inclined to believe that man is naturally a Catholic.

The African is more spiritual than the white man. His whole life seems sacred—sacrifices before birth, at birth, after birth—sacrifices and prayers for health, for protection at home, traveling; sacrifices at planting season, at harvest, sacrifices at marriage, at death and after death.

There are superstitions practiced of all kinds, charms worn at particular times, in particular dangers; some at all times.

They delight in the Catechism, knowledge of God, the Holy Trinity, the Creation, Fall, Incarnation, Redemption; are devout to the Passion of Our Lord, His Resurrection, Ascension, the Church, Holy Sacrifice, Sacraments, Sacramentals, Processions, Our Holy Religion fills up, in all its details, the crying needs of their souls.

They make splendid Christians. They are naturally God-fearing, religious, intelligent, too, and very kindly, hospitable, grateful, respectful, obedient.

A good priest—but he must be a good one—a deeply supernatural man full of religion and reverence for God, a man of good manners, in a natural sense, a gentleman, modest, meek, kind, another Christ (alter Christus), will transform a whole tribe in his lifetime.

3. Growth of Christianity was very slow at the start. a) the whites were a strange people. b) The European powers came to conquer, to reduce them to obedience, to allegiance to their authority. c) Christianity was a new, strange religion, the religion of the white man. It takes time to understand the Catholicity of the Church. d) Paganism struggled to preserve its privileges, its revenues from sacrifices, charms, etc., like the worshipper of Diana at Ephesus. Also the efforts of hell were there, the demon, sin. e) The pagan customs, traditional in the race or tribe, polygamy, slavery of the woman, slavery itself, in a sense; impure dances, rites of initiation for young men and young women, and much more. f) A real deep love for the departed, for the old, and the old traditions.

Here on Kilimanjaro Mountain the movement towards Christianity is growing and I begin to dread it. It will be overwhelming. How take care of all the Christians? The native Seminary must be worked at white heat to get the priests, the good priests, needed. Better never baptize than baptize and neglect people afterwards. This leaves an aftermath of carelessness, and irreligion even, that sometimes takes years to put right. The World War did dreadful damage in some places in this way. The natural traditional religion was gone, there were no priests in places, and so no instruction, no sacraments, no stay. Calamity.

Growth is strong now: 1) Because of God's Grace, of course. 2) There is a natural call in the heart of the African for Christianity. It responds to his mentality, not corrupted by the intellectual errors and prejudices of the white nor by the weakness of mind over matter because of the white man's sensual joys and his material civilization, all called progress. The negro is a plain, natural and simple man. He is sensual, too, but naturally so, not corrupted or degraded (an idea foolishly fostered at home). The whites have done a lot of damage here in this line. 3) Everything in our Church appeals to the African.

4. What are the possibilities? What are the dreams which have any hope at all of being realized?

What a lot is concealed under the wording of this question! Dreams . . . hopes. Let me be concrete, for our people here are. My conviction, honest and sincere, is that the whole population of Kilimanjaro Mountain will be thoroughly Christian and one of the most beautiful Christian centers in the Church of God in some years. I hope to see it myself before I am called to give an account of my stewardship. The Fathers who went before us: Alsatian, German, Irish, laid the foundations well. Send us young,



## *Africa Pleads!*

St. Patrick's School,  
Singa Chini, Moshi,  
Tanganyika T., B. E. A.

Rev. and Dear Fathers,

I am one of the African schoolboys who are crying for Fathers. The number of Christians is increasing rapidly now, because of the new American Fathers who came last year. Many people of Africa are crying for priests. The few Fathers who came last year from America and the few Fathers who came from other countries are not sufficient for the great numbers of Christians all over Africa. Many parts of Africa have no Fathers to lead the people into the true Church. But we are hoping to God that He will send us more Fathers to help us and bring all the people of Africa to the True Faith. We are like little boys who cannot stand up on their own feet without a leader to hold them and teach them how to stand up by their own strength.

So, we must ask God to send us more Priests. I am very sorry to hear that many of the Americans think that Africa is not a good place to live. In looking at the map of it we can see many things on it. We can see many great towns, villages, railways, and roads. In great cities of Africa, in which 1,060,000 people live, there are many great difficulties for two or four Fathers to teach them and lead them into the true and Holy Faith. The climate of Africa is very healthy. Many Europeans came from their country to Africa. They are pleased very much to see that the climate is healthier than that of Europe. They first thought that Africa is not a good place to live in. "It is so very hot," they thought, "that a man cannot even work outside or walk in the fields or roads." Also they said that there are many wild animals which can kill a man and tear him in pieces. "There are many great forests and jungles." They thought a man cannot even pass through it without first cutting his way with a panga.

But this is not quite true; first, Africa is not very hot. It has its rainy seasons from December to June or July. The summer months from August to November, or sometimes to December. We can play and work outside at noon in the summer months without difficulty, even Europeans can play or work at noon in the summer months without harm. Also there are many wild animals, but not everywhere, they live in the large forests, and they do not walk everywhere.

We can go to the large forests without a danger. In Africa forests are not growing everywhere. If you look on the whole continent of Africa, you can find many places without forests or jungles.

In many parts of Africa cattle are raised, goats, and sheep, donkeys also and very few camels. Fowl are found also especially this part of east Africa. In Tanganyika there are many great fields of maize, millet, beans, cotton, sisal, peanuts, fruits, and many other things. Tanganyika is one of the best agricultural countries of Africa. We are now at a good place which lies at the foot of the great mountain of Africa (that's Mount Kilimanjaro) in a district called Moshi.

I am at a school called St. Patrick's Training College and Central School, Singa Chini, Moshi. It is one of the greatest schools in Tanganyika. It has a Head Master, called Rev. Fr. J. Neville. He came from Ireland. Others are: Father V. Deer, and Fr. J. Murphy. The two last Fathers are from America, and three Brothers from Germany. I could not write all about Africa, till a man must come and see for himself. I hope to God that He will send us more Fathers.

Sincerely yours,

Adolph Loghai, President,  
Standard VII.

Ignace LNdaskoy, Secretary.

holy, zealous, supernaturally-minded priests, and the work will be done. I may not see it, though I hope to, but I shall not be long in my grave here before my successor sees it. We'll work to this, might and main, anyway.

As for the other sections of this Vicariate: the coast, the Usambara, and Pare Mountains, the Massai of the plains, the Arusha section, there is plenty to be done there yet, and may God send us young, saintly American Fathers to tackle the problems of these regions and to lay solid foundations. They can do it, but they must be thoroughly religious men and apostolic.

5. Backed by your experience, what practical sugges-

tions would you make to those who will one day be your successors?

Just one: be religious men, be saints. Never forget what you learned in the Novitiate. If you are good novices you will be good religious scholastics. If you are good religious scholastics you will be good religious priests. If you are good religious apostolic priests, souls are at your feet to be instructed, baptized, sanctified. Use your brains, your intelligence, to see the truths of God revealed. Use your will to love truth and virtue and God as religious men. With God's light and grace develop your character as a manly, religious apostolic priest, a real Holy Ghost Father. You'll be a perfect missionary.

J. B.

## CONFERENCE OF THE SUPERIOR GENERAL (Given at the Close of the Annual Retreat at Chevilly)

"It is a tradition," the General said, "to make a tour of the horizon on this occasion and briefly review the year that has passed since the last Retreat. There have been happy moments and some few trying moments, occasions of consolation and of regret.

"To begin with our sorrows. On Friday morning Fr. Provincial celebrated Mass for the deceased of the past year. We have lost 51 members: 1 Bishop, 26 Fathers, 21 Brothers, 2 Scholastics and 1 Novice cleric; 51 deceased since the last Retreat! In preceding years we have averaged 37 and for this year of 1936 we have already buried 40 since January 1! My heart is indeed heavy. The death of Msgr. Guichard was certainly the hardest blow. Then we have the passing of that remarkable organizer, Father Brottier, of the Altar Society, and of his companion during many years of hard work, Father Cosson, a holy and zealous type of missionary, tubercular since he was 40 and yet he carried on with an indefatigable, unwavering supernatural spirit to the end.

"As for the joys, divine Providence has blessed our Religious Family with much to hearten us.

"We have had three new Vicars Apostolic: their Excellencies Ritter, Hazaert and Biechy, consecrated respectively and with beautiful and inspiring ceremonies at Fribourg, Belgium and Alsace; a new Councilor General, Father Jolly, whose knowledge of Canon Law makes him an invaluable assistant to the Administration. Then we have the opening at Fribourg of an international Seminary under the title of 'Seminary of the Missions.' Father Soul is director. It will be a complement to the Scholasticate at Rome, where we are already crowded and it will give our members the benefit of training under the Dominicans as well as under the Jesuits. We already have about 20 students for the new Seminary. And was it not a happy moment when we received that beautiful Encyclical on the Priesthood? It is a magnificent exposition of the holiness required in the priest. It clearly indicates, also, the conditions demanded by the Church for the selection and formation of candidates to the priesthood. 'It is far better,' says our Holy Father, 'to have but a few good priests than many bad ones.'

"Then, too, there was cause for rejoicing in our Missions. To see them consolidating their Christian forces, erecting cathedrals and ordaining native clergy! The cathedrals of Onitsha, Dakar and Douala have been consecrated this year; that of Teffe had been consecrated earlier; others are in preparation. Cameroun witnessed the ordination of its eight first native priests. Again, we had the Tercentenary jubilee in the Antilles. The numerous festive occasions were so many new opportunities to hear the Congregation, its Fathers and its works, given due credit and hearty appreciation for services rendered." (In this connection, Father General referred to a well documented volume of official good-will presented to Father Janin, in charge of the Antilles.)

"It was a pleasure to record the seventy-fifth anniversary of our Mission at Zanzibar and the 50th at Coubango, coinciding with the 50 years of the apostolate of Father Bonnefoux at Huila. And, of course, the Diamond Sacerdotal Jubilee of Msgr. LeRoy, whom we hope to keep with us

## THE PRIEST CONSECRATES ON CHRISTMAS

By Richard O. Farachain

(Reprinted from *The Commonweal*, December 28, 1934, by permission of the publishers.)

An august host today throngs round this altar:  
All that for figuring and symboling were sent  
on earth;

All that were wrapt in the fiery vesture of  
prophecy.

All that thro' age and age summed word on  
word to spell the Word.

All thro' whom, mouth on mouth, Annunciatory  
Breath has blown;

All who have gone before Thy face with sack-  
cloth or with singing

They are all here:

Isaiah with speech like quivering flame;

Moses, with serpent held aloft, and in his right  
hand manna;

David, with song caught from the seraphim,  
and speech that left

All after-poets poor; Melchisedech,

With the shadowy droop of the wings of the  
Dove about him;

The more-than-prophet cries about this place:  
"Prepare ye the way of the Lord.

Make straight His path." And Gabriel

(Imminence of Incarnation now demands

A herald from the Elder Race) spreads pinions  
here;

And patient Joseph waits; Mary, girded round  
about with joy

And murmuring still: "Magnificat."

In the empyrean of my spirit bruits a Voice

Breaking from malediction into love: . . . "shall  
crush thy seed."

And, Deus meus, thronged about with these—  
the elect of Heaven—

This consecrated sainthood—yet 'tis I—'tis I  
who bend

Over this bread and wine—'tis thro' my lips  
the Breath is fluttering

I—Christ of the living Trinity!—call Thee down  
—call down from Heaven.

To sacrificial, New Nativity.

many more years; also the golden jubilees of Msgr. Genoud, Msgr. Neville; of Fathers Remy, Heitz, Groell and Wiisler. Such anniversaries are frequent in the Congregation and we thank our dear Lord for these."

Father General referred once more to the medical foundation of Dr. Anjoulat at Cameroun. "We hope that it will prove successful and that through the association 'Ad Lucem,' established for this purpose many more similar foundations will find their way in the other missions. To meet its many needs the Congregation has during the past year con-

(Continued on page 9)



## Our Communities

### ST. ANTHONY'S CHURCH REOPENED MILLVALE

On Sunday, October 25, the beautiful feast of Christ the King, St. Anthony's Church was reopened for divine service. The evening before, Rev. James F. Carroll, C.S.Sp., S.T.D., rededicated the church in presence of a large number of parishioners, concluding the ceremony with solemn Benediction of the Blessed Sacrament. For almost nine months the church was under repair, having been damaged by fire on February 5 of this year. During this long period divine service was held in our convenient Lyceum auditorium, which has a seating capacity of seven hundred.

The fire, starting in the basement, burned a large part of the floor, twenty pews, and destroyed three stations of the Cross. Further damage was done to the entire interior and to the organ by the intense heat and the smoke. Water did considerable damage to the sanctuary and the high altar, although the fire did not reach these parts. The insurance company allotted the parish \$38,392. This amount, owing to the pastor's experience in building and acumen in estimating costs, covered all expense of repairing, and now St. Anthony's congregation can look with pride on a more beautiful and more devotional church.

An entire new floor was put in, not of wood as the first was, but fireproof, consisting of gypsum planking, a combination of concrete and asbestos, supported by steel joists. The aisles are terrazzo of ornamented mosaic patterns. The large pipe organ was taken apart and thoroughly cleaned. More than one hundred pneumatics were needed before it was reassembled. The three ruined stations were replaced by new ones, and all were repainted in beautiful soft colors. The statues were removed to the artist's studio, cleaned and adorned more attractively than before. Other lesser improvements and additions were made in the church: individual electric lights now brighten the four confessionals; a microphone and loud speaker, installed in the pulpit, benefit people and preachers alike; and new red rugs adorn the sanctuary floor and altar platform. Some vestments, a misal and two censers are among the new accessories.

The interior of the church was painted in plain colors. The high-arched ceiling, including the upper part of the walls as far down as the fretwork, was decorated a buff hue, while the lower portions and the pillars a darker hue of gray, thus making the delicate contrast very pleasing. Father Spannagel took this opportunity of frescoing the sanctuary which had not been done before, and now the baldachin altar has for a setting and background a pale blue sky with stars of gold. Very appropriately at the highest point of the sanctuary dome, and appearing as in the sky, is a painting of the Holy Spirit in the form of a dove, with wings spread, surrounded by rays of bright gold. At the front of the sanctuary are paintings of St. Anthony, the patron of the church, and of St. Francis Xavier, the patron of missions,

one on either side facing the body of the church. At the top of the sanctuary arch, dominating all, is the Immaculate Conception with two angels. The high altar, the side altars and the three shrines are of oak and are touched with gold leaf. The carved oak baldachino is surmounted at its four corners by the symbols of the evangelists—the angel, lion, ox and eagle; all four being fully ornamented in gold, symbolize the great value of the revealed Gospel truths as compared to earthly knowledge.

In its renovated form St. Anthony's Church is inspiring in its suggestion of grandeur, and yet devotional in its thorough simplicity. The feast of Christ the King was chosen as the day for reopening the church because then could be best commemorated Christ our King's mystical reign over heart and will, by the substantial act of coming back into His own again—to the throne of the altar left vacant for nearly a year.

J. E. Stegman.

### SACRED HEART, EMSWORTH

The semi-annual theological conference of the Fathers doing parish work in the Pittsburgh area was held in Emsworth in October. (This meeting always precedes the regular diocesan gathering). The dogmatic thesis, proof of the existence of God, was handled in a masterly way by Father Zehler; and the moral and liturgical case was solved by Father Stegman. Father Joseph Sonnefeld read a learned and enlightening paper on the ceremonies of the Mass. The three Fathers were warmly applauded for their carefully written papers. Father Schiffgens loosened his purse strings and provided the clerical assembly with a right royal lunch.

On Thursday, October 29, at Holy Family Institute, Emsworth, Father Francis Szumierski celebrated the twenty-fifth anniversary of his ordination to the holy priesthood. Under the expert direction and care of the Sisters, the altar was beautifully decorated for the occasion. Assisting the jubilarian were Fathers McGuigan and Skibinski, as deacon and subdeacon. Father Retka made two short addresses, one in Polish and one in English. About twenty priests attended the festivities as well as a large number of the laity. Of course, the children of Holy Family Institute and the devoted Sisters attended in a body.

A banquet followed the religious ceremony at which the jubilarian was justly eulogized for his clearness of mind in matters theological, for his faithfulness to duty, for his kindness, patience in suffering, humility and modesty. In the afternoon the children gave an entertainment. The members of the brass band, thirty-five boys and girls, appearing for the first time in their new uniforms, presented a splendid array. Under the direction of Mr. Nicholas Fuhl they rendered several numbers, all well received.

(Those of us who were his pupils at Cornwells in the long ago (!) salute him as an exemplary priest, a splendid professor, a dignified gentleman of quiet mien and manner, a charming and delightful counsellor always. Ed.) Ad multos annos!

Theophile Meyer.

## GOLDEN JUBILEE OF HOLY GHOST PARISH, CHIPPEWA FALLS

This is one of those "now-it-can-be-told" stories. The Golden Jubilee of the Holy Ghost Parish, Chippewa Falls, Wisconsin, was brought to a close on October 11, having extended over a period of five weeks.

The Grand Opening took place on September 6 with a picnic on the parish grounds. On September 27 a mission, conducted by Father Fabian Fetha, O.M.Cap., was begun. At the close of the mission on October 4, a solemn high mass of thanksgiving was offered, followed by the Papal Blessing and Benediction of the Blessed Sacrament. In the evening of the same day a banquet was given in the Parish Hall.

A high mass for the deceased priests and parishioners was offered on October 5. In the afternoon of October 11, a Holy Name rally was held; in the evening a musical entertainment was staged in the Parish Hall.

A week's mission, preached by Fathers Wrenn and Hyland, was held at Notre Dame parish in Chippewa from November 15 to November 22. The sermons centered mostly on the opposition of Communism and Christianity.

Father Ausman preached a four-day mission, ending on November 1, at St. Anthony's Mission, Drywood, Wisconsin. The mission was held in conjunction with the golden jubilee of the mission.

That lively news and editorial sheet, The Bells of St. Mary's, published by St. Mary's parish, Detroit, again scores. In a comparison of the enthusiasm of Communists and Catholics in propagating their beliefs, The Bells points out that in little more than a week Russian Communists had pledged \$2,400,000 to the aid of Spanish Leftists, while during a whole year all of the Catholics of the world contributed only \$3,600,000 to the Society for the Propagation of the Faith.

Other features of the paper include statistics on the work of the Holy Ghost Fathers, a form of bequest for including the Congregation in one's will and a congratulatory paragraph on the departure of Fathers Baker, Delaney and Dolan for Africa.

Volume V, Number 1 of the Lyceum Tattler, published by St. Mary's Lyceum, Sharpsburg, records favorable reaction to the opening of the four-year academic high school course this year.

Reports of other parish improvements, including remodeling of the Lyceum, are also published.

Father Mellitus T. Strittmatter took his perpetual vows at Sacred Heart Church, Tarentum, Pa., October 17.

*"And I entreat thee also, my sincere companion, help those women who have labored with me in the gospel, with Clement and the rest of my fellow laborers, whose names are in the book of life."*

*—Letter from St. Paul to the Phillippians, IV, 3.*

"Please thank the members of the Catholic Girls' Missionary Society for me. They are certainly fostering a good work and I'd like to be able to make some adequate expression of the appreciation of all who profit by their kindness."

*—Letter from Father Cassidy, Shreveport, in September, 1934, O.P.*

## LES FRIBOURGEOIS

*(Last month's O. P. tried to give you one man's slant on life in a Roman Seminary. Continuing our showing of Americans Abroad, we herewith present the first published reactions of two American Scholastics, Salvatore Federici and Joseph Moroney, to their adventures as pioneer members of the new Inter-Provincial Scholasticate at Fribourg.)*

Seminaire des Missions  
18 Rue du Botzet,  
Fribourg, Suisse,  
Nov. 2, 1936.

The following is the account which you requested. We have no class today so I am going to take advantage of this opportunity. In this I will try to be complete, but not too lengthy. I am going to limit myself more to the inhabitants and, perhaps, some of the customs, rather than give an historical or geographical description. You have members in America who can and have done that for you.

The official title of the house is "Seminaire des Missions," Fribourgensis, Apud Helvetios. The address is put in Latin, because that is the phrase used by the University as its address. However amongst the members of the Congregation "Inter-Provincial Scholasticate" will be sufficient designation. For some reason the term "international" is unsuitable. Whether or not the word is unsuitable, the fact remains that it best describes the inhabitants of the house. A cursory glance will prove our claim to internationality.

Our Very Reverend Superior and Director spent over ten years in the East African Missions, during part of which time he was Apostolic Administrator of the Vicariate. During the late war he was a member of the American Army, as French interpreter. Following his second return from the Missions he was appointed as Official Visitor of the Congregation representing the Superior General. Though of French origin, he sure has "been around." (I hope you will not deny me the use of that single slang expression.)

Our sub-Director was born in Scotland, educated in England, made his novitiate in France, and his theological studies in Rome. And so we arrive at the list of Scholastics. We are twenty-three in all. The Irish Province is in the lead with nine delegates. Then in the following order we have Holland, two; Switzerland, three; Trinidad, two; America, two; and each of the following one apiece: Canada, England, Poland, Alsace and Senegal. Need we any further proof or persuasion to have anyone accept our claim to internationality?

Which reminds me of an interesting incident which occurred shortly after our arrival. One of the brothers here has not yet mastered the French language, having just arrived from Germany. A scholastic whose sole linguistic accomplishment is English approached him in search of a tool. The scholastic made his query in English, and the brother, thinking he was speaking French, grasped the thought conveyed. That would be striking enough, but listen to this. The brother answered in German and this time the scholastic, thinking he heard French, likewise understood what the brother had said—and thus we get along beautifully. It



is quite complicated, but I hope you enjoy it as much as we did.

Before going any further, let me say that the descriptions given by Father Bryan and Father Fandrey are true to the last word, but they did not go far enough. We have here a splendid home. Our rooms are bright and airy, about the size of the rooms in the new building. The floor in each room is waxed with the old-fashioned, but better, method (on hands and knees). The corridors are of concrete, but with a smooth finish, such as you would find in the lobby of a hotel or theatre. We have the usual rooms for common use, such as community room, recreation hall (believe it or not we play bridge and it isn't very difficult to get a foursome; in fact, it is very difficult to get into a foursome) in which there is a card table, a ping-pong table and billiard table. So you see we do not suffer by comparison with any other seminary. In fact, we have the added advantage of location. This is really a beautiful spot. And I am told that I haven't seen anything yet.

Before I conclude, I must make apologies to Father Bourqui. He, too, is here with us. You will remember him, if I tell you that he was the French Missionary who visited America last summer, while enjoying a vacation after thirty-eight years in the mission fields.

In all, then, we have living in this house, three Fathers, three Brothers and twenty-three scholastics (the threes have it); and we have plenty of room to spare. At a rough guess, I think we can accommodate forty persons and each enjoying the facilities of private room.

So there you have what we look like on paper. Here, two thousand feet above sea level, enjoying beautiful weather (a little rainy at times), we go back and forth to the University every day, listening to interminable (at present) lectures on Original Sin and the Incarnation.

One other thought. It has snowed here several times, but it has never lasted. Nevertheless, we can see snow any time we want to; the mountains in the distance have been covered with snow since we arrived.

Regards and best wishes to all.

(Note the signature well—we are not to be called "The Swiss.")

Les Fribourgeois.

(Continued from page 6)

separated 105 new members to the Apostolate and the ensuing years give promise of a steadily increasing number."

Father General then read the statistics of the Congregation as compiled for the Etat du Personnel up to September 1, 1936, most of which appears in the current issue of the Bulletin.

Father General closed his conference with an appeal to us not only for an increase in membership, but for an increase of worthy, zealous and holy apostles as well. He counselled us to ask the Holy Ghost for His powerful gifts, particularly those of Fortitude, Wisdom and Knowledge. And finally he urged on all a continuance of our devotion to the Immaculate Heart of Mary in whom the Holy Ghost had wrought such wonders and Who through her intercession can work such wonders in us.

## NEARING WINGS

By JOHN SEXTON KENNEDY

(Reprinted from *The Commonweal*, December 28, 1934, by permission of the publishers.)

### I—Nazareth

O hills of Galilee, the harvest mist  
Has veiled your faces; trees no longer bend  
With gleaming fruit, and bearing has an end;  
Grey fields lie empty; all their grain is grist.  
O brooding hills, the moon walks silver-shod  
In silent places where the corn stalks stood;  
The winds from world's end tarry in the wood  
To cast on troubled brooks the burst seed-pod.  
Yet I wake in the dawn to feel the beat  
Of spring beneath my hands, the stirring Dove  
Upon my heart. Fairer than Sharon's Rose,  
Than pear blossom, than lily cool that grows  
Among the thorns, art Thou, my hidden Love,  
My seedling, beautiful as new-sprung wheat.

### II—Jerusalem

I heard a child-voice singing in a street  
Where shadows thronged, where breath-thin twilight rain  
Was flickering, where dead leaves that had lain  
Like fallen angels under heedless feet  
Were whispering. So sad the voice, so sweet,  
Alive with memory, desire, old pain:  
It could be Ruth's or Rachel's raised in vain,  
Or Deborah's at prospect of defeat.  
It could be mine, had the insatiate flood  
Screamed in my ears; had I gone down to death  
In Egypt's sultry moon; or had I slept  
Deep in a desert grave; or had I wept  
In Babylon; had I not fed Thee breath  
And clothed Thee with the mystery of Blood.

### III—Esdrælon

This way the chilling fire of Ophir's gold  
Has gone; this way the sapphire and the pearl  
In black and sweaty hands; this way the furl  
Of purple, acrid incense, parchment rolled.  
Beneath the withered grass lie gaping drums  
And rotted spears, white bones a-streak with rust,  
And singing lips, and fierce eyes gone to dust;  
These rough weeds are the thrust of glory's crumbs.  
As pale stars frost the dark, I cross the plain:  
Within my breast there sleeps a Treasure rare  
As grapes in Tammuz, far more sweet than wine  
From nacre flagons. At my step, supine  
Ages lead up. O Love, for them I bear  
Thee, ever-living and one day to be slain.

### IV—Bethlehem

The first stars ride at anchor in the neap,  
Cloud-crested night. Through the full-running dark  
The tireless hours descend, leaving no mark  
Upon the town, deep-drowned in dreamless sleep.  
No more did we, when, while the gathering gloom  
Drank up the sun as waves a burning ship,  
We saw each barely opened portal slip  
Closed and heard again, "There is no room."  
Yet I shall always love this purblind place  
Where first I heard the unimagined rush  
Of nearing wings about my head, where first  
Against my ears this soaring music burst,  
Where first I cry unto my fleet heart, "Hush!  
Before the morning thou shalt see His face."

## Our Mail Box

### FATHER BILL KEOWN

Holy Ghost Fathers,  
Lafayette, Louisiana.

Dear Confrere,

This is really my first attempt in writing any news for Our Province. But before I begin such a task I want to first thank the Mission Unit and Mr. James for the two basketballs sent to me last month.

To begin with, I am going to give you this bit of news in the same way as "your Southern correspondent" obtained it—namely, straight from the shoulder. No records have been consulted; I intend to write only about the things I have seen and helped to do.

I arrived in Lafayette last March 8th, and I went right to work. Father Strahan had been teaching religion and Church History in the higher grades and my first big task was to carry on his good work in these two subjects, which I have continued to do to the best of my ability. Last May I helped to prepare about 200 youngsters for their private and solemn Communion. The graduation exercises here are big affairs; but most of this work was well taken care of by our good Sisters of the Holy Family.

During the summer months I helped out in New Iberia and Abbeville, which required a lot of speed to get back to my own place for a second Mass on Sundays. During the week I taught catechism at a little place called Long Plantation, a mission which will be ready real soon. In spite of the terrible heat, the summer was not long in passing.

With the reopening of school this September, I was introduced to a new field of work. The first item on the fall program was the "census taking," which work I am still doing in my spare time. The second item was the annual fair; and my job in preparing for this big event was the combing of the country-side for chickens and anything else in the way of eats for the big evening suppers. I have been to a lot of picnics, but when these people prepare for a dinner they do some real cooking. We all have to experience these things; and now that the fair is all over I am mighty happy that I was given such an assignment. It was a great chance to get the inside story on how some of these poor people really live.

Following the annual fair I had another wonderful experience—and that was the annual retreat of our Fathers here in the South. The retreat was held this year in Convent, Louisiana, the site of Old Jefferson College. The place is an ideal spot and from Monday until Friday we were at peace with the world. Father F. X. Williams was our retreat-master, and his conferences were filled to overflowing with the spiritual information we were all seeking.

Now we return again to Lafayette. At present, I am getting a great kick out of the kids playing in our school yard. My two outdoor courts are ready for use and the girls are enjoying this new game of volley ball. We will

open our regular season right after Thanksgiving; but before that I have plans to stage a little boxing show of my own two weeks from tonight. My good friend, Joe Lang, is the big backer of this show. As you know, he sent me the necessary gloves and punching bag. I am sure this is going to be a big success and I hope to give them all the extras that go with such shows—as in Hickey Park or Motor Square Garden. I am going to place myself as the third man in the ring and will handle such roles as judge, time-keeper and announcer. All these boys of mine swing from the ground up—so come early and hold your seats.

In closing, let me add that we have about 502 children in school and last Wednesday night we had a class of 102 for Confirmation. This coming March, 1937, we will celebrate our twenty-fifth anniversary—but more news about this will follow. All your confreres here in the South are enjoying the best of health and are doing excellent work in their particular missions.

With best regards to all at dear old St. Mary's—I am

Sincerely yours in Spiritu Sancto,

Father Bill Keown.

ED—

Convento di San Valentino,  
Poggio-Mirteto, Rieti,  
Italia.

### TO THEM THAR SCHOLASTICS

Gentlemen,

You see I must be polite because there's another class in the Dale. We may come and we may go, but the Novices, ah, they go on forever. This letter must necessarily be dressed in black since you are, no doubt, still mourning the departure of Sal and Joe for the home-town of Andreas Hofer. Or was it William Tell? I always thought it was not in vain that skiing be included among the "musts" of Ferndale sports. No, you never saw me on the things. But, then, I'm living among palm trees under the blue Vesuvian sky, where, if a snowflake dares to appear, a holiday is declared at the University. You won't forget that in your monthly intentions, will you? There wasn't so much as a crystal formed last year.

Continuing in the same sorrowful strain: your love "ad extra" must henceforth be divided. That argues an imperfection, gents, but skip it. It's my opinion that a Skilly's heart is big enough for the whole world. Else why be a missionary? Just when the big vegetables are getting together something worth while for the maintenance of peace over here they hear that two more Americans are arriving . . . there's always rancid oil in the coffee. Nevertheless, I believe everybody's happy (Hello, George!). They, because they got a break, and you because the news from Rome was beginning to peter (an expression still in use among the natives of Northumberland). It's true, Rome is eternal, but then, you justly remark, there is always too much of a good thing. If your taste runs to Archaeology, for example, you could find an inexhaustible subject in deciphering the three thousand representations of the Holy Ghost. Something like one of the kids here who, when asked, "What is the Holy Ghost?" replied "A kind of pigeon."



As for news of our summer:  
 Now fades the glimmering landscape on the sight,  
 And all the air a solemn stillness holds . . .  
 Save where the beetle wheels his droning flight,  
 And drowsy tinkling lull the distant folds;

Get it? A neat place for a rest, but not exactly the proper medium for five-star-final stuff. All I could do would be to describe it since nothing ever happens. Knowing, however, your All-American taste for action, I see nothing for it but to pull on the slippers and take the turtle for a walk to the gold-fish pond.

We read with Chili-con-carne (relish to you) the appointments of the young Fathers. We have to admit that we don't know how to call them. Once Father Sam gets loose in that bush I think we'll see a troupe of syncopated smokes that'll make Lew Leslie's Blackbirds look like a pack of crows. And Pere Peanuts? Has his appointment weaned his affections from the Reds? What a Mission-Houseful of sprocket eyes there will be when Dom Dolan exposes for the first time on African soil the treasures of that trunk! Fathers Bake, Monty and Frank . . . to all, the best of luck and God's blessings.

And to you, m'franz, a swell year with all the trimmings!

Sincerely yours,

In Spiritu Sancto,

Ed Supple.

Yes, that's Lou waving his hanky from the porch. Good-bye, now!

Perhaps the following will allay all of Ed's fears concerning Father Sheridan. He writes: "Here at St. Joseph's our athletic program is well under way. I have a fellow from Syracuse University teaching the boys basketball and football. We are trying to obtain a game from Northeast Catholic in basketball. In a few years we hope to enter the Catholic league.

"Mike Mulligan's fast one is a change of pace compared to our pitcher's hard one. Has he got smoke! He weighs merely two hundred and fifteen pounds and stands six foot four!"

## —AND LOU

Seminaire Francais,  
 42 Via Santa Chiara,  
 Roma.  
 October 25, 1936.

Hello Strangers,

"Everything comes to him who waits"—I hope you'll pardon my inexplicable yen for aphorisms, and the most recent ones at that. Believe it or not this is the third sheet of paper used within the past ten minutes. After the last error, I resolved to close shop for the day. But then, even the patience of Scholastics may be exhausted. And so—we're off again, but don't hold your hats.

"Our Province" of October brings with it the news of sixteen brand-new haircuts. Felicitations to the Tonsurites. Too bad the wearing of the tonsure is not obligatory chez vous. Lads, you do not know what you're missing. During

vacation our Belgian confrere insisted upon my taking the razor and giving him his weekly "clerical cut." Poor boy, he hasn't been the same since. After a quarter of an hour he arose from the barber's chair (?) with a very polite: "Oh, Monsieur, c'est le rasoir." He didn't know the half of it. Was his head red! Had he remained seated much longer I would have had him looking like St. Anthony. I simply did not have the knack of rounding off the edges, so to speak. Howthesoever, I must have done a good job. He didn't need a tonsure for a month. Since then I have been relegated to the subaltern post of lather-boy. Who's next?—Some more news from said Bulletin (don't mind the rambling). The return of Bob McGrath to our (your) midst. Congrats. Bob, old keed!

We received letters from the Alpinists about two weeks ago. Undoubtedly by this time you have also heard from them. According to all reports their classes commence at least one month ahead of ours. Yes, we're still vacationing after a fashion. The Retreat of the seminaire begins tomorrow morning. One of the Profs. at the Gregorian University conducted our spiritual exercises at S. Valentino the last week in September. He was none other than the Prefect of Studies. Rumor has it that a celebrity is assigned to preach here, consequently all of us (the Roman Scholastics) are going to help swell the crowd. By November 5th we hope to be up and doing: 'tis the first day of class.

The World Series' results were exactly what we had anticipated.—The other day we met an American who actually floored us with the astounding news that the Dukes defeated Pitt, 7-0. Tiens, Tiens (which interpreted means: Goodness gracious!), the dear old Bluff must have been the scene of some excitement after that victory. How are the fighting Irish faring this year? What about the outcome of the East and West skirmish on the Dale's gridiron? My money is on the West. Possibly the authorities had in mind this annual tussle when the grandstands were built in Fern-dale's bowl. Did our neighbors from Ossining (not Sing Sing) turn the tables on you this fall? No doubt they are still dazed as a result of that double defeat handed them last June. Of course you missed Father Peany's cavorting in the garden this year.

Current News—The Lire went sideways—now 19 for \$1. If you have any purchasing to be done in Rome, do it now. There are some very strong rumors as to the reason of Cardinal Pacelli's visiting the states. We'd appreciate any information on the matter because at present questions are thrown at us from all sides. How do things, or better, prospects look for Roosevelt?

Very recently another shipment of magazines arrived from the States. Thanks muchly. Now that we have taken a fancy for (I think we say "fancy to") Billot, Vermeersch, etc., I'm afraid we'll not be able to devote much time to the brochures. Until further notice, the Signs, Extensions or Columbians will suffice. Grazie.

About two weeks ago Ed received a clipping of the Bridgeport Sunday Post capitalizing the work of the Holy Ghosters in the U. S. It contained pictures of the front of the house, the Chapel, the lake and the Grotto. In that snapshot of the lake we succeeded in recognizing all but the "swan-diver," not to mention the coxswain and his crew of scullers in mid-ocean. In speaking of the services for the

Lay Retreatants the author of the article says that in clear weather the men worship at the Seven Stations of the Cross, located in Ferndale's woods. My, my, how times do change!

We're enclosing stamps for Rev. Simon. Had we been more accustomed to the parlance of these sons of Mulligan we might have "chewed" down the merchant. Better luck next time.

Until the same time next month—Au revoir. Ed is merely sending his love this time.

Your Roman Braather,  
Lou Schenning.

### BROTHER DANIEL

Dear Father,

The Brothers would like to see the late Brother Engelbert remembered in Our Province. Many thanks.

Brother Daniel, C.S.Sp.

### SAILING, SAILING—

"A wonderful trip and experience! We land at St. Helena tomorrow (October 17). . . . Wonderful crowd on board, thirty-nine in all. Plenty of sports, lots of sunshine; funny Neptune party at Equator.

Ed Baker.

". . . What a trip! Don't miss it. I might be thin but I made a darn good sailor—let the others speak for themselves. . . . Having the time of our lives. Received our diplomas for crossing the equator. Some fun!

Best Regards.

Tom Dolan."

### LAYMEN'S COMMENT

The Bulletin,  
815-816 Lamar Building,  
Augusta, Ga., Nov. 2, 1936.

Dear Father,

The literature about the Holy Ghost Fathers you were good enough to send arrived in due time and I am grateful to you for it and for your fine letter. I found the literature very interesting; although I was of course familiar with the work of the Fathers particularly at Charleston and at Duquesne, the material extended and deepened my knowledge immeasurably. I know particularly the sacrifices the Fathers are making in their work among the colored people, and the South is especially indebted to them for it.

It was a great pleasure to meet you and I trust that the pleasure will be repeated in the near future. Mrs. Reid and I ask that you remember us in your prayers from time to time.

With every good wish I am

Very sincerely yours,

Richard Reid,  
Editor, The Bulletin,

Catholic Laymen's Association of Georgia.

(Mr. Reid, who was awarded the Laetare Medal this year by Notre Dame University, delivered a lecture at the

St. Paul Guild, New York City, on November 12, proceeds from which went to aid former Protestant clergymen in need due to their conversion. The title of the lecture was "Dissipating Religious Prejudice—A Georgia Example."—Ed.)

### EXCERPTS FROM THE BULLETIN MENSUEL OF THE CONGREGATION OCTOBER, 1936

Observations made at the Chapter during the Retreat at Chevilly.

*Silence:* The Father General asks an effort be made on this point, not only during the Retreat, but throughout the year in all our houses. It has been noticed, adds Monsignor Le Hunsec, that those who do not join the general community at recreation are just the ones who fail most of all in the matter of silence.

*Death Notices:* Certain confreres complain that these are not received regularly, and often very late. These notices are sent out from the Mother House as soon as word of the death of a confrere is received. They are addressed to the Superiors of Provinces and Districts who should forward them immediately to each community or residence. Certain superiors wait for some future occasion of writing, and this can cause a long delay. Better to send them out immediately, because the delay in receiving these notices means a delay in the prayers that we owe to the souls of our deceased confreres.

We recall that the Constitutions require us to devote some hours each week to a perusal of the ecclesiastical sciences. They also indicate a day of Recollection once every three months and, once a month, spiritual direction. These very wise regulations ought to be observed with special care and they will be found helpful in forestalling many difficulties.

Regarding Moral Theology, the Superior General mentioned a volume, recently published by Father Muller, professor at Chevilly; it is a course based on the current Canon Law.

In parishes the Religious Pastor must keep the accounts of the parish and of the community separate. This latter serves the same purpose to the Congregation that it does to the secular priest; but where the secular priest is free to dispose of his money as he likes, even to divert it to his parish needs the religious priest is bound by his vow of poverty and can divert no such income to parochial interests because this becomes the property of the congregation; to act otherwise requires the express permission of his Superiors.

*"On the first day of the week let everyone of you put apart with himself, laying up what it shall well please him; that when I come the collections be not then to be made."*

—First Letter from St. Paul to the Corinthians, XVI, 2.

"Father Edward Kingston has established a Five Year Plan as a means of raising funds for his missions in Puerto Rico. He is endeavoring to have a thousand persons contribute a dollar a year for five years, at the end of which time he hopes to have sufficient to build a chapel."

—News item in May, 1934, O.P.



## MONASTERY RIDGE IN THE NEWS

(From the Morrilton (Arkansas) Headlight for October 30, 1936)

A few sparsely settled homes of citizens of German origin and a Catholic cemetery on a steep hill side which silently overlooks the city of Morrilton, two miles to the south, constitute for the average citizen of Conway county only a community known as Monastery Ridge.

Little has been said or written in the present generation about the origin of the name "Monastery Ridge," and the tall trees and huge rocks of the steep hillside have kept the secret for more than 50 years. Gone are all physical traces of Monastery Marienstatt, where a small band of devout members of the Catholic faith gave deep thought to the spiritual and educational needs of a group of German immigrant farmers and their families. No monument was left to remind future generations that Monastery Marienstatt was the humble birthplace of a national institution of the Catholic faith, known as the Fathers of the Holy Ghost.

A recent letter from the present national headquarters of the organization at 65 West 138th street, New York, to Circuit Clerk Cleo Cheek, of Conway county, brought to light some facts about the benevolent association, "incorporated under the Acts of the General Assembly of Arkansas, approved February 3, 1875."

This letter was signed by George J. Collins, C.S.Sp., and requested the circuit clerk to send him a copy of the original charter.

Somewhat yellow with age are the pages of the county records and slightly faded the pen and ink writing which states that the incorporators, Joseph Strub, Anthony Zielenback, Charles Steurer, John Otten, Anthony Jaworski and John Haas, filed their constitution or articles of association on August 1, 1882, with J. F. Wills circuit clerk of Conway county. All but two of the charter members gave Morrilton as their place of residence. Charles Steurer and Anthony Jaworski were both of Conway.

R. A. Baird, who is now serving as a justice of the peace in Morrilton, was the deputy circuit clerk under Mr. Wills, who placed on permanent record the constitution, which states the name and purpose of the association in the first two paragraphs as follows:

"First—the name of this corporation shall be the Fathers of the Holy Ghost."

"Second—the purposes of this corporation are the instruction of youth in all the branches of a thorough moral and secular education, the preparation of youth for a religious life, the advancement of missionary and congregational work in the Catholic Church, and especially, the maintenance and education of orphan children."

The constitution further stated that the corporation has no capital stock and "no members of the same shall acquire any individual or personal interest or estate in the property." Also that the oversight and management shall be vested in a board of directors who shall be elected annually by the members.

Officers chosen for the first year were: Joseph Strub, Morrilton, president; Anthony Zielenback, Conway, treasurer; John Otten, Morrilton; Anthony Jaworski, Conway, and John Haas, Morrilton, directors.

Why Monastery Marienstatt was not continued on the steep ridge overlooking Morrilton seems to have been due largely to the financial circumstances of the little group of settlers. It is known that they were unable to support a school; and in May, 1882, a special school district was formed with the French nuns from St. Joseph's Academy at Morrilton as the first teachers. In 1930 the Monastery Ridge school became a part of Morrilton Consolidated School District No. 32.

Perhaps the original incorporators of the Fathers of the Holy Ghost, if any of them are still living, can fill in the gaps necessary for a complete history of a benevolent institution that Monastery Ridge gave to a nation.

(All these pioneers are now deceased.—Ed.)

(From the Morrilton Democrat for October 29, 1936)

The other day the Holy Ghost Fathers, 65 West 138th street, New York City, wrote Circuit Clerk Cleo Cheek regarding the charter of their order, which the letter stated was incorporated here. A search of the deed records showed that the organization was incorporated here on August 1, 1882.

At the request of the Democrat, the Rev. F. A. Schwab, pastor of the Sacred Heart Catholic Church here, has prepared the following interesting story regarding the Holy Ghost Fathers:

The order of the Holy Ghost Fathers was founded in Paris, France, on Whit Sunday, 1703, to prepare missionaries for Christian and pagan countries. Its founder was an ecclesiastic of noble Breton birth and brilliant talents, C. F. Poullart des Places. He was a very promising parliamentary lawyer who interested himself in poor deserving students, on whom he freely spent all his private means and all gifts obtained from friends. He grouped a dozen of these men around himself and organized the great work that grew rapidly and extensively.

Missionaries went to the French Colonies, to India and China. Almost annihilated by the French Revolution, new blood was infused by amalgamation in 1848 with the Missionary society, founded by the convert Jew, the Venerable F. M. P. Libermann.

Besides large foundations well staffed by numerous personnel in all European countries, the order has pioneered in Africa over two centuries. At present, over a thousand members are active under thirty-seven bishops.

Laboring in thirty-two dioceses the Order looks after almost three million souls.

Exiled from Germany after the Franco-Prussian war, the Holy Ghost Fathers came to the States in 1872.

In 1878 they came to Arkansas and on January 14, 1879, they settled on Monastery Ridge. Rev. Charles Steurer, C.S.Sp., the pioneer in Conway county, said the first Mass in a log cabin, January 15, 1879.

On a section of 620 acres bought and donated by the railroad, a complete Monastery unit was eventually erected. It was the center of a colonization project beginning with Marche—then Warren, up the River Valley to Russellville. The Monastery Chapel served as parish church for the rural settlement until 1890, when the "Ridgers" built a beautiful frame church, to crown the hill that is known as Monastery Ridge. This explains the existence of the now defunct Ridge

school and the cemetery which still serve Sacred Heart Parish to which the Ridge parish was joined after the destructive cyclone of May 8, 1892.

This new move was possible since the Holy Ghost Fathers also had charge of the St. Joseph parish for the French, housed in the building that now serves as the Convent school.

Rev. Joseph Strub, C.S.Sp., secured the Morrilton plot through donation from Mr. Brown and through purchase.

He had the organization incorporated in 1882 as the Church records testify. He was instrumental in inducing many families to settle in Conway, Pope, Faulkner and Pulaski counties.

Among the pioneers are the following families: Bucheit, Bellinghausen, Bour, Breyel, Basler, Comas, Drilling, Endres, Gasper, Hoelzeman, Jung, Kordsmeier, Koch, Latch, Lachowsky, Langenfeld, Moll, Miller, Pinter, Porbeck, Riedmueller, Rohlman, Schaefers, Schneider, Schueller, Scanlan, Thines, Wullenjohn, Thomey and Yanker.

### UNIT WHIRLIGIG

Tuesday, October 21, our mission clan met once more for its regular monthly meeting. Usually, those four flights of stairs are somewhat difficult to navigate, but tonight the climbing of them was a pleasure, for the Duke victory over Pitt was still a very fond memory. On the following Tuesday, we could not have ascended a mole-hill, our spirits were so low.

Much of our last monthly meeting was given to conservative oratory. Mr. Paul Ford, with the assistance of a letter from Father James Manning, gave a most instructive talk on the financial aspect of African Mission work. The speaker pointed out the immense difficulties under which our Fathers in Africa labor. We were advised to make contacts now, so that when we do land on the Dark Continent, we will have someone to whom we may appeal for financial backing.

Two most entertaining talks on the Mission Exhibit at Worcester were delivered by Father Kletzel and Mr. Connors. These two Scholastics were our representatives at the Exhibit. From their glowing accounts of various happenings, we feel sure that the work of the Holy Ghost Fathers was the subject of conversation of all the people who visited the exhibit. The African Hut was awarded the unofficial first prize among the exhibits by the two representatives. The good citizens of Worcester were so impressed that they almost dismantled the hut to obtain souvenirs. The work of our envoys was most successful, as they secured one vocation. This in itself may seem to be of small importance, but we think not if one considers the words of one delegate: "If we but secured one vocation, the exhibit would be deemed a great success."

Fresh from the printing press comes a supply of information leaflets pertaining to the Congregation. These are sorely needed. We also have on hand a new supply of stamp leaflets.

Every father in Africa and Puerto Rico belonging to the American Province will receive a letter from someone of the Scholastics for Christmas. We hope by this method to show these missionaries that Ferndale still remembers her far away sons and that they are not "forgotten men."

### CHRONICLE OF FERNDALE

Dear Diary,

Oct. 17

If there had been a fire tonight, I believe nobody would have cared. Duquesne, 7, Pitt, 0! And put that down for the semi-maniacal behaviour of sundry scholastics tonight.

Oct. 20

The two Scholastic representatives at the Worcester Exhibit told us just how they went about it. The Hut still reigns supreme. . . . Delighted to have Fathers J. P. Danner, Diehl and O'Brien with us.

Oct. 24

West Virginia Wesleyan, 2; Dukes, 0! There ain't no justice! Here we were devouring all those beautiful write-ups by the big-time sport writers about "our Dukes" . . . and the biggest chance of their history, bringing them all kinds of free publicity . . . and they tore it all down in less than six days. Oi, oi!

Oct. 25

Feast of Christ the King. . . . The courageous Philos outsmarted the highly-touted Theols in the first of the season's series of these traditional battles. Score, 7-0.

Oct. 27

Father Knight inaugurated the open Forum this evening. He had been challenged in class to defend his thesis that this old world of ours is about at the end of its rope and quite ready to begin kicking the gong around before the final gasp. Before a large gathering of the non and semi-credulous, he emerged decidedly victorious, despite a salvo of horny objections. Twenty more years, gents!

Oct. 30

Father Knight held forth again tonight, but I must confess, Diary, that I thought it would be too much for me, since Pred-destination was the topic and I was destined for a Moral test in the following a. m. I'll be there next time, though.

Nov. 1

We heard Cardinal Paccelli speaking from Fordham, where he had been presented with an honorary degree. Don't you envy his linguistic abilities? . . . Oh, oh, it wasn't a mistake the last time at all! Those confident Philos belaboured the hapless Theols this p. m. to the ungoldly tune of 19-0. Ye gods and little fishes! I might say in Church Latin: gigantes autem erant super terram in diebus illis.

Nov. 3

I would have liked to say "I told you so" many times tonight but the pathetic figures of our contingent Third Partyites almost brought tears to my unaccustomed eyes. It seems very much in the bag, that our mutual friend, Father Coughlin is about washed us. Too bad. I wonder why he didn't stick to Social Justice?

Nov. 5

If I'm ever placed in the same community with the Trotter brothers again, I believe I'll not regain my sanity until Judgment Day. I can't tell them apart! It's a hard life. But, all kidding aside, I think Father Trotter looked fine, despite his illness. Of course, we didn't like the idea of his leaving without telling us stories of Puerto Rico. We must be slipping as Scholastics; we can't seem to collar even a decent percentage of the missionaries passing through.



Nov. 6

Glad to see Brother Joseph's smiling face again. He's still a little wan from that seven weeks' siege at St. Vincent's. Take it easy, Brother.

Nov. 11

No Armistice in Ferndale. The Theols, irked by biting press notices, came out to Ferndale Bowl this a. m. to win or why. Before the Philos realized that this was a different Theol team, those seven points were in the scorebook and the remaining three-quarters were exercise for all the young men concerned, but really immaterial. Incidentally, this is the first Theol win in three years.

Nov. 12

It has always been my firm belief that debates were run all wrong. Any in which I have participated or been subject to, have been tedious and academic affairs where the style of the papers and the deportment of the participants was stiff and formal and where the ease of the rebuttalists was sorely tried. But tonight! Right down my alley! Entertaining? I never enjoyed a debate so much! And I can't understand, for the life of me, why all debates cannot be amusing and recreative as well as informative and learned. It may be well to have an opinion when asked, "should the President be elected for one term of eight years or one term of four?" but there seems to me to be no reason why such an opinion be propagated at the expense of a headache.

Kroni Klerr.

Mr. Joseph Voytek, of Bridgeport, Conn., died on Monday, Nov. 23. He was a former scholastic and had entered the Trappist Novitiate at Valley Falls, R. I., last summer. R. I. P.

## OUR ANNIVERSARIES

### During the Month of December

We Pray for

Father Emil Knaebel, who died Dec. 9, 1933, aged 62 years.  
 Father Amos Johns, who died Dec. 10, 1914, aged 33 years.  
 Brother Celsus McCabe, who died Dec. 12, 1928, aged 101 years.  
 Brother Hieronymus Schneider, who died Dec. 13, 1931, aged 79 years.  
 Father Edward Schmitz, who died Dec. 16, 1901, aged 49 years.  
 Father Francis Olfen, who died Dec. 19, 1927, aged 63 years.  
 Father Peter Breidenbent, who died Dec. 31, 1892, aged 29 years.

*"And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation."*

—Letter from St. Paul to the Romans, XV, 20.

*"Father Kelly and I made a trip to the Kano Country. It was the first time that a priest had been there."*

—Letter from Father Haas, Blama, B.W.A., in April, 1935, O.P.

## KERNELS FROM CORNWELLS

The Annual Hallowe'en Entertainment was presented by the Senior students on Monday evening, November 2. Should the name "Hallowe'en" and the date, November 2, raise the eyebrows of our readers, we hasten to explain that the postponement was due to the fact that Saturday, the eve of All Saints, was not a favorable day for its presentation. According to the plan inaugurated last year, the students composed the entire entertainment themselves. Judging by the applause they received as well as by the hilarity provoked, they acquitted themselves well. The Assembly Hall was very elaborately decorated in Hallowe'en colors, and the stage effects were surprisingly well executed. It must be admitted that the affair was the most pretentious Hallowe'en party offered in recent years.

On Tuesday, November 10, the student body participated in the closing exercises of the Forty Hours Devotion at Mother Katharine's, as has been the custom for years. After the procession the students offered an entertainment for the Sisters, and it was well received. The Sisters on their part offered their customary refreshments, the same being also well received.

Fired by enthusiasm growing out of the success of the Hallowe'en entertainment, the students of the third year high are preparing to present George Kelly's "The Show Off." No date has been set for the event, due to uncertainty regarding the time required for the mastery of parts, construction of scenery, etc. More of this anon.

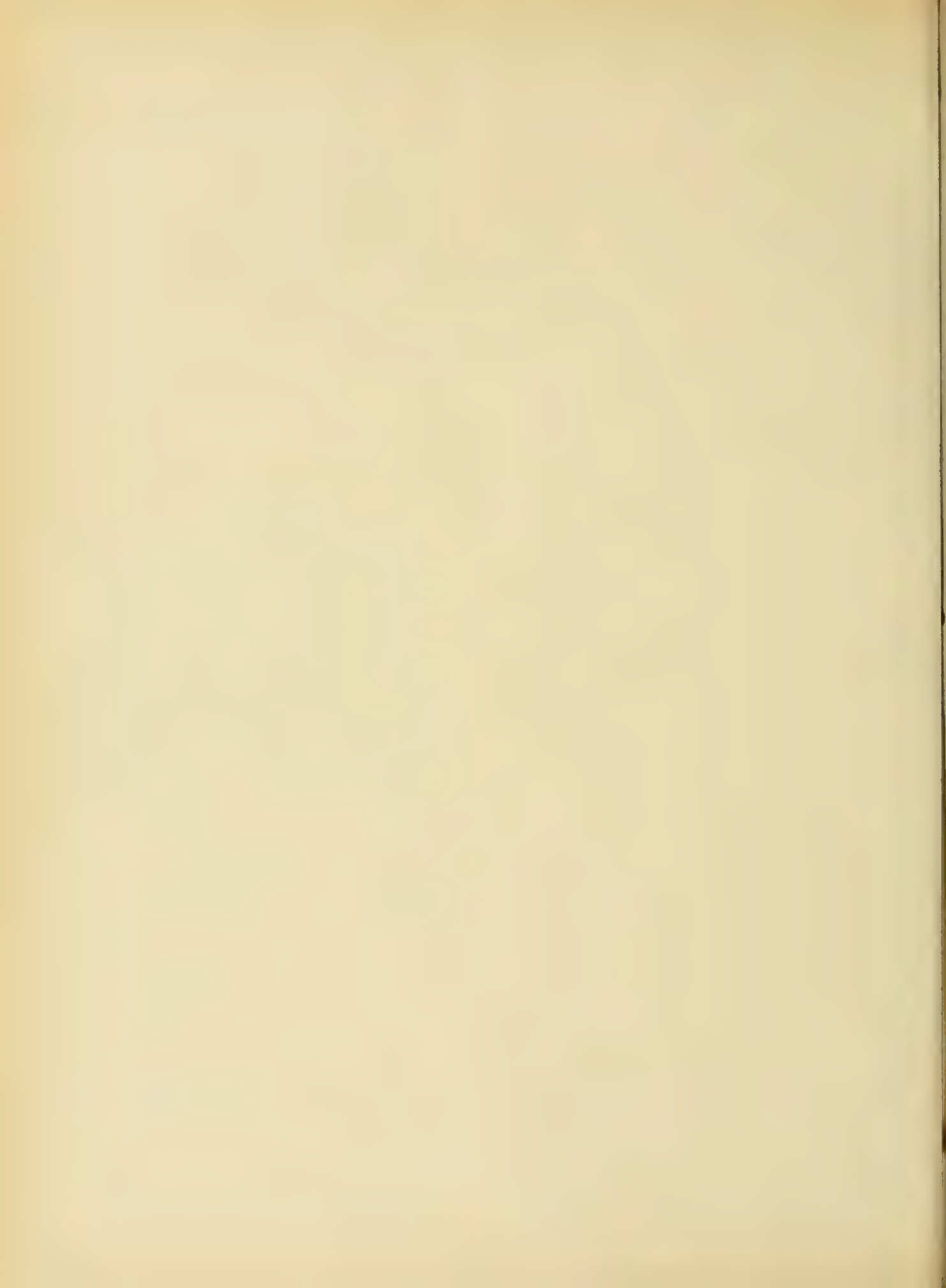
Through the kindness of Father Roach, the arrangement of Father Brennan, and the eloquence of Father Flynn, a collection was taken up at all the Masses at St. Peter Claver's Church, Philadelphia, on Sunday, November 22, for the work of formation. Father Roach was very happy and willing to extend this valued favor, and we are indeed grateful to him. Father Flynn spoke at the Masses on the preceding Sunday, and again on the day of the collection, and his effectiveness is attested by the realization of some \$200. Again, we are deeply grateful, and we hope that other pastors of the Province will see fit to follow the example of Father Roach.

## OFFICIAL

Father Joseph Wuest, St. Joachim, Detroit, superior.  
 Father Joseph B. Kelly, Opelousas, assistant.  
 Father Eugene J. Caron, St. Peter Claver, Detroit, assistant.  
 Father Andrew M. Bednarczyk, St. Joseph, Mt. Carmel, Pa., assistant.  
 Father Edward Beriault, St. Joachim, Detroit, pastor.  
 Father John T. O'Brien, Natchitoches, La., assistant.  
 Father Edward J. Recktenwald, Ferndale, provincial procurator.  
 Father Francis X. Schillo, St. Mary, Detroit, assistant.

Due to an oversight the death of Brother Engelbert Wisser has never been recorded in past issues of O. P. It should read:

Brother Engelbert Wisser, died Nov. 24, 1930, aged —





# *Our Province*

JANUARY, 1937

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FATHER PROVINCIAL'S LETTER

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THE ARMOR OF GOD

*Editorial*

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EUCCHARISTIC CONGRESS IN KILEMA

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DUAL CELEBRATION AT MILLVALE

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HOLY GHOST STUDENT AUXILIARY

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### REQUEST

Communities and residences having extra copies of "Our Province" for December, 1933, and March, 1934, are asked to send them to the editor.





# OUR PROVINCE

VOL. 5

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No. 1

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**OFFICIAL**  
**HOLY GHOST FATHERS**  
65 West 138th Street  
New York, N. Y.

January 1, 1937.

My dear Confreres,

I take this occasion to extend to all the members of our province at home and abroad my sincere good wishes for 1937. May it be a year of much happiness and many blessings for all of us. I'd like to pass in review some of the happenings of 1936.

## *Administration of Temporalities*

Recently I received an important letter from His Excellency, the Apostolic Delegate, the contents of which he has asked me to communicate to you. It is a document addressed to the heads of all religious institutes in the United States bearing on "the administration of temporalities." It was sent at the instance of the Sacred Congregation of Religious and in brief recalls all religious superiors to:

"1) An exact compliance with all the requirements of the Canon Law concerning the administration of temporal goods;

2) Greater prudence in every financial transaction.

Canon 534, par. 1, prescribes that an apostolic indult is required *under pain of nullity of the contract*, for

1) Alienation of precious articles;

2) Alienation of goods which exceed the value of six thousand dollars;

3) For contracting debts or obligations beyond the sum of six thousand dollars.

In regard to other alienations of property which include the incurring of debts or the assuming of obligations for sums smaller than six thousand dollars, the Canon Law provides for certain formalities which should be scrupulously observed. These formalities are:

1) A favorable vote by secret ballot by the proper council or chapter, and further,

2) The written permission of the competent superior or superiors.

The Canon Law regards all transactions, which may render the financial condition of the institute, province, or religious house less secure, as alienations. The Sacred Congregation for Religious calls special attention to two systems of collecting funds or money which have become widespread in this country in recent years. These two systems are (1) the issuance of bonds or debentures upon ecclesiastical prop-

erty and the sale of such bonds or debentures in the public market or to private investors, and (2) the system of soliciting or accepting funds under the so-called annuity agreement providing for payments of an annuity to the donor for life. Both these systems of obtaining money fall within the provisions of Canon 534. For under both systems the moral religious person, who issues the bonds or debentures or accepts the funds under an annuity agreement, undertakes economic obligations which must be met at a certain time. Consequently both the issuance of bonds or debentures and the acceptance of annuities are governed by the provisions of Canon 534. The conclusion is clear that any attempt by a religion, province or religious house to issue bonds or debentures or to accept annuities involving a sum exceeding six thousand dollars would be both unlawful and invalid if made without a papal indult. This is true in all cases where the sums of money accruing from one or both systems or from the combination of several operations either at the same time or at different times accumulate in a sum greater than the sum of six thousand dollars.

\* \* \* \* \*

The aforesaid sum of six thousand dollars should be understood, in connection with the terms of the Code, as the equivalent of "thirty thousand lire or francs" and in reference to the value of currency based upon gold in distinction to other currencies, gold coin being the true unit of value. In this connection the value is based upon such stable gold content and rate of exchange.

\* \* \* \* \*

In order to avoid the serious inconveniences and evils when religious institutes imprudently contract obligations under annuity agreements and later are not in a position to satisfy the annuity agreements, it is strictly and formally forbidden to use all or any part of the capital annuity fund which should remain intact as long as the annuitant is living."

## *Financial Reports*

The financial report of the province and the report of the mission procurator showed how we stood in a material way. Your generous sacrifices and good-will are sufficient guarantee that this New Year will point the way to greater progress in all our concerns, temporal as well as spiritual.

## *Provincial Procurator*

Last fall Father Szwarcrok, our careful and conscientious procurator, after twenty-two years of faithful and devoted service to the best interests of the province, resigned his post

because of failing eyesight and other infirmities. The burdens of this responsible office have been placed upon younger shoulders in the person of Father Edward J. Recktenwald, who is energetic and experienced, having served a long apprenticeship under the watchful eye of Father Szwarcrok. We bespeak for Father Szwarcrok a well-merited repose from the duties and cares of office, and for his successor, courage and every success.

#### *Finance Committee*

To devise ways and means of increasing the ordinary revenues of the province a finance committee was appointed. The members were chosen from nearby communities and houses for convenience sake to allow for frequent meetings and more concerted action. Of course, I fully realize that all of you are desirous of helping the province. Thank God, we did so well in the past, particularly during the depression which left its mark in greatly decreased revenues although we sustained no loss of funds due to our strongly conservative policy. However, with the advent of better times we are confident that all will labor zealously not only to maintain our works but also to provide for the needs of the future.

#### *Mission Band*

The Mission Band has had a very fruitful year. Its sphere of activity is growing ever wider.

#### *History of the Province*

Father Phelan is still hard at work gathering materials for the history of the province. Much valuable data have already been put in order. He is grateful to all who have made this possible. The co-operation of each work, each mission, each house and each community, is essential for the successful completion of this worth-while undertaking.

#### *Ridgefield*

The much needed new addition for the novices at Ridgefield will be ready this month. The formal opening will take place in the spring. It contains thirty-one rooms besides a chapel, a study hall, rooms for the novice master, refectory, kitchen, scullery, storerooms and boiler room. Views of the new building are published in this issue of "Our Province." On my recent visit to the South some of the confreres said that the idea of furnishing a novice's room in the new building would appeal to many. The Master of Novices told me that \$50 will cover the cost.

#### *Missionary Bulletin*

To further interest the growing number of friends of Cornwells, Ridgefield and Ferndale, we intend to issue shortly a newsletter of four pages every quarter carrying the message of these important establishments showing their progress and their needs. Later, we hope to increase its pages and send it out each month. Ultimately, it will serve as our organ of general publicity in the United States under the direction of Father Edward J. Knaebel, our mission procurator. You have all read in these pages during the past year of the steady progress made in our houses of formation. We must bend every effort to make them the pride and joy of every member of the Congregation.

#### *Confraternity of the Holy Ghost*

Twenty-one pastors in the province have declared their intention of promoting devotion to God the Holy Ghost by establishing the Confraternity in their respective parishes. This is our special devotion and we all desire to see it take on new life and growth.

#### *Colored Apostolate*

The Apostolic Delegate sent me a copy of a long letter addressed by our Holy Father to the Hierarchy of the United States bearing on the Colored Apostolate in which was stressed the need of more priests, more zealous priests with special training and a love for this most necessary ministry; a greater interest in this Apostolate on the part of all Catholics; and a more generous support of the workers in this extensive mission field. Our Holy Father regarded this letter as his own personal appeal to the Bishops and Religious Institutes of the United States. This earnest appeal can be summarized in the watchword: "More Schools, more Churches, more Apostles for the Negroes."

On my recent visit to the South in October and November it was heartening to see the splendid progress made in all our missions and to witness the fine spirit which exists amongst the Fathers—*cor unum et anima una*.

Fine Churches, Rectories, Schools and Convents have replaced the wretched shelters that marked the beginnings of all these places.

Today the work of the American province is known to the Apostolic Delegate and to the authorities at Rome through the missionary labors of the Fathers amongst the Colored people. The gracious words of our Holy Father quoted in the October issue of "Our Province" gave grateful recognition to this work. May we always merit such words of praise from the Vicar of Christ.

#### *Material Progress*

In passing I may mention the completion and dedication of a new chapel in Puerto Rico, made possible through the generosity of a donor from Detroit. Father Huber's new rectory was opened last summer. Father Daniel P. Bradley built a magnificent new Church for the Colored in Tulsa, Oklahoma, which is the envy of the whole town. Bishop Kelley blessed it last September. An Infirmary attached to St. Joseph's House, Philadelphia, was solemnly blessed by Cardinal Dougherty on October 25. Father Kerry Keane erected a commodious rectory in New Orleans which was formally opened on Thanksgiving Day and on the same day in Detroit, Bishop Gallagher blessed the new St. Peter Claver School and presided at the silver jubilee of the parish.

#### *Kilimanjaro*

Three young Fathers reached Tanga, East Africa, on November 25, ready and eager to take their places beside their 18 confreres in Kilimanjaro, anxious to ease the heavy burdens of our zealous missionary, Bishop Byrne, whose graphic description of the Eucharistic Congress held in Kilema last August is published elsewhere in these pages. It gives a vivid impression of the glorious triumphs of the faith there, the fine flowering of the fruit of twenty-five years of apostolic labor on the part of our confreres. It is consoling, inspiring, thrilling. Father Knaebel, the mission procurator, has been very successful in gathering funds and other material aid for our East African missionaries.

We can see the day when Kilimanjaro will be the great and glorious foreign mission field of the province. To hasten that day we must make every sacrifice and bend every effort to send there our best and most zealous young priests to lay well the foundation upon which will rise up the great new Christian Church of East Africa.



*Worcester, Mass.*

A most successful mission exhibit was held at Worcester, Mass. (Oct. 14-18), during which valuable publicity and help were obtained for our Congregation, its works and needs.

*Jubilees*

We witnessed during the past year the golden jubilee of the foundation of St. Peter Claver's parish in Philadelphia, of Holy Ghost parish in Chippewa Falls and of St. Anthony's, Millvale. Father Louis S. Spannagel, pastor of St. Anthony's, Millvale, observed the golden jubilee of his ordination on December 13, simultaneously with that of the parish.

*Deaths*

Finally, we lost in death, Fathers Schmodry, Mayer and Thome. May their souls rest in peace.

With renewed good wishes to all for health, happiness and every blessing, I remain,

Devotedly yours in Christ,

C. J. Plunkett, C.S.Sp.,  
Provincial.

**OUR ANNIVERSARIES****During the Month of January**

We pray for:

- Father John Willms, who died January 3, 1914, aged 65 years.
- Father Anthony Schmodry, who died January 5, 1936, aged 67 years.
- Father Francis Roth, who died January 6, 1914, aged 72 years.
- Brother Rupert Pollonais, who died January 7, 1908, aged 43 years.
- Father Henry McDermott, who died January 9, 1931, aged 68 years.
- Brother Arnold Printz, who died January 12, 1907, aged 65 years.
- Brother Burchard Thome, who died January 14, 1932, aged 81 years.
- Brother Frederick Schmitt, who died January 16, 1916, aged 62 years.
- Mr. Edwin Woll, Scholastic, who died January 16, 1918, aged 23 years.
- Brother Leo Schuster, who died January 16, 1926, aged 89 years.
- Father Patrick O'Connor, who died January 20, 1917, aged 38 years.
- Father Aloysius Schmitt, who died January 20, 1919, aged 48 years.
- Father Francis X. Roehrig, who died January 21, 1919, aged 34 years.
- Father George Lee, who died January 23, 1921, aged 68 years.
- Father Joseph Strub, Sr., who died January 27, 1890, aged 57 years.

**THE ARMOR OF GOD**

(An Editorial)

The Catholic Church is unique among the world's institutions in many ways; the beginning of another year calls to mind one of these ways in particular—the Church's attitude toward the new year. Right off we must say she doesn't really have an attitude; at least, not a different attitude than she always has towards the future.

At the beginning of each year, by means of a budget, every business house prepares for all ordinary expenses and then lays something aside for unforeseen drains of its resources. Every philanthropic and social organization starts out the year with a plan of campaign, a definite number of aims to be accomplished by definite means.

The Church, on the other hand, has the same old job ahead of her—to lead *all* men to salvation. It's a mighty big job; it was a pretty big job some centuries ago when all of the members of the Church could be got into one room; when one single bomb of the modern "advanced" era could have blown the whole Catholic Church out of Jerusalem. That mustard seed faced the same enemies that the tree now faces. There are no extraordinary contingencies for the Church. No matter what happens, it might have been expected. Christ foretold the worst that was to come. It hasn't stopped coming ever since. Abomination, desolation, false prophets. Look around and see current examples of them all.

It will always be thus. The Church is essentially holy; the spirit of the world is essentially evil. There must always be conflict between the two. An easy time it would be for the Church were she to capitulate to every adversary in time of trouble. But she has hung on for dear life to the truth which Christ entrusted to her.

Nothing but the truth could stand up under the pressure put on her; none but a divinely founded organization could accept endless conflict as an ordinary contingency in its year's span. The victories of the Church still depend on the means by which she has triumphed in the past: the sacraments, the Mass, prayer, the spreading of God's truth—the divine element.

We who are of the human element in the Church must do all the things that we would do were this a merely human organization. We must look ahead, draw up a budget, define our immediate goal, determine upon means to attain it. We've got to plan and scheme; we've got to skimp and scrape. And then, after all the scheming and scraping, since ours is not a merely human organization, we've got to bear our share of the conflict between the supernatural and the material; that conflict that is unceasing, inescapable. Like the Church, we have no fundamentally new attitude towards the future. Our biggest problems will be the same old problems arising from the same old causes—the world, the flesh and the devil. If we want to know what the coming year has in store for us we need only look back on the past year. The troubles of 1937 might come in a somewhat different form than those of 1936, but the disguise is not impenetrable.

Pessimistic? Not at all; on the contrary, consistency of opposition is a sort of guarantee that we are on the right side. Like the Church, we would have an easy time of it were we to yield to every hostile charge. There's no trouble at all in being "blown about by every wind of doctrine"; it's another story to stand firm in the midst of fierce gales—within and without. The sand that shifts every which way with the tide doesn't know what battle is; the rock that remains immovable is deep-scarred from its combat with the waves.

Just as our fight is one with the Church's, so are our means of triumph. The margin of victory lies in our use of the divine element—the Mass, the sacraments, prayer. The dawn of every year makes more and more clear that this business of an interior life is not just a pleasant flare in a book. We're licked every way possible if we have only natural means on which to depend. Not that we mightn't get some visible results—churches built, schools opened. But our fray is not with bricks and mortar; it's with something you can't touch—injustice, betrayals, discord, our own weakness. These are the things which, overcome, lead to our goal—not acclaim, but sanctification.

## EUCHARISTIC CONGRESS AT KILEMA

A detailed account of Kilema's part in the Jubilee Eucharistic Congress of the Vicariate of Kilimanjaro, August 14 to 16, recently received from Bishop Byrne, gives almost incredible witness of the solid Catholicity of the African convert, and especially of his devotion to the Blessed Sacrament. The Congress, commemorating the twenty-fifth anniversary of the establishment of Kilimanjaro as a vicariate apostolic, was observed throughout all the mission stations with special devotions to the Blessed Sacrament. The principal ceremonies were performed at Kilema.

Although marked by the observance of customs peculiar to the natives, the celebration followed essentially the practices of Eucharistic Congresses everywhere in the Church. Reception of the Sacraments and adoration of our Lord in the Eucharist constituted the major portion of the festivities. The amazing feature of the account is the tale it tells of the fervor of the natives in manifesting their Catholicity.

During the three days preceding the Congress four fathers were hearing confessions continuously all day. On the morning of the first day of the celebration, three priests distributed Holy Communion for two hours. For fifty-two hours the Blessed Sacrament was exposed in the Cathedral at Kilema, while the natives, many well-nigh exhausted by their journey from far-distant missions, kept vigil. From six o'clock in the evening until six o'clock the next morning, the married men of the immediate vicinity—about a thousand in number—remained on guard before the altar. All received communion at Mass celebrated by Father Stanislaus Tessier, at one o'clock in the morning. From the time the Mass, which lasted an hour and a half due to the large number of Communions, ended, until five o'clock, the men gave continuous token of their gratitude by hymns of praise and thanksgiving.

During the next night the same program was followed, with the married men of the outlying districts on guard. Bishop Byrne, who celebrated the night Mass for this group, writes: "The men continued after Mass the Rosaries and Litanies, the acts of adoration and reparation and thanksgiving. All the night through the prayers and hymns could be heard. What a consolation to hear and see people spend a whole night in adoration! A building all alight, music and

singing, voices loud and strong, sometimes that of a man reading, sometimes the whole group reciting in unison and in rhythm formulas that sounded as strong yet humble appeals. This went on and on through the whole night. It was a strange event, on the slopes of the great mountain of Kilimanjaro, close to a great forest, on that calm tropical night. It was not a banquet, a ball, or a Cinderella or all-night dance. It was a group of men from an African Catholic mission adoring and thanking our Lord Jesus Christ, present before them in the Blessed Sacrament, for all His love and goodness to men."

On each morning of the three-day celebration a pontifical mass was celebrated. Bishop Byrne pontificated on the first day, Bishop Bernard G. Hilhorst, vicar Apostolic of Bagamoyo, celebrated the mass on the second day, and Bishop Joseph A. Munsch, appointed by Pope Pius X in 1910 as the first vicar-apostolic of Kilimanjaro, now retired, on the third day. At these Masses the whole native congregation chanted the common parts and the native choir the proper parts. Sermons on the Blessed Eucharist, the Sacrifice of the Mass and the Passion of Our Lord were preached, by Father Van Dongen, rector of St. James' Seminary at Kilema, Father Andrew Krieger, Dr. Francis Albrecht and Father James Marron.

The Congress was brought to a close on Sunday afternoon with procession of the Blessed Sacrament. More than ten thousand people, in a file nearly three miles in length, walked in solemn procession before the Blessed Sacrament over the flower-strewn two-mile course.

The Apostolic Delegate, Archbishop Riberi, in speaking to the assemblage at the close of the procession, expressed his joy at the manifestation of solid Catholicity he had witnessed and promised to describe to the Holy Father all that he had seen. In his remarks, he praised Father August Gommenginger, the Apostle of the Wa-Chagga, who for forty-six years has labored among this people. Father Gommenginger celebrated one of the first three masses offered on Kilimanjaro mountain, nearly half a century ago.

On the day following the Congress, Bishop Byrne unveiled a bronze tablet, erected in memory of his predecessor, Bishop Henry A. Gogarty, who founded St. James' Seminary, the Mother House and Novitiate for Native Sisters and St. Patrick's Training School for Catechist-Teachers.



## Our Levites

### FERNDALE

#### SPEAKERS' TABLE

"Faith cometh by hearing," said St. Paul, one of the most successful missionaries of the Church. Ferndale, the cradle of future missionaries, is certainly doing its part in following the implicit advice given by this great Apostle to all who aspire to the missionary life. This year has seen the inauguration of an enthusiastic drive to prepare all for the approaching duties of preaching. Realizing the need for good speakers in the missionary life, the faculty have attacked the problem of forming such speakers at its very foundation. The elimination of nervousness due to unaccustomed appearance in public, and the control of the voice have been the major objectives in the campaign.

#### Experience Sought

Those skilled in this art agree that the solution of the first difficulty is to take advantage of every opportunity to appear before an audience. Therefore, besides the usual disputations in philosophy, moral theology and dogmatic theology, a special program has been offered which will enable every Scholastic to appear in the limelight several times during the year. Each class has received an assignment which will afford ample opportunity for its members to appear before a critical audience. The III Theologians have already displayed their talent in scenes from Macbeth, in which every member of the class was given a part. Played without scenery, its purpose was to give a personal interpretation of the characters created in Shakespeare. The I and II Theologians and the Philosophers have conducted debates on current political topics and all have enjoyed the evening's entertainment. The Scriptures have provided material for the I Theologians in the enacting of scenes from the life of Our Lord. This modern revival of the miracle play has met with great success. During the Christmas holidays the I Philosophers conducted a mock trial for the entertainment of the community and for their own experience.

#### Debates Held

The first debate, that of the I and II Theologians, on November 12, revolved around the question: Resolved, that the President of the United States should be elected for a period of eight years. Each side, represented by two speakers apiece, was allowed ten minutes per man, plus five minutes of rebuttal. This was sufficient time to convince the house that the present length of the president's term of office was quite suitable.

The Philosophers' Debate, held on November 24, sought to settle the question whether or not the Constitution of the United States should be revised. The decision of the judges showed a conservatist majority, going to the negative side. The same length of time as in the first debate was allowed each speaker.

These additions to the regular routine will be continued as long as they prove feasible. They are so scheduled that one event will be held every two weeks.

In addition to these innovations the regular sermon and public speaking classes on Saturday will be continued as usual. Of course, the III Theologians will follow the established custom of edifying the community with their sermons during Friday suppers. All this cannot fail to attain its purpose of making every Scholastic feel at ease when addressing an assembly.

#### Philosophical Disputation

That mitigated evolution is a likely explanation of the origin of species was the claim of the affirmative side in the annual Disputatio Philosophica, held in the auditorium on Saturday morning, December 5. In this more formal discussion, having a place on the regular calendarium, no time limit was set for the presentation of the case by the four principals, but a limit of ten minutes was established for rebuttal. The negative side took the decision.

The questions for the Moral and Dogmatic Disputations have not yet been announced.

#### Other Innovations

The second objective concerns the regulating of the speaker's voice. To accomplish this there have been several variations from the ordinary manner of reading in the refectory. At the present time the Philosophers do all the reading in the mornings and the Theologians take command of the situation for dinner and supper. This arrangement eliminates the long interval of two months which formerly elapsed between appearances in the reading pulpit. A special seat has been reserved at the table farthest away from the reading stand for the scholastic who is to read on the following day. The purpose is to enable him to judge the pitch of voice necessary to be heard the length of the refectory. A list of readers who have satisfactorily accomplished this feat will be posted regularly.

Ferndale may not startle the world of preaching with its future Apostles but it cannot be denied that as a Seminary for missionaries it has made a determined effort to respond to the popular demands for trained speakers to spread the Word of Christ.

#### ADORATION

We thought to teach attendants at the Laymen's Retreats during the summer a few things about their religion; and we hope we did. But, as frequently happens in such cases, we learned a lesson ourselves—on the practicality of all-night adoration before the Blessed Sacrament.

At every week-end retreat the Blessed Sacrament was exposed from Saturday evening until Sunday afternoon. So eager were the men for the privilege of spending a half hour alone with our Lord, that it was frequently difficult to assign a time to each individual. The desire was by no means a mere whim; for recently the Holy Name men of St. John's parish, Stamford, many of whom attended a retreat at Ferndale, asked of the pastor permission to have all-night adoration on the night preceding their monthly Communion Sunday. The permission was granted and the practice has already taken a firm root.

In view of the appeal that such a devotion has, the same practice has been inaugurated at Ferndale, the Thursday night preceding the first Friday being the occasion decided upon. The eve of the first Friday of December marked the inception of the custom.

The periods of adoration are of a half hour's duration. Any number may volunteer for any period or number of periods. A blank form is put in the study hall several days before the first Friday and all who care to do so may choose a time for adoration.

## THE UNIT WHIRLIGIG

The highlight of the last meeting of our Mission Unit was a talk on the African Missions by Mr. Pixley. The youthful orator gave a most impressive speech with accounts of the founding of our African Missions. The members were visibly impressed by the account of the work of the pioneer Holy Ghost Fathers in Africa. Such talks draw us more closely in spirit to our confreres in Africa and we can glean from them, at least, a conversational knowledge of our work on the once Dark Continent.

Father Fitzgerald, who recently returned from Bagamoyo, gave us a most interesting talk on December 7, on the work of the American Fathers in Kilimanjaro, where he visited for several months shortly before sailing for America. It was a most intimate narrative and, by means of his vivid portrayal of missionary work in British East Africa, we could easily visualize the herculean tasks performed by former companions who once trod the Roman Road with us. Father Fitzgerald's advice on what to bring and what to do when in Africa was most sound and we hope on some near day to put his advice into execution. Come back again, Father, and give us another talk.

From the enchanted isle of Puerto Rico came Father Francis Trotter. In his talk on December 14, the padre outlined the work of our fathers there and also gave an interesting account of the island's political situation. The success of the Americans has been phenomenal, considering the great difficulties encountered. The number of baptisms on Sunday surprised our young clergy, now engaged in studying the rite of Baptism.

Many thanks, Fathers Fitzgerald and Trotter. The moments you spent with us were most enjoyable, and we do sincerely hope that at some future day, you may find time to initiate us into the intricacies of missionary life in Africa and Puerto Rico.

The Unit also wishes to thank the Editor of the Bells of St. Mary's, for the Stamp Ad inserted in the December issue of that newsheet.

We have recently complied with a request from Mr. Gerald Fitzgerald, C.S.Sp., for information on the Negro problem in the United States. This gentleman is soon to give an address on that subject at Chevilly. This evidence of interest of the Chevilly students in our Negro problems is encouraging.

## CHRONICLE OF FERNDALE

Dear Diary:

Nov. 21

Those crazy Dukes of ours came thru today, swept Marquette right out of the football picture and redeemed a good deal of their lost glory. This, plus Notre Dame's slaughter of the Wildcats, sent us to bed mellow and contented.

Nov. 23

Balloting for Orders and Perpetual Vows. Time sure does get on; but the boys are far from being sorry. Ad montem! . . . A terrible shock! Good old Joe Voytek gone to his reward! R. I. P.

Nov. 24

Surprising to wake and find a complete white blanket of snow covering our environs! The first of the year and a pleasant sight. . . . The debates continue in their new and enjoyable form. It was resolved tonight that the Constitution should be revised as obsolete. Although no one agreed with the resolution, the presentation was efficient, enlightening, entertaining and effectively handled. More power to these new and better debates!

Nov. 26

Turkey Day! Ho-hum! Pass the cranberry sauce! Extremely excellent dinner and restful free-day! Deo Gratias for today's blessings and the countless favors of the past year! . . . The West defeated the East this a. m. for the first time in Ferndale history. Score, 2-0. Fine game.

Nov. 27

Another free day! Our old friend, Father Flynn, called on us today. . . . At 7:30 "Big Hearted Herbert" entertained us in the Auditorium. . . . The orchestra made its first appearance of the season and our virtuosi of the piano and violin were in excellent form. . . . Has anybody seen a stray bass-drum? The Theatre of the Dale Orchestra would be grateful to the finder.

Nov. 30

First ice-skating of the year. Haven't seen so many skaters in my life! And it looks good for a long time. . . .

Dec. 2

O all ye mourners, mourn! An all-day rain just swept the winter's solitary boast down the drain-pipe into Fuji's. . . . It's a hard life!!!!

Dec. 3

Feast of St. Francis Xavier. . . . Free afternoon. . . . At 7 p. m. the class of third theology presented 13 scenes from Macbeth, 6 of them in their entirety. . . . Total absence of scenery, except for the use of candles in the sleep-walking scene; no costumes. One of those purely aesthetic and modernistic interpretations, if you please. A chronista, situated at the left of the stage, supplied the hiatuses in the narrative by reading from Lamb's Tales identifying the characters by means of cards. Really something different. . . . After Night Prayer a custom new to Ferndale was inaugurated. . . . Nocturnal Adoration of the Blessed Sacrament, concluded by the Community Mass celebrated before the Exposed Blessed Sacrament.



Dec. 5

First Disputation of the year. . . The Philosophers lined up on either side of a resolution that "Mitigated Evolution is a reasonable theory most aptly explaining the origin of organic species." Of course, it was a difficult theory to defend and although the other gang received the nod, they were compelled to earn it. The young philosophers acquitted themselves in a gentlemanly and scholarly fashion. . .

Dec. 7

We had the rare privilege of listening to an honest-to-goodness African Missionary today. Father Fitzgerald, newly returned from nine years of ministry in Africa, where he gained sixty pounds, has a wealth of common sense and a mellow philosophy of life. His is an art of debunking that carries an unmistakable, genuine ring to it. . .

Dec. 8

Feast of the Immaculate Conception. . . It seems that the Hartford Junior Clergy wanted a means of entertainment and exercise for the long winter months, so they thought of basketball. A grand idea! Ferndale was chosen as the "Breather." Well, the score read Ferndale 65, Hartford 33; but everybody was happy and the Young Priests were our guests tonight at dinner. They left in a cheerful mood, flinging a challenge for a return game in their wake. . . This Father Loomis is a crack player and the story may have been written in reverse, if the team had several duplicates of this talented priest. . .

Dec. 9

Father Frank Trotter was in town today and left us with more puzzling data on those Puerto Ricans. It must be extremely interesting studying them and from what I have heard of them, if you're a good psychiatrist you'll have a lot of fun; if you're a punk one, they'll make you an expert in a month. . .

Dec. 15

The first Theologians presented at 7:15 p. m. two scenes from St. John's Gospel; the scene at Jacob's Well and the Healing of the man born blind. Presentation given in full costume and well received.

Speaking of events that require more than one day to come to fruition, have you heard of the Inspection Tags required for Scholastics' rooms to pass the road test? If you're found guilty of some crime of uncleanness or untidiness, you'll find a printed slip on your desk, checking off in red pencil, the item or items against which you offended. Slick, eh? . . . Every Scholastic now has in his room, a large crucifix and pictures of the Sacred Heart and of the Blessed Virgin. . . Say, this General Customary has a wealth of good points.

Hoping all of you had a Happy Christmas,  
Kroni Klerr.

## ST. ANTHONY'S CELEBRATES DUAL ANNIVERSARY

It is seldom, indeed, that the opportunity is given to a congregation of celebrating the Golden Jubilee of its pastor and the fiftieth anniversary of the foundation of the parish at the same time, yet this rare privilege was accorded to St. Anthony's in Millvale on Sunday, the thirteenth of December. Be it said to the credit of the Golden Jubilee Committee and the members of the parish that the celebration was carried off in a style befitting such a memorable occasion. A

procession of fifty school children and a bridal party of nine little girls led the Jubilarian, Rev. Father Louis Spannagel, His Excellency, Bishop Hugh C. Boyle, D.D., and the Reverend Clergy from the parish house to the church, where a Solemn High Mass was celebrated in the presence of the bishop. The ministers of the Mass were:

Celebrant—Rev. Louis Spannagel, C.S.Sp.  
Arch-priest—Rev. Eugene Phelan, C.S.Sp.  
Deacon—Rev. Anthony Lachowsky, C.S.Sp.  
Subdeacon—Rev. William Donnerbauer  
Master of Ceremonies—Rev. S. J. Schiffgens, C.S.Sp.  
Sermon—Rev. Francis A. Schwab, C.S.Sp.  
Chaplains to the Bishop—

Rev. George J. Collins, C.S.Sp.; Rev. Eugene N. McGuigan, C.S.Sp.

The newly remodeled church presented a striking appearance, most appropriately decorated with lilies and gold palms. The Men's Choir offered a masterful rendition of the Mass and Te Deum Laudamus by Pietro A. Yon. After the Mass the Bishop spoke and imparted the Apostolic Blessing.

A public reception was held in the Lyceum Auditorium during the afternoon with more than five hundred friends attending. Father McGuigan acted as toastmaster, and among the many speakers were Father J. F. Carroll, Father Lachowsky and Father Phelan. A few words of appreciation from the Reverend Jubilarian closed the festivities.

The early history of St. Anthony's Parish offers a striking and most edifying story of the staunch faith and the spirit of sacrifice of the pioneer Catholic priests and faithful alike of Millvale. The congregation was first organized in December, 1886, under the guidance of Father John Willms, C.S.Sp. Until the church was completed and blessed by Bishop Phelan on November 6, 1887, the new flock continued to worship in St. Ann's, Millvale's Mother Church. The first pastor labored zealously in his new endeavor until he was replaced in 1892 by Father Zielenbach. Realizing the need for adequate Catholic education the new pastor added a larger and finer school to the parish plant shortly after his arrival in Millvale. In 1898 Father Zielenbach was relieved by his superiors of the duties of the pastorate only to be entrusted with those of provincial of the American Province. And thus throughout the history of St. Anthony's Parish we find scattered the names of many zealous pastors and tireless assistants, whose efforts and devotion have ever added to the enviable reputation of the Holy Ghost Fathers in the district.

The new church was begun shortly after Father Spannagel's advent to Millvale, the cornerstone being laid on April 9, 1914. Bishop Canevin, of happy memory, consecrated the completed edifice on August 1, 1915, a Solemn High Mass being sung by the Very Reverend Eugene Phelan. A disastrous fire last February demolished the interior, but it has since been remodeled and redecorated, so that now St. Anthony's can boast of one of the finest churches in the Pittsburgh diocese.

The arduous work of the good priests has been amply blessed by God in the form of a wonderful flock of staunch and faithful Catholics. The parish has been honored by not a few vocations both to the priesthood and the sisterhood.

In our own Congregation Father Francis A. Schwab is a native son of St. Anthony's, as are Messrs. Regis Jacobs and Joseph Lang, who are now pursuing their studies at Ferndale. The parish is well represented in Cornwells Heights as well by Messrs. Edward Wetzel, John Schoming, Herbert Schuster and Raymond Jacobs.

In the very year that St. Anthony's Parish was first founded, there was ordained to the Holy Priesthood in our Congregation one who long years later was to become its beloved pastor. Louis Spannagel was born in Catholic Alsace in 1860 and from early youth was imbued with the deeply religious spirit of his native land. Immediately after leaving grammar school he took up his studies in preparation for a priestly and religious life as a Holy Ghost Father. After his ordination he taught mathematics at Beauvais-Cellule and later at Epinal until the expulsion of the order from France in 1902, when he came to St. Mary's, Sharpsburg, as assistant to Father Otten. After ten years of tireless effort he was transferred to Millvale, where he assumed the duties of pastor at St. Anthony's and where he has since given his all to his flock. A faithful pastor, a loving father, a dear friend, Father Spannagel has endeared himself to all who know him and his name will long be on the tongues and written deeply in the hearts of his parishioners.

We offer hearty congratulations and sincere good wishes to St. Anthony's Parish on this happy occasion and in particular to Father Spannagel. May God see fit to amply bless his work at St. Anthony's and to reward him well for a life spent in the service of the Master—and may He grant him many happy days!

AD MULTOS ANNOS.

## AN APPEAL

(The following is a condensed form of an appeal made by Father Herman Flynn at St. Peter Claver's Church, Philadelphia, on Sunday, November 15, for the financial support of Cornwells.)

"Eighteen years ago November 11, an event occurred which sent the whole world frantic with joy. For four terrible years the world had been in the grip of war. Zeppelins and dreadnaughts and submarines had turned earth and air and sea into vast charnel houses of slaughter. . . . Then one dim November day the news flashed out across the world: 'The Armistice is signed. The war is over.' . . . It would be the highest point of ingratitude if the country should ever let fade from its memory the soldier dead, just as it would have been criminal to fail to send supplies to the soldier living; but the greatest treachery of all would have been to fail to attain new recruits for the army. . . .

"Today we are reminded of another type of army, fighting a vastly different type of war. The men and women of this army carry on a war just as heroic as any warrior who fought at Verdun or scaled the heights of Vimy Ridge. I refer to the missionary orders of the Catholic Church: men and women who constitute the Congregations of priests and sisters who look after our home and foreign missions. They are so filled with the flame of Christ's love that they carry the torch of that sacred fire into the farthest confines of the world—into China, into India, into Africa, into hospitals,

into city slums; carrying Christ, carrying the message of Christ, carrying the sacraments of Christ to souls in need. . . .

"This morning I come to speak to you on behalf of one of these missionary endeavors, located in our own diocese. In the town of Cornwells Heights there is a large building known as the Holy Ghost Apostolic College. In that building there are about one hundred boys—intelligent, energetic, all-round American boys of good Catholic families. Deep in their hearts they have heard the call to serve in the army of Christ as missionaries.

"Upon this College and upon our other houses of formation the Holy Ghost Fathers depend for their future existence. I need not recall to you the work of the Holy Ghost Order, its aims or its history. You all know how it was begun by a Jewish convert; how it spread to Germany, to Ireland, to Rome, to Africa, to America; how over 100,000 souls are brought to the Church annually by its efforts. You members and friends of St. Peter Claver's have had before you a continued and long-standing evidence of this work. For over 50 years the priests of this Church have given, and still give to your spiritual interests the best of their services in the confessional, in the school, in the home.

"The end of our houses of formation is that these spiritual benefits may be shared by thousands. If the army is to be maintained, we must maintain its recruits. To do so, several things are necessary: prayer, zeal, sympathetic interest, courage, and that indispensable thing—money. So we ask you, in your goodness, to give us a helping hand. We know that in the last few years your goodness has been taxed to the utmost. But before you give an unqualified refusal, consider how you have been the recipients of a most bountiful mercy of God. Consider how out in the unbelieving world there are millions longing to participate in the all-embracing benefits of the True Religion which have been placed at our disposal.

"The war between the forces of Christ and the enemy wages without respite, and there is no Armistice. Upon the soldiers of the Church's army, upon their valor, their zeal, their numbers, depends the number of souls rescued. Theirs is the task to see that their valor and zeal do not flag; but ours is the task to see that their numbers do not decrease for want of support.

"Won't your generosity be part of such support?"



LOOKING EAST, RIDGEFIELD



## Our Mail Box

### FATHER JACK KELLY

Catholic Mission,  
Tanga, Nov. 11, 1936.

Dear Father,

Happy Christmas. Looking at the paper, I see the "City of New York" has rounded the Cape, and is on her way up the coast, with three more Ferndale boys. As I look out my window here, I see that two American ships of the Robin Line are pulling out.

The last few weeks have been most interesting for me. One Sunday morning, three weeks ago, a large rhino wended his way quietly up our middle path, and seemed, to a casual looker-on, quite harmless; but before he was shot down, he became very nasty. He threatened to come into our house and tear it to pieces. Bishop Byrne was very sorry he missed the fun. He had intended to come to Ufomi for the Sunday, but was delayed on the way. He only saw the horn and the carcass and the fence that had been knocked down, when the rhino charged the mission.

A few days later, I saw the great motor car race from Nairobi to Johannesburg. They passed our road at the speed of 50 miles and more an hour and believe me, the dust was flying! Just fancy, an aeroplane passed overhead, and an American newspaper reporter was in it! He was covering the race. Can you beat that?

After watching the mad race, as I called it, I came to Tanga and had a swim in the bay, a shower afterwards and then turned on the radio to hear the Navy-Notre Dame game. The reception was very clear, and I heard every word—the Rah! Rah! Rah! and the band.

Let me whisper this to you: I was a little late getting to bed; the clock struck 12:30 A. M. as the last word from the great game came over the air, but I was in time for work the next morning. As Father Noppinger had gone to an out station, I had the Kiswaheli service and the English service. Two masses each, followed by Benediction. The church in Tanga is very beautiful, thanks to Father Fullen, R. I. P. The tiled floor took my fancy.

The Africa of today is not the Africa our elder confreres knew. As I saw those motor cars passing at the speed of 50 miles an hour, in a mad rush to Johannesburg some 2,000 miles away to win 1,000 pounds, I couldn't help thinking of our gallant confreres of other days who marched that same way, tired, weary, and foot sore. Their only road was a foot path or, at best, a cow track.

We still have a number of those confreres and, I hope they will be with us for many a year to come. They are an inspiration to us younger men. They not only walked hundreds of miles to their missions, but when they got there, they built magnificent churches and most comfortable dwelling houses, and the natives they converted have the faith. We of today are "skipping" along on motor cars and trains and listening to ball games at home. One old Pere told me

that during his first years in Africa he got his mail twice a year, provided the porters were not robbed on the way. He is now over 70 years and still going strong. Some of us have gotten letters from the U. S. A. in fifteen days and one confrere told me he hoped his people will radio him Christmas greetings on Christmas Eve. How do you like that?

Sincerely yours in Sp. Sto.,  
J. Kelly.

### FATHER JOE MURPHY

St. Patrick's Training School,  
Singa China, Moshi Postoffice,  
Tanganyika, British East Africa.

Dear Father,

When civilization starts marching into a place one of the things that usually marches along with it is a love for music. Father Deer seems to have realized that for a long time, for he has been collecting instruments, studying the theory of each of them and giving the boys a start at playing. So far we have lads picking out the notes on trap-drum, cornet, flute, trombone and piccolo (yes, there are piccolo players even among the blacks). I've been thinking that I might help him in his efforts to lay the foundation for an orchestra.

When I left Ferndale, I left my violin behind me. I haven't played for years, but I'd like to pick it up again and try to teach a couple of the youngsters here. Would it be possible to get the instrument? I'll be very grateful if you can see your way to sending it out.

The Government Exams are over and we're awaiting the results of them. Nothing remains now but Class Examinations, and then we scatter for a couple of months—possibly not to assemble again. Our Superior, Father Neville, is scheduled to start building a new church in the town of Moshi. There's no telling what changes will follow his departure.

Please extend my greetings for a Merry and Blessed Christmas to all the Fathers at Ferndale. May the Feast bring you the best of happiness.

Sincerely,  
Joe Murphy.

### THE ROMANS

Seminaire Francais,  
42, Via Chiara,  
Roma, Italia.

Dear Enemy,

The fingers are too cold to tackle the Royal—that explains the pen and ink. How in the world are you, boys? Judging from "Our Province," not bad. I don't know whether you could say we've started class seriously yet, although we have been at the Greg a few times. The Missionary Union of the clergy held its meeting at the university, which netted two free days. During the past week the "Congressus Thomisticus" held forth, pulling down another free day. During the same week Cardinal Bisletti, head of the Congregation of Studies and Chancellor of the Greg, celebrated his twenty-fifth year as Cardinal—so did we. It's really becoming boring. There's no security any

more; any hour of the day a sign declaring no class is likely to be pinned up. Well, it's all in a lifetime and we have to take the ups with the downs.

The Superior General was here a short time ago for his annual visit. He gave us a talk (all too short) and dined with us. The table reflected its satisfaction with such an honorable guest. Cardinal Verdier, of Paris, addressed the Seminary apropos of his visit as Papal Legate to Dakar for the consecration of the Cathedral. Bishop Le Hunsec kept him company (the only two not seasick). The Archbishop of Rennes, another day, spoke on the school question in France, the fundamental attack upon Communism. Bishop Tardy, of Gabon, gave an illustrated lecture on his mission. Bishop Biechy, of Brazzaville, spoke to us (scholastics) twice on his visit of the missions in West Africa, giving citations that he had jotted down from several diaries showing the side of a missionary's life least known. Bishop Le Rouge of French Guinea is here at present. He won't get away without telling us something. You see we keep a pretty good weather-eye on the missions. This evening none other than good old Jacques Maritain, of the Moscow Maritains, is going to pull a few logical rabbits out of his metaphysical hat for us. Mercy! We don't know whether we're going or coming.

As you have heard, Cardinal Maurin of Lyons died recently. A Solemn Requiem Mass was held at Trinita de Monti which belongs to the Madames of the Sacred Heart. All the honors were done by the Seminary, that is, Liturgy and Chant. I'm answering good old Joe Lauritis' question of a year ago when telling you I'm in the Schola (Plain Chant) and the Chorale (Polyphony). Father Counol, the Director of Music, studied at Solesmes, and not a few of the seminarists have attended, during their vacations, a course more or less abbreviated. There are two excellent organists, one having obtained first prize in composition here in Rome last year. Hop on the band wagon, we like sweet music.

We are inclosing some stamps for your collection. We hope you like them. The Stamp Committee will not forget to drop a word (or two) of thanks to Father Collins whose money is responsible for the stickers. We didn't have to go to Russia or Ethiopia; we got them in Rome. After all, Christmas comes but once a year.

You probably heard that the Regent of Hungary visited the Duke of Italy. It was the greatest turnout yet. Even Lou and I were following the horses (i. e., in an unofficial parade). They were lining up all the color and man-force possible in the Piazza Venezia. The blue-jerseyed boys from the D. P. W. wore rather wistful countenances when they saw that cavalry coming down the Via del Impero. The noise is all over now. I suppose he had to hurry back and do his Christmas shopping early.

Hoping you have very good ice-skating and very happy landings. Lou and I are sending two sunny southern smiles to a first-rate bunch of Skillies.

Yours in the Holy Ghost,

Ed. Supple.

## LES FRIBOURGEOIS

Seminaire des Missions,  
18 Rue du Botzet,  
Fribourg, Suisse.

Dear Gene,

This letter is probably late, according to your standards but it is the best I can do, as at present I'm pretty busy, and not only that but too much letter writing is taboo here.

Sal and I are beginning to get into the swing of things here; at first the classes were rather difficult, due to the Latin and the fact that each professor speaks with a different accent. The Latin itself is not so hard but when you start the morning with a Swiss-German, then a Spaniard, a Hungarian, a Frenchman and a few others, you nearly go crazy. I caught on to the German first, Spaniard next, and Hungarian last.

As for French, well—I still speak broken French, but I'm improving. It is not necessary to use as many circumlocutions as before, such as *une chose comme—pour—etc.*, etc. You should have heard me explaining the meaning of "scram" to a Frenchman, and then explaining that it was slang and not used in good speaking. That was O. K., but later I had to explain it wasn't a "cuss" word.

Although we've been going to class for over two weeks the University only opened officially yesterday (Monday, 16th). We had a free day, with Mass by the Bishop in the morning and a "Kneipe" in the evening.

Before I tell you about the celebration I'll just tell you about the Academic Societies of the University. Each nationality here has a society; which society in turn elects delegates to "Academica," a sort of society of societies. Academica presides over all University celebrations, funerals, etc. The President of Academica declares when and where the societies are to appear. Each society has a uniform and a flag; the uniform is worn only by the flag bearer and his two guards of honor. (The American uniform is very much like the American Legion outfit). At the Mass yesterday all the societies were represented.

The flags are brought in and the flag-bearer and the two guards of honor stand in the sanctuary. Yesterday there were about 17 flags. At the elevation they were lowered in a salute. Very much like a military Mass, was my opinion. It was all very impressive.

Now for the "Kneipe," another affair at which all the societies are represented. Before I go any further Sal and I are members of "Columbia," the American society, so you see we were present at the "Kneipe" for patriotic reasons only.

I just don't know how to start my description of this patriotic adventure of ours. The affair started at 8:30 p. m. and was held in a theatre not far from the house. Father Soul gave us each a franc (twenty-five cents) and some cigarettes. (We're only allowed to smoke on big days here, and this is one). So with two bits in my pocket and a light heart I went out to serve my country. When we got there we found a big hall full of tables and chairs. We met a Capuchin from Pittsburgh—Brother Vincent—and started to look for Columbia's table. Well, we were the first Americans there so we just did what any sensible American would do: we sat down and waited for the others, and had a dis-



cussion on the respective merits of American and Swiss cigarettes. In a few minutes we were all present, fourteen in all. The treasurer, Conway, an Oblate from Philly, ordered the beer. (Yes, a beer party!) There was a speech in French by the new rector; then the President of Academia took over the master of ceremonies role. We had a few speeches in German, by a few of the local big shots, a few more in French and one in Italian. These speeches did not come one right after the other; we had orchestra music in between, a solo by a real Swiss yodeler and also "colloquiums." These are something along the line of a "Tu autem" during which each society toasts the rector, the dean of theology, etc. And afterwards, each society toasts each other. Of course, we drank to our own health, etc. The orchestra was wonderful, and the Swiss yodeler had a wonderful voice. Afterwards each society got up and sang a song. We sang "Columbia," an original, unpublished, and uncopyrighted masterpiece. Even though I say so myself, we did very well. After the songs the clerics left. That was about twenty to twelve. Just before we broke up we sang "East Side-West Side."

Sal and I walked home with our president, Father Maher, O.P., from Newark, N. J., and three Marianists from different places in Ohio (we all live right next to one another). We got in a few minutes before twelve, and maybe I wasn't tired this morning.

The whole affair seems to be a German idea, and it is run very smoothly. There is nothing objectionable about it; nobody is seen staggering around the hall or shouting, etc. Even the beer is very respectable. It is known as "Biere du Cardinal" and is made right in town. The rector gave us a free morning today and I am taking advantage of it to write this letter to you, as I'm expecting to get one from you demanding that I write.

Your brother,

Joe.

## FATHER PALUSSIÈRE

St. Pierre,  
October 31, 1936.

Reverend Father,

I thank you very kindly for the excellent reception which you gave to my confrere, M. Hiernard, and myself in your fraternal community. It is a real joy for a Holy Ghoster to find on another continent, different in language and customs, the same spirit, the same ideal.

It was a pleasure likewise to see the beautiful sections of your fine city, New York, in daylight and under the magnificent electrical illuminations in the evening, the like of which is unknown in France.

We had no difficulty in finding the pier of the Turner Line and we had an excellent trip on the way to St. Pierre and Miquelon, stopping at Halifax.

I have asked Our Lord in the Holy Sacrifice of the Mass to grant you the blessing of protecting your province and your parish.

Be so kind, Reverend Father, as to convey my best wishes to all the Fathers of the community.

Please accept, Reverend Father, this expression of my gratitude in Our Lord.

Mgr. Poisson sends his regards.

Louis Palussiere, C.S.Sp.

## COMMENDATION

3837 E. Lake Park Ave.,  
Chicago, Ill.

Very Rev. C. J. Plunkett, C.S.Sp., Provincial,  
New York City, N. Y.

Very Reverend and Dear Sir,

I take the liberty as an old Blackrock College student (1899-1902) of writing to express my appreciation of the wonderful novena concluded December 8 by your Fathers Hyland and Wrenn at St. Ambrose Church in this city.

Since leaving Ireland this was my first contact with the order. It was, believe me, most profitable spiritually and most gratifying on account of old associations, to witness the masterly manner in which they conducted the exercises. Not in twenty years as a member of this parish can I recall any instructions or sermons quite like theirs. Father Hyland, in particular, while very clear, simple and logical, was always original in the presentation of his themes. Every word counted. He appealed by implication to the heart as well as to the mind. Our church was crowded to the doors each evening. I am sure the results of their labors will remain with us.

Incidentally, another former 'Rock student—a Mr. William Delaney—and myself had the pleasure of reminiscing with Father Hyland about our old school days. We also had the privilege of seeing his motion pictures of your missionary activities, especially in the South.

May the influence of the Holy Ghost Order increase and flourish.

Yours sincerely,

Edward J. Scott.

## HOLY GHOST STUDENT AUXILIARY SOCIETY

On the feast of the Immaculate Conception of our Blessed Mother, December 8, 1935, the Holy Ghost Student Auxiliary Society was formed here at Cornwells. Beginning with the parents, relatives and friends of our Apostolics, Novices and Scholastics, the Society now numbers over 3,000, all of whom have been enrolled in the Arch-confraternity of the Holy Ghost.

They share in a High Mass, which is offered for them on the first Sunday of each month at Cornwells, as well as in the Holy Communion of the student body on the same day and the rosary once a week.

Each month there are regular meetings, and oftener if necessary. Of course, the burden of the work falls on those in and around Philadelphia, but those outside the city have also been praiseworthy in their support. During the first year of its existence the Society has given a very creditable account of itself. Receipts to date from the various benefits given for the College amount to \$4,525.50. Expenses were \$490.83. This enabled us to make many much-needed repairs, described in past numbers of the "Our Province," and to pay some bills long overdue.

## HOLY GHOST MISSION BAND

### IV QUARTER

- Ministry at Wildwood, Stone Harbor and Avalon, N. J., ended Sept. 13.  
 Sept. 16-19—Retreat, Holy Ghost Apostolic College, Cornwells Heights, Pa.  
 Sept. 25-Oct. 3—Little Flower Novena, St. Theresa's Church, Philadelphia, Pa.  
 Sept. 27-29—Forty Hours, St. John's Church, Lambertville, N. J.  
 Oct. 4-6—Forty Hours, St. William's Church, Philadelphia, Pa. Forty Hours, St. Athanasius' Church, Philadelphia, Pa.  
 Oct. 4-18—Mission, St. Cronan's Church, St. Louis, Mo.  
 Oct. 11-15—Forty Hours, St. Augustine's Church, Ocean City, N. J., and also at Somers Point, N. J.  
 Oct. 18-20—Forty Hours, Church of the Assumption, West Grove, Pa.  
 Oct. 18-25—Mission, Church of Christ the King, St. Louis, Mo.  
 Oct. 19-23—Fathers' Retreat, Convent, La.  
 Oct. 25-27—Forty Hours, St. Ann's Church, Wildwood, N. J.  
 Oct. 26-30—Fathers' Retreat, Morrilton, Ark.  
 Oct. 29-Nov. 1—Triduum in honor of the Poor Souls, St. John's Church, New York, N. Y.  
 Nov. 1-8—Mission, West Branch, Mich.  
 Nov. 15-17—Forty Hours, St. Peter's Church, Beaver Dam, Wis.  
 Nov. 15-22—Mission, Notre Dame Church, Chippewa Falls, Wis.  
 Nov. 29-Dec. 7—Novena in honor of the Immaculate Conception, St. Ambrose Church, Chicago, Ill.  
 Dec. 5-8—Triduum in honor of B. V. M., St. Ignatius' Church, Philadelphia, Pa.  
 Dec. 13-20—Mission, St. Andrew's Church, Pittsburgh, Pa.  
 Dec. 24-25—Christmas assignments.



## Books

"Ja Vater, Alltag in Gott," recently published in Germany, has as its author Father Richard Graef, C.S.Sp., of the German province. The following paragraphs, as translated by Brother Novatus from the November issue of "Echo aus den Missionen," give an idea of the nature of the volume.

"There is no greater and more perfect worship of God than the accomplishment of His divine will and for me therein also lies the road to the greatest possible blessedness.

"O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how impenetrable His ways! For who has known the mind of the Lord? Who hath been His counselor? (Rom. XI, 33, 34). We know nothing, 'we know not His ways' (Wisd. V. 7) even though they be our ways. We know not His commands, even though they concern us. How can we dare to seek out for ourselves the way, to map out our own course, to prescribe for ourselves the rapidity of our progress? 'Our ways are neither God's ways nor our thoughts God's thoughts' (Is. LV. 8).

"If we proceed but one step of our own, that is already the first step along the wrong path or at least a detour. We are losing both time and strength. 'We can accomplish nothing through ourselves' (John XV, 5), not even as much as to say Jesus in a meritorious way. 'And no one can say: Lord Jesus but by the Holy Ghost' (Cor. XII, 3).

"We are forever convinced that no one wishes us well more than we ourselves do; and, nevertheless, this is a great error, a 'heresy.' God loves us with an infinitely greater, endless and, moreover, a divine love. 'He that spared not even His only son but delivered Him up for us all' (Rom. VIII, 32). God wishes us better than we ourselves can desire. A mother cannot bear such affection for her dearest child. God can never be angry. God is kindness itself. 'One is good, God' (Matt. XIX, 17). His inner essence is goodness, that is why He cannot will the performance of evil. He must always be good. Of course, He is also just, but His justice exacts of us only after our death, as Considine writes in his booklet 'Frohes Gehen Zu Gott—the Cheerful Going to God.' As long as we live, He always acts toward us as a merciful God. All His requirements of us flow from His love, His goodness, His infinite mercy. God's Will in all His dispositions is always infinitely great, never small or minute, never limited and narrow.

"What then more rational, more perfect, better and greater can man do, during each moment God grants him, than to say: Yes, Father?

"Do not permit ourselves to believe that by depending on our ability to give or offer Him something we thus cause the astonishment of God. 'Or who hath first given Him and recompense shall be made Him?' (Rom. XI. 35). 'And if thou hast received why doest thou glory, as if thou hast not received?' (Cor. IV, 7). If we be the authors of the most marvelous discoveries and inventions which the whole world holds in great esteem, then all that is possible only because God created everything and had bestowed on His hand-



WEST VIEW, RIDGEFIELD



work those inherent potentialities. 'For of Him, and by Him, and in Him are all things!' (Rom. XI. 36). And if we erect innumerable towers of Babel, we never will reach the celestial kingdom.

"There is no greater act in Heaven, on the earth nor under the earth, than the performance of God's holy Will. Sanctity does not consist in performing extraordinary accomplishments, but in the right performance of ordinary ones, in the faithful observance of one's duties, in one's faithfulness in little things. We must do ordinary actions in an extraordinary manner; i. e., in the most perfect union and entire dependence upon the Divine Will. Yes, Father—for Thee, my God! To accomplish great things is not difficult, for the loftiness of the idea, the astonishment, the praise of men urge on. To be eminent in a trivial manner, that is true holiness, that is true greatness.

"Therefore, all that I do, be it great or small, important or of no value, here or there, be it done in private or public, with gladness or under restraint, all that is absolutely the same and matters not, if only I know that thus God wills it; then all reflexion is needless, then I simply say: God's Will be done—Fiat!"

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-35 English Version of Report Which Appears  
Monthly in Bulletin Mensuel

ARCHDIOCESE OF NEW ORLEANS, LA.

### RESIDENCE OF THE HOLY GHOST

2015 Louisiana Avenue

NEW ORLEANS, LA.

#### Personnel:

Fathers K. O'C. Keane, Pastor.

J. F. Quinlan, Assistant, Bursar.

Father M. J. Dwyer, hitherto assistant at Holy Ghost Church, has been transferred as pastor to the Church of St. Monica. Father J. Quinlan has taken his place.

Our new church on Louisiana Avenue, new organ and new stained glass windows have been paid for at a cost of some \$65,000. Last year and this we have had some work done on the schools. Both schools are now completely renovated and painted and paid for. To complete our plant we need a new rectory and a large one; for this we have long since begun a drive for necessary funds, and having to date accumulated some \$5,000, we expect to begin work on the new building in the very near future.

In April, 1933, we had a visit from Father Eugene Phelan, Provincial. Last year we had the honor and the pleasure of having in our midst for a few days our beloved Superior General, accompanied by Father Provincial and Father Soul. A few months ago, on the occasion of the installation of our new Archbishop, Most Rev. Joseph F. Rummel, D.D., we had the pleasure of a visit from Father Plunkett and Father Collins. Bishop Desmond, of Alexandria, accompanied by Father Cronenberger and several Fathers from the neighboring communities, have visited us during the year.

The good work begun here some sixteen years ago by Father Schmodry still flourishes. We have an average of

100 adult converts each year, and the attendance at Holy Mass and at our Lenten and evening devotions is most consoling.

Year	Baptisms	Funerals	Marriages	Annual	Souls
				Holy Communions	
1932	120	34	29	35,200	3,300
1933	192	43	22	38,500	3,625
1934	160	43	49	38,700	3,520

Kerry O'C. Keane.

### RESIDENCE OF ST. MONICA

2335 South Galvez Street

NEW ORLEANS, LA.

#### Personnel:

Father M. J. Dwyer, Pastor, Bursar.

The second of our missions in New Orleans is a colored parish dedicated to St. Monica.

The pastor is Father Michael J. Dwyer. Father Dwyer was appointed in February of this year to succeed Father A. J. Walsh, who was transferred to New Iberia. The parish consists of 295 families with a total Catholic population of 1,533 souls. Of these there are about 395 children between 6 and 16 and of this number 278 are in the parish school.

The church and school are built on a fine piece of property bounded by Galvez, First and Miro Streets; measuring 161 by 209 feet. At the present time the location is not very prepossessing, for most of the streets in this section of the city are unpaved.

The church is a frame building in good condition and quite attractive. During the past three years some improvements have been made by painting and the addition of electrical fixtures.

The school is also a frame building containing four rooms. Seven grades are taught, fitting the children for high school work. The faculty consists of two sisters of the Blessed Sacrament and two lay teachers.

During the past few months money has been raised to build a school hall and auditorium. Work on this will be begun shortly and it is the hope of the pastor that the new hall will provide an added source of income to enable him to pay the debt of the Mission.

The Sunday Masses are at 6 and 8 o'clock; on certain Sundays and Feast days the 6 o'clock Mass is sung. Sunday School is held in the school after the 8 o'clock Mass; two Sisters and four lay teachers and the pastor are engaged. Wednesday evenings at 8 o'clock, services are held in honor of Our Lady of Perpetual Help, and week-day Mass is at 6:30 a. m.

Confessions are heard on Saturday morning from 10:30 to 11:30 for children, and on Saturday evening from 4:30 to 6, and 7:30 to 9. Confessions are also heard before the Masses on Sunday and First Friday, and after Mass each day.

Devotions are held every Wednesday evening at 8 o'clock in honor of Our Lady of Perpetual Help; congregational prayers and singing, the litany recited and Benediction; Holy Hour on the eve of First Friday from 8 to 9 p. m.; Forty Hours in May; Thirty Days' Prayer to St. Joseph; Novena to the Holy Ghost; Novena in honor of St. Raymond; Novena in honor of the Immaculate Conception; May and October Rosary and Litany during the Mass; Lent: Way of the Cross in the afternoon for children and again in the evening for adults.

Religious instruction is imparted in the Sunday sermons at the two Masses; given during the Lenten course; given in the school during the convert class each Tuesday night from 7:30 to 9. At the present time there are 46 adults taking instruction. Instruction is also given in addresses to the members of the various societies on their Communion Sunday, and in sermons at the Forty Hours Devotion.

The Societies of the parish are the following: Holy Name, 48 members; Altar Society, 26 members; Knights of St. Peter Claver, 46 members; Ladies of St. Peter Claver, 30 members; Children of Mary, 54 members; Dramatic Club, 73 members.

The property of the parish was bought for \$10,200.00. The church was erected for \$8,500.00 and the school for \$6,000.00.

The buildings are insured against fire for \$21,000.00 and against destruction by tornado for \$8,250.00.

The debt of the parish is \$12,300.00, of which \$7,300.00 is at 8½%, and \$5,000.00 is at 5%. Through the kind interest of our new Archbishop, Most Rev. Joseph F. Rummel, D.D., the bank has consented to reduce the present 8½% rate in the near future.

M. J. Dwyer.

## JOTTINGS

In the absence of Father Provincial, who was making a tour of the Southern missions, Father Collins represented the province at the reception given His Eminence, Cardinal Pacelli, Papal Secretary of State, at the Jesuit Church of St. Ignatius, Park Avenue and Eighty-fourth Street, New York City on November 1. He also was present in a like capacity at the inauguration of the new rector magnificus of the Catholic University, Monsignor Joseph Moran Corrigan, S. T. D., on November 18, in Washington, D. C.

The annual agape of the confreres from Cornwells Heights, New York, Ferndale and Ridgefield, was held at St. Mark's, New York City, on Thanksgiving Day, November 26. The Solemn High Mass was sung by Father Lundergan, with Fathers Kirkbride and Fandrey as deacon and subdeacon. The sermon was preached by Father S. Zamborsky, of Ferndale. Present besides the above-mentioned were: Fathers Mulvoy, Murnaghan, Flynn, Kettl, and Collins. The large turnout of men and women for Holy Communion featured the solemn occasion in the parish.

On Thanksgiving Day, Nov. 26, Bishop Michael J. Callagher, of Detroit, presided at the Solemn Mass celebrated in St. Peter Claver's Church, Detroit, commemorating the silver jubilee of the parish and the dedication of the new parochial school. Present also on the occasion were: Father Provincial, several monsignori, many priests of the diocese and our confreres in the Detroit area. The school, opened on September 12 and consisting of two rooms, numbers sixty-four pupils. The Felician Sisters are in charge.

Most Rev. Edwin V. Byrne, D.D., Bishop of San Juan, Puerto Rico, blessed the new mission chapel of St. Cecilia at Hato Viejo, on Sunday, Dec. 6, 1936. In preparation for the opening of the new chapel a triduum was conducted by Rev. Jose Crespi, C.M.

The student body at Duquesne University now numbers 3,384 (including 125 in the High School). The deans of the various departments are clamoring for space, more space; equipment, necessary equipment.

In the world of sport, from coast to coast, from the Gulf of Mexico to beyond the Canadian border, Duquesne is mentioned with respect and enthusiasm. For the first time in her history she won a coveted place on the All-America Football team; her candidate: Michael Basrak, center. Congratulations!

Father W. F. P. Duffy, pastor of San Felipe, Arecibo, has been selected by Bishop Edwin V. Byrne, D.D., of San Juan, as his socius and traveling companion to the Thirty-third International Eucharistic Congress, to be held in Manila, Philippine Islands, February 2 to 7, 1937.

The official party, headed by Cardinal Dougherty, sailed from New York for Europe aboard the S. S. Normandie, Dec. 26. Embarking from Naples on the Italian liner, "Conte Rosso," they will sail through the Suez Canal enroute to Manila.

Father John Kelly sailed from Tanga, Tanganyika Territory, aboard the German steamer Usaramo, bound for Southampton, on November 12. After visiting in Ireland, he is expected to arrive in the States early this year. He has served in Africa for nine years.

In your charity please pray for the souls of

Mr. John FitzGerald, father of Father Francis J. FitzGerald, who died in Boston, Mass., Nov. 5. Father FitzGerald was returning from his mission in Bagamoyo. He arrived here on Nov. 20.

Mr. Richard Curran, of Philadelphia, brother of Mr. Edward Curran, C.S.Sp., who died on Nov. 14.

Mr. John Baney, Sr., father of Mr. John Baney, C.S.Sp., who died Dec. 10.

Father Joseph B. Donahue's father, who was buried in Milton, Mass., Dec. 21.

Mr. Michael Murphy, uncle of Father Timothy Murphy, who died last month.

We also ask the prayers of the confreres for Fathers Sabaniec, F. A. Retka and Spannagel, who are ill in the hospital, the former in Birmingham, Ala., the latter two in Pittsburgh.



# *Our Province*

FEBRUARY, 1937

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FATHER SABANIEC

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VENERABLE LIBERMANN'S EXPLANATION OF  
THE MYSTICAL BODY

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APOSTOLIC ADAPTATION

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Archdiocese of New York; Diocese of Oklahoma City and Tulsa

KERNELS FROM CORNWELLS

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## OUR ANNIVERSARIES

### DURING THE MONTH OF FEBRUARY

We pray for:

Father John Quinn, who died February 7, 1895, aged 47 years.

Father Louis Ward, who died February 7, 1935, aged 63 years.

Father John Otten, who died February 8, 1926, aged 72 years.

Brother Peter Joseph Shortis, who died February 17, 1889, aged 72 years.

Brother Jacob Immekus, who died February 25, 1889, aged 70 years.

Father Eugene Gillespie, who died February 26, 1928, aged 29 years.

FEBRUARY SECOND IS THE ANNIVERSARY OF THE DEATH OF OUR VENERABLE FOUNDER





# OUR PROVINCE

VOL. 5

FEBRUARY, 1937

No. 2

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDAL, NORWALK, CONNECTICUT

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Printed at St. Joseph's House, 16th & Allegheny Ave., Philadelphia, Pa.

## "FEEL THAT GOODS, BROTHER!"

(An Editorial)

No doubt you've bumped into Jewish clothing salesmen during your lifetime. In fact, it's kind of hard to avoid them when it becomes known that you're in the market for a new suit. Have you ever noticed how they prove the quality of the material by rubbing it between their thumb and forefinger? To them, this is the only absolute demonstration of the durability of the texture. Sure, other things in a suit count—cut, fit, color, style, etc. But most of the appraisal work of a Jewish cloak and suit man is done by his thumb and forefinger.

You can picture St. Paul displaying his tent wares before a prospective customer, subjecting a sample of the canvas to a vigorous grinding beneath his thumb and forefinger. There would be no sense in buying a tent which couldn't stand up under wind and rain and sun; so feel it, rub it, test it. If the results of the examination were satisfactory, buy! you had what you were looking for.

It was almost inevitable that this trait should find expression in those writings of Paul's in which he was trying to sell something of far more value than a tent, trying to "put across" belief in Christ. He had got the thumb and forefinger of his mind working on the canvas of Christianity. There wasn't a flaw in it, it was obviously from God; hence, he had invested his all in it. He would have his followers do the same: test everything to see if it was of divine fabrication; if so, take it and keep it. "Prove all things"; he wrote the Thessalonians, "hold fast that which is good."

Jacob Libermann applied the same test to the ancient weave of Judaism and felt it give between his fingers. No sense in holding to it, then; hold fast only that which is good. He subjected Christianity to the rolling thumb and forefinger and found that it was not the thin tissue of bogie-man mythology his rabbinical father would have it, but that

it was a durable fabric, well founded historically and theologically. Hold fast that which is good. Plunge! Invest everything! Since Christianity was what he was searching for, he must take it up for all it was worth. He would consecrate himself to God; he would be a priest. Then to be stricken with apoplexy on the eve of his ordination to subdiaconate! But what matter ten years of waiting, ten years of uncertainty, ten years of hopeless shaking of sympathetic heads: "What can be done with him?" Hold fast—!

No one with an appreciation of the worth of moral courage, of perseverance in adversity, of generous devotedness, can fail to find in Libermann true Christian nobility worthy of imitation. If the Christ Who had shone His light upon him wanted the souls of all men to be saved, he could not refuse to do his part and become not only a priest but a missionary priest. If some of these souls were more despised by men, hence more loved by God, he would be a missionary to abandoned souls. There could be no question of hesitation, of diffidence. Here was the real thing!

Courage, perseverance, devotedness—qualities still necessary in those working for God, still especially necessary in those engaged in work in which are met so many discouragements, so many obstacles to perseverance, so many human considerations that sap the life-blood of devotedness. The evangelization of abandoned souls requires the same qualities in us as it did in Libermann.

### LENT

*is not only a salutary check on the pell-mell rush of careless feet; it is a stimulus to the lagging step, beginning to falter in its forward stride.*

## REVEREND JOSEPH JOHN SABANIEC, C.S.Sp. 1896 - 1937

The terse announcement of the death of Father Joseph John Sabaniec on Sunday evening, January 17, at Tuscaloosa, Alabama, came as a distinct shock to all his confreres. The news of his illness had been reported on December 17, 1936, but few could have envisaged its sudden and fatal termination. He was a man we could ill afford to lose. His energy, his cheery good nature, his attachment to whatever work was confided to him, made him the type of missionary so much needed in the Congregation.

Father Sabaniec was born July 25, 1896, in Vilna, Lithuania, and came to the United States as a child. After his primary studies in Pittsburgh (1902-1907) and Cornwells (1909-1914) he began his Novitiate at Ferndale in 1914. Completing his Philosophy and first year Theology he spent two years at Duquesne University as prefect. Immediately afterwards (1919) he was sent to Rome. An exceptionally able student he was preparing for his Doctorate examinations when tubercular hemorrhages suddenly and

tragically put an end to his University course. He was transferred to Montana, Switzerland, where he recovered sufficiently to be ordained December 23, 1922, and to make his apostolic consecration November 18, 1923.

Returning to America he spent a year as prefect of studies at St. Alexander's College, Ironsides, Quebec, Canada. Recalled to the United States he served successively as assistant at Bay City, Michigan; Tarentum, Pa., and North Tiverton, R. I. The latter parish proved to be his longest assignment, eight years. In 1934 he became pastor of St. Mary Magdalene, Tuscaloosa, Alabama, where in great contentment he labored among his little flock of Colored people until the final summons came.

Father Sabaniec was the type of man who became immediately popular especially with young people and whose popularity increased with time. He had in him a good measure of the eternal boy. His companions in Cornwells and Ferndale recall his passion for athletics and the vehemence with which he would argue a disputed decision on the baseball diamond. But he was totally incapable of bearing malice or ill-will and the most heated argument always ended with his infectious laugh. His tubercular condition seemed to be the least of his worries. It interested him a great deal less than the outcome of some project he might have on hand, or the result of an exciting football game. He was a good Religious, a delightful confrere, a zealous missionary. Those who labored with him, in fact all those who knew him will miss him sorely. May Almighty God grant to him the reward of the good and faithful servant.

The appended letter to Father Provincial written five days before his death is quite typical of Father "Sabby."

St. Mary's,  
Box 82,  
Tuscaloosa, Ala.,  
Jan. 12, 1937.

"Very Rev. and dear Father Provincial,

Your most kind and welcome letter came to cheer me up this morning. Thanks a lot for your encouragement and advice.

My attacks seem to be diminishing. Of course, I am at a standstill as far as any activity is concerned. I can't even say Mass yet nor say my breviary, but I feel that I'm getting stronger and it won't be long now. I had no attacks yesterday or today, and my morale is very good. The arrival of Father J. B. Hackett has helped us out a great deal and the work is able to go on.

Sorry to hear about so much sickness amongst the fathers and scholastics. Here's hoping for an improvement all around. With best wishes to all from Hackett, Hackett & Co., I am,

Devotedly yours in Sp. Sto.,  
Jos. J. Sabaniec, C.S.Sp."  
M. J. B.

## HIS ILLNESS AND DEATH

The first indication of his illness came in late November, 1936. Father Sabaniec had been in the habit of taking violent exercise in the form of manual labor in an effort to keep his church, rectory and school property in good condition (and he succeeded admirably) and so he attributed the painful attacks to overexertion and to his weak lungs. When the pains became more frequent and more acute he was taken

to St. Vincent's Hospital, Mount St. Vincent, Birmingham, Ala., on December 17 and placed under the doctor's care and given every attention. After a complete examination it was found that he had a severe heart ailment. Twice from the hospital he wrote to Father Provincial giving him a complete account of himself. On December 23: "Gosh, it sure hurts to be shut in now. Father A. J. Hackett has been just splendid. I think I'll be all right soon. . . . I admit I overworked myself foolishly in a physical way. I've learned another lesson. Please God, it may do me good. My spirits are fine, my courage is high and I'm anxious to get back to work." And on Christmas Eve: "Tonight I shall attempt to assist at Midnight Mass here with the Sisters of Charity and the nurses. I am quite cheerful in spite of the blues at not being able to be with my Colored people tonight at St. Mary's for Midnight Mass."

On January 2 the doctor allowed him to go home with the injunction that he refrain from activity of any kind. On January 5 and again on January 12 he wrote to Father Provincial detailing his seeming progress and evident setbacks. Father A. J. Hackett writes: "From the beginning Father remained in good spirits and his fine sense of humor never left him. Every afternoon we (Father A. J. and J. B. Hackett) took him for a short slow drive which he enjoyed immensely. He was so pleased with the progress of his recovery that he decided to attend the late Mass on Sunday, January 17. However, the excitement, in anticipation of this joy, brought on an attack and we dissuaded him from his resolve. That afternoon we took him for a short drive and he appeared completely rested. About 8:40 in the evening we were chatting together upstairs when he felt another attack coming on. He took the remedy prescribed and for the first time there was no relief. He arose from his chair and walked very slowly up and down the room for a few paces. Then he came to me and said: 'Father, I feel awful. Why, I'm perspiring!' We helped him into bed and as we did so he lost consciousness, his breathing becoming very labored. We then administered the last sacraments and summoned a physician. In a few minutes Father breathed his last."

From the very first moment of his arrival in Tuscaloosa, Father Sabaniec put his heart and soul into his work. In spite of privations, hardships and the difficulties in the mission field, his zeal was lively, his courage never faltered nor did his interest wane. His first concern was for the Colored mission parish of St. Mary Magdalene which under his immediate charge made visible improvements day by day. His last work in the ministry was the reception of two converts into the Church.

Besides laboring for the Colored Catholics of Tuscaloosa Father also ministered to a small white mission of twenty-five souls at Reform, Ala., a village situated 35 miles outside the city. He also assisted Father A. J. Hackett in taking care of the 550 Catholic students attending the University of Alabama.

The people of Tuscaloosa, both white and colored, recognized in Father Sabaniec a priest of unusual piety and excellence. All were grief-stricken at the news of his death. The Most Reverend Thomas J. Toolen, D.D., Bishop of the diocese of Mobile, often paid tribute to the work of the Holy Ghost Fathers in his jurisdiction and to Father Sabaniec in particular. When notified of his death the Bishop sent the following message from Somerville, Massachusetts:



"Sincere sympathy and prayers; the community has lost an excellent priest and the diocese a fine missionary. Sorry I cannot be present at the Mass."

### The Funeral

On Wednesday morning, January 20, a solemn mass of requiem was celebrated in St. Francis Xavier Chapel, across from the campus of the University of Alabama, in the presence of a large congregation of Catholics and Protestants, both white and colored. (St. Mary Magdalene's was much too small to take care of the people.) Seventeen priests of the diocese and nine of his own confreres attended the obsequies. The Most Reverend Bishop was represented by the Right Reverend Monsignor E. J. Hackett, V.G., of Mobile, who sang the Mass. Rev. John T. O'Brien, C.S.Sp., of Natchitoches, La., was deacon, Rev. Thomas Flynn, of Birmingham, was subdeacon and Rev. Timothy Pathe, of Birmingham, was master of ceremonies. The Right Reverend Ambrose Reger, O.S.B., abbot and president of St. Bernard Abbey and College of Cullman, Ala., presided in the sanctuary assisted by Very Rev. Eugene Sands, D.D., of Ensley, and Rev. Malachy Rafferty, of Birmingham. Rev. A. J. Hackett, C.S.Sp., preached the eulogy taking as his text: "Thou art a priest forever, according to the order of Melchisedech." He spoke of the origin, dignity and responsibility of the priesthood; and in tracing the career of Father Sabaniec showed how he had faithfully fulfilled his high vocation as a priest and missionary of the Holy Ghost Order.

With Fathers A. J. and J. B. Hackett, of Tuscaloosa, the following confreres from Louisiana were present and sang the Gregorian Missa de Requite: Fathers Kerry O'C. Keane and M. J. Dwyer, of New Orleans; Joseph P. Lonergan, of New Iberia; Francis Vorndran, of Alexandria; Joseph E. Landy, of Isle Brevelle; John T. O'Brien, of Natchitoches; William Keown, of Lafayette, and Joseph J. Cassidy, of Shreveport. On the afternoon of Wednesday the body was sent to the home of his mother in Pittsburgh, Pa., where in his boyhood parish of St. Stanislaus, another solemn service was held on January 25 in the presence of a large congregation, Father Provincial and all the fathers of the Pittsburgh district. Interment was in St. Stanislaus Cemetery. R. I. P.

A. J. H.

### SILVER JUBILEE OF ST. PETER CLAVER CHURCH

Twenty-two years ago a little band of Colored people, headed by their first pastor, marched into their new Church on Beaubien and Eliot Streets, Detroit. It was a gala feast, for it marked a second milestone in the life of St. Peter Claver's Parish. Three years before Father Joseph Wuest, C.S.Sp., then pastor of St. Mary's Church, Detroit, had organized the little group of Colored people into a mission, and erected a chapel for them in St. Mary's School where they could hold their own devotions until the Bishop would allow them to form a parish. This permission was granted to Father Wuest, to whom all credit is due, in 1914. It was he who collected the funds to purchase the present property.

So on Thanksgiving Day, 1936, twenty-five years after its foundation, the parish had the happiness of seeing its

founder chant a solemn High Mass of Thanksgiving before the Bishop, Rt. Rev. Monsignori and priests of the diocese.

Father Wuest was attended at the altar by two secular priests of the diocese, the Most Rev. Bishop Gallagher, Rt. Rev. Monsignori Woznicki and Stapleton, as Deacons of Honor, Father Provincial as archpriest, and Father Collins, of the Cathedral, and Father Ackermann, as Masters of Ceremonies.

The Bishop in his sermon on the occasion praised the work of the Holy Ghost Fathers in the diocese of Detroit in general and for their missionary efforts amongst the Colored, in particular, during the past twenty-five years. He congratulated the pioneer members of the parish (many of whom were in the audience) for their great sacrifices. He also told how anxious the Holy Father was about the spiritual well-being of the Colored people of Detroit and that he wanted a Catholic school for them here. He reported to Rome, he said, that a school had been opened in September of this year for the Colored parish of St. Peter Claver.

The Bishop then turned to the Felician Sisters and lauded them for their fine work and particularly for their charity in assuming the responsibility of teaching in the school gratis. (It is interesting to note that the Mother General, Sr. De Sales, while casting about for a mission in China or Africa for her sisters, saw through the window of her room a group of Colored children coming home from school. "This," she said, "will be our mission—the Colored children of Detroit." No sooner said than done. She offered her services to the Bishop, they were accepted and St. Peter Claver's school was the outcome.)

The Bishop welcomed the little children about him and said he hoped and prayed that their new school would prosper and endure till the end of time. He ended the sermon by giving the Papal Benediction.

After Mass, dinner was served by the Altar Society to the assembled clergy and guests. The children welcomed the Bishop and staged a program which touched him deeply. The happy day ended with the Blessing of the new School by His Excellency.

H. P. Thieffels.

### THE MYSTICAL BODY An Essay on the Venerable Libermann's Explanation

In his *Directoire Spirituel*, exhorting his missionaries to holiness, Libermann explains the doctrine of the Mystical Body in his own unaffected and even unpolished style. Holiness, he writes, is the life of God in Jesus Christ and by Jesus Christ in us: "in ipso vita erat et vita erat lux hominum." God alone has life in Himself by His essence. This life resides completely in the Word as well as in the Father; and in the Holy Ghost as well as in the Father and Son. But, he goes on, St. John in his Gospel (I, 4) speaks of this life in relation to its communication to creatures and that the life which is in creatures is entirely in the Word, "in ipso vita era." The life of the Father is in the Son and it is by the Son that it has been communicated to creatures. This life of the creature may be three-fold; natural, the life of all creatures; supernatural, the life of grace; and divine, the participation of heavenly glory in the next world.

Now when God created Adam, he gave him his natural life of sense and rationality and infused into him the supernatural life, the life of grace whereby he was to earn for himself after his trial, the divine life, the participation of heavenly glory. Adam was made the trunk of the vine—the human race. Planted and rooted in God, he was to transmit this three-fold life to his branches forever. It was to become our heritage through him. Ignorance, disease, suffering and death could not touch it. All other natural life on earth must die but this vine would not. Sin and sin alone could rob it of its prerogative of an eternal summer.

Yet, one never-to-be-forgotten day, Adam sold his birth-right and ours. He sinned; he deliberately removed his roots from their ensconcement in God, and chose to be independent of Him. Bereft of the protecting armour of grace, Adam, the trunk of the vine, was immediately made subject to sin. Ignorance, disease, suffering, death and sin, as pests in the heat of summer, set out to plague this cursed vine. The poor plant, now no better than the beasts of the field or the crawling things on the earth, must suffer like them and die. But they, unlike it, had not judgment to face. Their death was the end of their existence; death for the vine, created to live yet another and endless life, was the beginning of an eternal state, measured in strict justice to its merits. What chance had it to merit endless felicity? A natural life, at best, can produce but mediocre fruit. The mixture of sin into the very life of the vine, transmitted its venom to the branches and tainted even the naturally imperfect fruit.

Such was the state of man; a corrupt vine, a stranger and an enemy before God. He grew, his trunk and branches corrupt, producing from an adulterated sap a bitter fruit.

But God, the All-Good, had promised Adam a Redeemer—a new trunk to supplant him; a new Adam, to send racing once more through its branches the supernatural life intended by God for the life of man. This new trunk would have its roots sunk into the ineffable depths of the Divine Nature, and its branches, the shoots from the corrupt vine, would be grafted onto this new trunk. And, since in the case of the original trunk, the sinking of the roots into the Divine Life proved inefficacious, this new trunk would itself be the Divine Life—the Life of the Creator of all living things—the Life of the Word—the New Adam—Jesus Christ. For as in Him we have all our natural life, so also in Him we shall regain our lost, our supernatural life, the “lux hominum,” the life of sanctifying grace. This grace has the property of uniting us to Him, sanctifying our lives and making us like Him, whose principle and end is God. This life is offered, but not given, to all, but only to as many as receive Him. And He shall give them “the power to become the sons of God,” because they “are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Being united thus with Our Lord, they shall become the children of God, His sons and heirs of His Kingdom. This adoption, although not making the children of God His natural sons, is yet more than natural adoption, one based on mutual choice alone. On the contrary, it is an adoption of filiation, an efficacious participation in the filiation of Our Lord with His Father. It is the Son’s prerogative to be the Son of God and to those who are united to Him, He shall communicate that prerogative, for by His Incarnation He has brought forth for God all who believe in His name.

## FLU IN FERNDALE

Were I adept in the art of brush and paint I might depict for you the reaper Death stalking around Ferndale, cackling up his hollow sleeve and sharpening his long and lean sickle to mow down his victims. But I must confess, with much chagrin, that this picture would be but in vain, for Death grew a-weary waiting and posted his mother-in-law, Flu, at all doors to dispel her germs of powerful potent. Ha! Potent they were and potent they proved, for soon Dame Flu had caught the community by the heels and laid it on its collective back.

Verily, the flu claimed a high toll and brought no less than a third of the house under her spell. The surrounding terrain was, comparatively speaking, littered with victims. A few braver members of the faculty ventured beyond the portals of Ferndale but could not venture back. Father McGlynn was overtaken by the bugaboo in New York, Father Dooley in Waterbury and Father Bryan in Danbury. Here was the rub. The disease just had to come during the Christmas holidays. Were that all, one would not mind; but—pass it over as another trial of life—the Old Lady Flu must bring along to the Christmas repast all her noxious relatives to bore the company—Bad Weather, Rain and Wet Feet. These did not help to stem the rising tide of illness. “Three Men on a Horse,” scheduled for a run on the Ferndale stage during the festive season, took sick and the equine animal was sent back to his stable. “My New Curate” no sooner received his appointment than the “No Visitors” sign was posted on the stage door. A mock-trial was postponed until further date—dearth of principals. A play without the leading man? Nonsense!

Something must be done to check the parade of blanketed figures to the second corridor, new building, given over to the infirmarians for their operations. The sages of the house drew their heads together, sibilant breaths were heard and the weighty problem examined pro and con (most con). Proclamation One declared no class; and with bated expectation we hoped that it would last a week. Fortune still turned her back upon us. The decree was revoked at the expiration of the first day. Lest the remaining members of our little household should fall for the wiles of Madame Flu, preventatives most extraordinary were adopted—one hour of manual labor, followed by an hour ’tween the sheets. The siesta had a rude interruption when it was realized that January 26 was to be the date for the start of the exams.

“You got it,” became the hue and cry. After such an experience, one can readily understand the plight of the leper who is wont to be a social lion. Whilst the adjacent countryside went through all the formal ceremonies that accompany this illness, Ferndale flu patients broke all rules of hospital decorum by treating it as a huge joke. What does a fever hovering around 104 mean to those who know a week’s rest will be in order? Granted orange juice and broth is not a heavy menu, even that must come to an end. With all due respect to the infirmarians who worked like bears, the flu did not get the accustomed reception accorded it in other localities. They might call it an epidemic in New York, but in Ferndale it was just another adventure.

They’re saying that even the lake had a touch of the fever and couldn’t freeze. No ice since the beginning of December, and only then for one day! Skating two or three times



all season! Something ought to be done. Believe it or not, the winter sport this year is mushball. Can you imagine mushball being played at Ferndale in the middle of January? That's just what was done! All that was needed to make it seem like Miami was a stretch of sand between us and the Sound.

Even the toboggan is pouting because of neglect; but what can you do when there's no snow? Rain? Yes, plenty. But no snow. We are beginning to think there might be something to that custom the Romans tell us of, whereby they get a free day upon the appearance of one snowflake.

## UNIT WHIRLIGIG

The last meeting of 1936 was held on December 18. Santa Claus was well represented in this meeting. Through the sale of cancelled stamps the Unit received \$453.16 for the period from January 1, 1936, to January 1, 1937. From other sources the Unit gathered in \$30. All the Mass stipends received were turned over to the Mission Procurator.

The large sum realized from the sale of stamps represents the Unit's greatest source of revenue. History does not reveal the names of those who first started the saving of stamps in Ferndale. We can remember that only a few years ago the stamp industry was in its infancy. A few boxes represented the sum total of the stamps; today large barrels, bushel bags, and countless large boxes show the increase made in stamp-sorting; today a large room is needed and an office force of six is required for Ferndale's biggest extra-curricular activity. All the scholastics, under the astute guidance of six experts, have given up many of their recreations to the furthering of the stamp business.

Mr. Robert Brooks was our guest speaker on the evening of December 18. His topic was The Negro and Prejudice. The speaker pointed out that one reason for the success of Communism among the Negro people is the use of a psychology whereby the Colored people are made to feel that their color is not a hindrance to their advancement in the social sphere.

Other talks of a similar nature are scheduled for future meetings.

On Thursday, January 14, we had the great pleasure of being addressed by Father Mulvoy, who gave us a very neat summary of the life of the Negro as seen by the pastor of a Colored church. Father Mulvoy advised us against falsely assuming that the Negro was a strange kind of animal, not quite human. He pointed out that after a prolonged association with the Colored one forgets that there is such a thing as a Negro problem. The recent appointment of one of St. Mark's parishioners to a judgeship in the New York City courts is only one example from many of the ability of the Negro to equal the white man in any field, if only given the chance.

An optimistic note was sounded by Father Mulvoy in regard to the Catholic education of the black race, for in recent years a number of Catholic secondary schools and colleges have accepted Negroes, previously barred from such institutions because of their color.

## CHRONICLE OF FERNDALÉ

Dear Diary:

December 16

Our "special train," the vehicle 'Miss New Canaan,' transported thirty scholastics to Maryknoll for a fiesta of basketball and movies. The lads enjoyed the show but were made sport at play to the tune of: Maryknoll, A, 49; Ferndale, A, 33; Maryknoll, B, 65; Ferndale, B, 35. It was the first time our B team was turned back by Maryknoll but just another in the long list of consecutive losses for our A team. How long, O Lord, how long?

December 17

One of the lads who made that trip yesterday went down today with the "flu." Did he or didn't he pick it up at Maryknoll? . . . More of the "flu" later.

Christmas Holidays

December 23-January 3

I needn't tell any of my readers the beauty of a Ferndale Christmas, the impressiveness of the ceremonies and the holiday spirit. Everyone of you has experienced them. But the tale of the Christmas Holidays of 1936 is a tale of woe. Thirty-four of our confreres were on their unwilling backs with temperatures neighboring around 104 and with mental and physical emotions soaring at the rate of 1 to 2 or A to B, as you will. The rest of us wrote our charts anywhere from C to D. It was everything but funny. . . . Fathers Dietrich and Ackermann were around and were mighty fine to look at. . . . Twenty-five or less viewed the new annex at Ridgefield on Sunday, the 27th. . . . Father Fitz was around for a Happy New Year. . . . Much to our relief, the mighty Dukes, the boys who like to lift you up, up, up, and throw you down, b-o-o-ommmmmmmmm! pulled that game out of the fire at Miami. . . . Of course, all the stage productions so eagerly awaited at this time of the year, had to be indefinitely postponed. Some fun! . . . Here's something novel for you old-timers. You've got to take siestas around here whether you like them or not! Well, something has to be done to stop the "flu" and that is certainly one of the most pleasant medications I've ever had prescribed for me. More, mama!

January 4

Scheduled class was disregarded today for outside activities to blow the little bug out of our systems. The plague seems to have abated, no new cases being reported within the last two days.

January 5

Regular rule resumed with siesta continuing.

January 6

Feast of the Epiphany. . . . All flu victims, save one, staggering around once more and happy to be on their feet.

January 8

The last case of flu was discharged today. . . . Well! That was some three weeks! Three cheers for the infirmarians, Ken Milford and Ed Curran! Will they make good missionaries? Ask us!

January 11

The Sport of Kings and the Goose That Laid the Golden Egg. . . . Do you believe these themes make sense together? If you do not, you've not seen "Three Men on a Horse." Yes, the Theatre of the Dale produced this naughty

play, but you'd be unkind to think it was really not moral. An expurgated edition, the program said. Mabel, the naughty element, wasn't invited to our party, and we did very well without her, thank you. As for the presentation itself, the boys were so masterful, that their performance deserves a conspicuous location in the Theatre of the Dale's Hall of Fame.

## CORRIGENDA

A wrong has been done that must be righted: An exact description of the night life pulsing and throbbing around the summer home of our Roman Scholastics, San Valentino, was changed by a Ferndale typist to read:

"Save where the beetle wheels his droning flight  
And drowsy tinklings lull the distant fold."

We apologize. In San Valentino, Poggio-Mireto, Rieti, Italia, there were no beetles wheeling and droning nor any distant folds to tink. No such beastly carousals around our boys! There was only an owl, and, with that *ruat coelum* love for truth-whatever-the-cost-to-art, the Italian bar-sinister version of that heroic stanza was sent to Ferndale as:

"Now fades the glimmering landscape on the sight,  
And all the air a solemn stillness holds. . . .

. . . Save that, from yonder ivy-mantled tower,  
The moping owl does to the moon complain."

Rhyme? Of course it doesn't! But lest you think that this sacrifice of rhyme to reason is of little moment, we must inform you that there is a well founded report that the ancient Roman Eagles have been moulting pathetically since suspicion of inaccurate description fell upon their little eaglet. Absit. Absit. The fowl is very "techy" about the merits of a bird's eye view.

## APOSTOLIC ADAPTATION

(Conference given by Father Jaffre at the annual retreat in Chevilly. Translated from *Bulletin Mensuel*. This is the first of two installments.—Ed.)

Above the entrance to the Mission of Brazzaville and cut into the cement in heroic letters is this solemn sentence: "The Congo is not France."

Is this a subtle appeal to the indulgence of the casual visitor quick to note the flaws in any project; or does it suggest a pardonable pride in reputable achievement despite untoward circumstances? Emphatically neither! It calls attention, simply, to the sober truth while it proffers sound advice.

"The Congo is not France." This is true from every angle: be it the climate, the inhabitants or the mode of life. And what is true of the Congo holds good for the whole of Africa.

One is obliged therefore to accommodate one's self to this new environment, to conform to this new world, "to make one's self a Negro with the Negroes," or, in the current vernacular, "to adapt one's self."

### I.

## Self-Adaptation in General

In recent years and particularly in works on missiology dissertations on adaptability have become quite the vogue and no amount of stress has been spared to indicate its im-

portance. In its widest application it raises the problem of methods to be employed both in colonization and evangelization.

As a colonial system, adaptation implies a gradual transformation and progressive elevation of a primitive society through the infiltration of European civilization. It neither destroys nor disorganizes anything. It respects the mentality and the life of the natives, content meanwhile, to point a nobler ideal. Far, therefore, from ruthlessly proscribing local customs, it protects them while ever striving to rationalize and civilize them. Eventually it elevates and transforms them. In a word, it prefers evolution to revolution.

Adaptation in this sense is opposed to immediate assimilation. It is, therefore, opposed to making a "tabula rasa" of the whole fabric of an ancient civilization by wiping out at a single stroke the customs, ethics, language, attitudes of thought and life of a primitive people and substituting a foreign culture.

Without a change the identical problem transfers itself from the domain of politics to that of religion. Adaptation in the field of religion tends to graft, so to speak, Catholicism on Paganism, or to utilize, in so far as possible, circumstances and customs least susceptible to Christianization.

On the other hand, ignoring the primitive religion, assimilation would absorb the neophyte completely and transplant him immediately and directly in the soil of Christianity to the extent of avoiding analogous references to his fetichist beliefs lest Christian truth suffer by the comparison.

Whatever attitude we take toward either of these schools of thought and method, we have no choice in the matter of personal adaptation. We are bound uncompromisingly to adapt ourselves to the countries, to the people and to the souls we are to evangelize.

## 1) Physical Adaptation

The Apostle—the African Apostle particularly—must from the very outset, adapt himself to the material life. He cannot, of course, transform himself into a native, adopting entirely the mode of life and routine of the Negro. Neither can he challenge the climate by going out-of-doors barefoot and hatless. Using prudence and intelligence, he must rather acclimate himself gradually.

Thank God, the progress already attained makes this process of adaptation increasingly easy. Living conditions are on all sides growing more hygienic and comfortable. As for nourishment, the pleasure of the palate in the consumption of the unpalatable native tapioca is mortified in only the neediest of the missions, as wholesome bread is to be had practically everywhere. Due to a change in attitude since the war, most of our tables furnish a bottle of wine which finds its modest place near the water pitcher. As for the rest, accomplished chefs are fast transplanting the shiftless scullions of another day and the preparation of food has become an art. These many improvements which would have shocked the old-timers are but a few indications of the advanced mode of life in the Missions and certainly we are grateful.

Evidently out in the "sticks" conditions are not always so agreeable but with a little good will and ingenuity one manages to eke out a fairly decent existence. This is a matter of no little importance, and there is reason to believe that some fathers neglect it.

What, for instance, is one to think of a travelling missionary who sets out on his journey with nothing but a bag



full of books, exposing himself to a life of needless privation? Undoubtedly such self-denial is remarkable but deserves neither eulogy nor emulation. What can be said in defence of him whose specialty is reported to have been a meal on lizards?

We can still less recommend the example of that young zealot who on his first trip chose to leave without a camp bed and returned lousy and mangy, forever cured of the yen for adventure.

Due appreciation of the precious boon of health will prevent us from indulging similar presumptuous idiosyncrasies and inviting like sad experiences. Our Venerable Father took his first missionaries quite seriously to task for such indiscretions, and insisted upon the exercise of a becoming prudence.

Whilst maintaining the happy medium between want and luxury we are obliged in so far as possible, to provide a normal existence for ourselves. Our lives are not ours but belong to the Congregation and to souls.

## 2) Religious Adaptation

Spiritual adaptation must keep pace with one's physical adaptation. Bounded by a different environment the spiritual life requires a special adaptation for its proper functioning.

This particular adaptation comes readily to the Father of the Holy Ghost. It is worthy of note how easily our Rule, destined for missionaries, lends itself to the requirements of the Apostolic life. Broadly sufficient to safeguard our interior life, our spiritual exercises are in no way compromised by our ministry through complicated and cumbersome regulations. We have but to compare the discordances found in other Societies to appreciate the flexibility and wise provision found in our own Congregation. In spite of everything one needs only sincerity and good will to remain steadfast to one's religious life and is never called upon to sacrifice it to subordinate activities.

In the various missions, but especially in the Mission Center, there is undoubtedly an atmosphere of regularity fostering fidelity to Rule worthy of our communities at home. In fact this is the most edifying experience, if not the first surprise to impress our young men! Unfortunately and very often uncontrollable circumstances will disturb this regularity and require changes in the Rule. Journeys must be undertaken: for confessions, for special gatherings, the sick must be visited and one must deal with all the impositions of a life that makes us the servants of the Negro. The time exacted by this work necessarily conflicts with the hours set for our exercises, leaving it to the individual to select his own opportunities. This calls for a special vigilance, an honest discrimination between upright motives and false pretexts for any violations of Rule if we are to reconcile religious loyalty with apostolic preoccupation.

This adaptation will be a trying proposition for the man in the "sticks." There you are left completely alone. There will be nothing to stimulate you: the sound of the bell, the spur of example, the eyes of confreres or of a superior, none of the influence of community life found in the Mission Center; these inducements are all denied you while everything about you conspires to aggravate the innate sluggishness of human nature. You will first become deeply engrossed in your work, then all your energy will be dis-

sipated in external activity, all of which sooner or later yields to physical exhaustion, discouragement and finally the ruin of everything.

Naturally these conditions call for a high resolve, a fidelity that demands more than passing courage, a resolute attachment to holy Rule and a determined will to safeguard it, come what may. Only a fervent and active interior life can provide the strength and opposition necessary to surmount all these difficulties.

A spineless, indifferent spiritual life, instead of butressing the inertia of nature, will gradually lead to negligence, suggesting fresh pretexts for condoning an ever increasing laxity. In no time at all the spiritual exercises shall have been completely dropped. Daily Mass and the breviary will still be said—perhaps—but that is all! No meditation, no particular examen, no visits, no spiritual reading!

Behold a man of God, an Apostle of Christ bent on the conquest of souls and of a purely human caste! Impelled by self-love or enthusiasm he travels about, consumes himself with temporalities, is forever busy about many things; and not once during his long sojourn can he find a moment to recollect himself, to think of his divine Master, to give an account of his work, to thank Him, to call upon Him, to ask His advice. He has become a natural craftsman on a divine job.

The crisis is fatal. When an Apostle stops nourishing his spiritual life he begins to degenerate. He is forever threatened by discouragement. This peril looms large because anxiety for success is often his only impulse. How is he going to off-set the cruel disappointments that are bound to come: reverses and betrayals, criticism and ingratitude, the total wreckage, even, of all his planning? Where is he to find the strength to cope with the disgust, the resentment, the revolt that surge within him?

To forestall such laxity, in the "sticks" or in community life, it is imperative that one safeguard one's spiritual exercises despite the press of other duties.

The two lives are not separate: they are readily adjustable and are, in fact, mutually complementary. The interior life is the mainspring and inspiration for all outward activity, in which it finds expression, expansion and ultimate fruition. These two lives ought therefore to harmonize in the production of the perfect Apostle in whom the religious life is "the soul of the entire apostolate."

## 3) Apostolic Adaptation

It is particularly in the apostolic life that the law of adaptation holds supreme. This is not to imply that it does not hold any importance for the missionary occupied elsewhere. The principle of adapting one's self to the mentality and customs of souls to be evangelized must always be followed. In Africa, however, this principle is of paramount importance because of the lasting effect and peculiar nature of this work.

### a) Adaptation to the Mind of the Negro

Our first duty is to adapt ourselves to the Negro mentality. It—and undoubtedly more than any other—must be studied, analyzed and understood before we can hope for any benefit from our ministry. Unless we can span the distance between that mind and ours to effect an intimate contact it will escape our influence, repulse our efforts or

remain unmoved. We must therefore bridge the chasm that separates us from the Negro in order to establish intelligible communication between the apostle and the disciple that will permit the ready transmission of doctrine from one to the other.

This adaptation does not imply the compromising of truth nor the sacrifice of principle. It is found rather in the means employed to communicate one's ideas. It always reverences the truth and the Bible in its entirety and purity of interpretation, notwithstanding any shock it may give to the Gentiles. It dare not alter the truth as a concession to native prejudice nor palliate it to conform with public opinion.

Adaptation has full play in the presentation of truth. It aims to make it accessible to the primitive mind by descending to their mental level. It dictates the use of simple, easily understood language, vivid and familiar metaphors, homely examples and native proverbs. It is only in this way that the Negro can be made aware of the truth that has been brought to his door.

We have the same principle in the application of the moral law. Inviolable and exacting, it can never be mitigated, but in defense of these overgrown children it is easy to find extenuating circumstances and reasonable excuse for merciful dealing. We need only to ponder the gap that yawns between popular degradation and Christian virtue, to weigh the compelling force of social influence upon individual liberty in order to find legitimate cause for clemency.

Adaptation thus understood comprises a very difficult and complex task. Experience and study will foster it. It presupposes a profound grasp of the Negro mentality whereby we deduct: the cast of his thought,—so unlike our own—in order to plan our instructions; the “nuances,” the subtle shadings of his mentality, in order to delve into and explore the intellectual makeup of the native and thus contrive some definite methods of approach; his defects of will and character, in order to enable him to bear with them and to correct them; in a word to encompass all his resources and deficiencies the better to utilize and mold them.

This mind, which at first sight, appears as simple as that of a child becomes with further scrutiny uncertain, mysterious and intricate. Keeping shy of instinct it sedulously pores over that which intrigues or baffles it. One must weigh it a long time before one eventually captures it.

This observation is of course not sufficient to understand the Negro; besides studying him it is necessary to speak with him and to become conversant with his customs. Linguistics and ethnology—kindred sciences—are a dynamic aid to adaptation; they elucidate our psychological findings and bring us to the very core of the native's being.

The importance of this study escapes no one. As a rule one applies one's self willingly and assiduously but it is regrettable that one is not always sustained by the ardor of one's first fervor in this undertaking.

Yielding to the pressure of a multitude of cares from which he cannot disentangle himself he fares forth, indifferently equipped. With a vocabulary that is merely approximately correct he employs trite and commonplace expressions so that his language remains inelegant, colorless and insipid. He uses the French syntax and compels the natives to adjust themselves to him instead of his adjusting himself to them.

A similar superficial acquaintance with native customs is remarkable. Unfortunately we have few legitimate excuses for being present at any of them. However, by way of inducement toward greater efficiency, let us picture to ourselves the advantages to say nothing of the personal satisfaction to be derived from such application.

Self-adaptation therefore calls mainly for knowledge and understanding. A profound insight into the Negro mentality, familiarity with his language and habits will naturally indicate the ways and means best calculated to expedite our ministry. It will make us “all things to all men in order to gain all to Christ.”

## b) Adaptation to Various Categories

To make one's self all things to all men is another way of expressing the phrase “apostolic adaptation.” We ought really to conform ourselves to everybody. Be he Christian or pagan, devout or wayward, rich or poor, black or white.

There is a class which regards us with special favor and we are apt to make mistakes. This is the class of the so-called elite. It is comparatively easy for us who have the vow of poverty to conciliate the poor but it is not always so easy to accommodate ourselves to the more complicated manners of those who would flatter us.

And then we have the charlatans—pretenders to distinction due to a smattering of education or to the accident of position. These have the happy faculty of rubbing us the wrong way. Their cravats, their trim trousers, their polished boots, in a word, their affectations, irritate us in the face of glaring disproportion between the interior and exterior culture.

We must somehow adroitly manifest this lack of balance, but kindly and patiently. On no account are we to despise them or insult and humiliate them by any discourtesy. That were to merely antagonize them and be no antidote to their foolish pride. “Ne vituperetur ministerium nostrum.” Let us tolerate these inanities; they don't amount to much after all, and our efforts will in due season work the desired change.

We must not overlook our Catechists and advisors who form by right the elite of our Christian laymen. Their privileged station entitles them to special consideration. They are indispensable and we cannot ignore them without compromising our authority. They are quite conscious of their position and at times exaggerate their importance; but then they are not quite perfect. Let us always give their services just recognition even though we may sometimes be obliged to stretch a point.

We have another category of the elite and these are indeed “the elite” viz., the native clergy. Only the noblest motives inspire our conduct toward the native priests and Sisterhood. Notwithstanding racial characteristics, their holy vocation and sacred character demand our respect, esteem and devotedness. Our charity ought to envelope these first fruits of our Apostolic labors with special sentiments of respectful condescension, forbearance, friendship and admiration. Let us love and sustain them as our spiritual children.

It would take too long were I to discuss the matter of adaptation to our white neighbors. I can reduce it all to these words of the “Directory of the Missions”; “The Missionary is the friend of everybody.” This friendly attitude



ought always to keep within the bounds of ecclesiastical decorum and never stoop to misplaced familiarity. Remember, we are priests!

Finally we must steer clear of all disputes and quarrels. This is particularly true of our dealings with the civil authorities. We can protect our rights and those of the natives without mixing up in politics. The maintainance of good relations is always preferable to the crossing of swords. Let us without prejudice to divine law or conscience maintain peace at any cost. We offer, moreover (to quote the "Directory of the Missions"), "our hearty co-operation to every measure that serves useful reform, normal progress, and true civilization." We will be the first to benefit from them.

If in our charity we should thus deal with souls, persons and our different occupations our apostolic labor may be indeed considered well adapted and is bound to reap a plentiful harvest.

## Our Mail Box

### LES FRIBOURGEOIS

Seminaire des Missions,  
18 Rue du Botzet,  
Fribourg, Suisse.

Dear Confrere,

If you are not getting too tired of the description of the trip I'll continue. I'll speed up a bit for if I don't I shall be on the return trip before I shall have completed this one.

After seeing Montmartre, we hurried along to Notre Dame des Victoires. Here you have a real devotional shrine. It has none of the extraordinary excellence or beauty of the other two places (Notre Dame and Sacre Coeur), but it suffers nothing from this lack. The little marble slabs acknowledging favors received cover every bit of wall space available. All the walls of the church, including the vestibule, call out the thanksgiving of the thousands who have received favors in this church. And by no means are they confined to the French. Amongst them you will find almost all of the popular languages. Votive candles are burning before each altar and shrine.

In all these churches there are innumerable collectors, begging alms, for the poor, the Souls in Purgatory, upkeep of the Church, etc.

Kneeling there before the Altar in which the Blessed Sacrament is exposed I had one thought foremost in mind—it was at that altar that the Venerable Libermann said the first community Mass of the new Congregation. And in continuation of this spirit, the present Superior General, before making any important decision or in times of stress or in need of assistance, walks to this church and says Mass at that altar. Consequently that church is rich in tradition for us.

At this point the brother thought it fitting that a little variety should be introduced. So, after a refreshing glass of beer, which again brought out the brother's superhuman virtue, we headed for the Palais Royal and the Louvre. (When either of us bought any thing the brother would grab our hands after we had received the change, figure out what the price should be, count the change and then nod in approval, or else shake his head when he thought the article cost too much.) It was while walking through the courtyard of the Palais Royale, that we began kidding the brother. He was forever extolling Paris and its beauties. So we retaliated with: "Where did the money come from to build all these beautiful buildings and monuments"—"That's how the French Revolution started." All he could answer was—"They are beautiful." We got a look at the outside of the Louvre, for it was then about closing time (5 o'clock). The buildings are immense. Of course there is more floor space in most of our buildings in the States, but since they lack height here, they had to make up for it in length. Actually there are several buildings but they are all joined and of the same architecture. They form a three-sided rectangle (if you know what I mean) with a passage way leading from the front of the building into the courtyard. Entering the courtyard from this spot, you are confronted with a really beautiful scene. There is a wide gravel path with lawn on both sides, and scattered about are statues of the famous Frenchmen of all ages. Off in the distance the Eiffel Tower appears deceptively close. Continuing along this path one meets the cross-section of the population of Paris. For it is here mothers spend afternoons with their children, students come to study, art enthusiasts to visit the museums and exhibitions, etc. Leaving this we came upon the famous Champs Elysees. By this time we were getting rather tired both in mind and body, and for the life of me I cannot recall a single thing I saw (did I hear—"Thank God"). It was well after six, so we stopped at the next bus station and hailed the bus for home, and arrived in time for visit at seven, having been on the road since one-thirty. And that was the first day.

The second day will follow immediately.

Regards to all.

Sal.

### THE ROMANS

Seminaire Francais,  
42, Via Santa Chiara,  
Roma.

Dear Brother Scholastics,

This letter has been in the embryonic stage for some time, but as one of our confreres would say: "You know how is it." As a matter of fact this masterpiece is going to press a day before schedule, thanks to Jupiter Pluvius. The traditional Christmas Promenade was to take place today, but, after all, we're not canards, as one of the lads here put it. Our destination was the Rocca di Papa, a picturesque little town situated high up in the Alban Hills. Yesterday two of us spent two hours preparing the victuals (that word brings back memories of dear old Angus and Ridgefield) consequently we're having a picnic in our "own back yard."

Our Arkansas confrere's epistle arrived just in time with its Greetings. Need we tell you of our appreciation, Fred?

Our holidays commenced Christmas Eve and will last until January 2nd. The services here for Christmas were: First Vespers on the Eve, Matins at ten-fifteen P. M., followed by Midnight Mass. After the Mass of Thanksgiving we lunched, but the cocoa was not as potent as that of '32. I guess maybe the chef added some water. (End of quote.) In the afternoon we paid the proverbial visit to St. Mary Major's where portions of the Crib were exposed for veneration. At five-fifteen the seminarists presented a very novel portrayal of the History of the Birth of Our Lord. As the curtain is drawn a choir of canons is chanting the divine office. These lads were dressed in albs and black cinctures. After the first antiphon, begins the procession of patriarchs, prophets, etc., all filing in from the back of the auditorium. Each makes his bow to the choir, turns toward the audience chants a line or two (in Latin) connoting his message concerning the Christ-Child and after another bow makes his exit. It's a mystery how those boys managed to "scrape up" the costumes. Rugs, I should say a rug, was used for John the Baptist's lion skin, etc., etc. Believe it or not, Moses even had horns. From the program you'll notice that Balaam and his ass were not omitted. You should have heard the ass speak to the angel. The ass stole the show. Ed said they had four rehearsals for the play. More power to them.

Have you heard from the Alpinists? Their Christmas Greetings were a *temps* here. Don't forget to send them an occasional cheery word—you cannot realize what that means to them.—Listen, this is not a hint for us; i. e., to our benefit. Absit! Being ancient members of the foreign legion, we hold it a duty to be solicitous for the younger generation. (Ahem!)

By the time this bit of "nothingness" is placed in the dear old community room your minds will be turned to things of greater moment, viz.: the Semi-annual Examinations. They do not exist over here. But at times I'd welcome them. It's rather easier to give account for a half year's work, n'est-ce pas?

At present we're having a touch of winter. But, as a German confrere so eloquently summed up the situation: "It's not the cold, but the absence of heat which makes it so uncomfortable." *Ex ore infantium, etc.*

Cardinal Billot's *De Trinitate* is keeping us out of mischief. We're not going to mention Vermeersch or even hint at *de Deo Uno*, knowing a certain gentleman's reaction to "Talking shop."

Ed is at present enveloped in the "*Visio Intuitiva*," but he took time out to send his best to all. I second the motion.

Yours in Spiritu Sancto,

Lou Schenning.

N. B. We received the magazines. Many thanks!

## VIGILANCE

A news account which appeared in the January 8 issue of the Shreveport Times carried, for the more than casual reader, a story of apostolic vigilance between its lines. Two days before, the same paper had printed a long description of a rally addressed by "Father I. B. Daniels, negro Catholic priest, who for the past 25 years has been . . . devoted to improving the economic and social conditions of his people" in Shreveport. A number of testimonials followed.

You can read for yourself what happened when Father Joe Cassidy heard about it:

"In recent accounts of his work in Shreveport and surrounding territory, 'Father' I. B. Daniels, Negro, described himself as a Catholic priest. He has been known as 'Father' Daniels during the years in which he has been in the community.

"Commenting on the title, the Rev. J. J. Cassidy, pastor of Our Lady of the Blessed Sacrament church, 1541 Alston Avenue, said that 'Father' Daniels is not a priest of the Roman Catholic faith.

"To clear up any misunderstanding which may have resulted from the recent newspaper articles on 'Father' Daniels there is in Shreveport one Catholic Church dedicated to the service of Colored Catholics, he said.

"As may be ascertained by consulting the 'Official Catholic Directory,' in which the names of Catholic priests in America are listed, 'Father' Daniels has no official connection with the Catholic Church. Certainly he is not a priest—and the church cannot accept any responsibility for his work. Any statement to the contrary is a misrepresentation of fact.

"Work for the Colored Catholics of Shreveport was placed in the care of the Holy Ghost Fathers by the late Bishop Van de Ven and has been continuously in charge of members of this order since that time. After a year's work in Shreveport the Rev. J. C. McGlade, C.S.Sp., the first pastor, was succeeded by the Rev. Jos. A. Kirkbride, C.S.Sp. During Father Kirkbride's 10-year pastorate the present church, school-convent and rectory were constructed. He gave the impetus for the establishment of the parish Boy Scout troop, the Altar Society and other organizations of a similar philanthropic nature which the parish now sponsors.

"In May, 1934, when Father Kirkbride was appointed Superior of the Holy Ghost Fathers' Seminary in Norwalk, Conn., the Rev. J. J. Cassidy, C.S.Sp., came to replace him. He is the only priest laboring for the Colored Catholics in the city."

## INDEX

An index to the first four volumes of "Our Province" has been printed and distributed. The category, **LETTERS FROM**, is certain to be of interest to you, listing, as it does, all the epistles of the brethren. In fact, it might be revealing as well as interesting. Does your name appear? If not, why not? Let us hear about your work—It's ours, too!

In your charity please pray for the happy repose of the souls of Mrs. Margaret M. Griffin, of Philadelphia, Pa., the mother of Father Joseph A. Griffin, C.S.Sp., of Babati, Tanganyika, East Africa, who died on January 22, and for Father Stegman's mother, who was buried on January 26. R. I. P. Our sincere sympathy and prayers for Fathers Griffin and Stegman.



## AFRICA CALLING

We note with pleasure the first issue of *Africa Calling*, a new quarterly magazine published by the English Province. Father Whiteside, the provincial, editorially explains that the increase in the scope of the work of the province and in the demands for information on the African missions necessitates the replacement of the Castlehead News Letter by this more developed type of publication.

The magazine is, from cover to cover, African; that best describes it. Such a publication should make the needs of the missions of the Dark Continent most appealing to its readers.

### Mission Procurator's Report

The Holy Ghost Mission League, through Father Edward J. Knaebel, our mission procurator, reports receipts of \$26,491.64 for 1936. Of this amount \$20,020.00 were for Masses; \$3,159.60 were collected from various sources and an additional \$3,312.04 were received as donations from Fathers in the province.

The mission procurator is very well pleased with the progress made and wishes to express in the pages of "Our Province" his sincere thanks to all who have helped to make this notable advance. He and we are especially grateful to Fathers Park, Hoeger, Carroll, Roach, Clark, Zell, Kirkbride, Mulvoy, Brother Daniel and the scholastics of Ferndale for the generous help they have given to our missions through the use of mite boxes and other fund-raising methods.

## ARCHDIOCESE OF NEW YORK NEW YORK (1933-1935)

RESIDENCE OF ST. MARK  
65 West 138th Street  
NEW YORK, N. Y.

### Personnel:

Fathers M. F. Mulvoy, Pastor,  
P. J. McCarthy, Assistant,  
J. A. Murnaghan, Bursar.

Our parish, situated in the center of Harlem, "the largest negro city in the world," has been the rendezvous of our people who have suffered so acutely from the hard times. The Fathers have to look out for all. Many are sick and jobless and on the relief rolls. Those who are fortunate enough to have employment are very generous to the church and its activities. Idleness, distress, unrest and agitation have harassed this district more than any other section of the city. This situation got public notice in the race riot of March 19, 1935. Disturbers and exploiters are abroad including those of the religious type who preach a brand of vulgar, shouting, bellowing, hysterical Christianity, duping the untutored and giving others an opportunity of venting their pent-up emotions.

The chief religious fakir is "Father" Divine, whose followers claim he is God and really believe it. They are said to number 25,000! Others less sensational, though none the less silly, use the street corner and the radio to howl

abroad their type of religious teaching, much to the disgust of the better educated members of the Negro race and especially our Catholic people. This nuisance type of preaching, however, is bringing many converts to the Catholic cause for they are beginning to appreciate, by startling contrast, the peace and quiet, the dignity and order and grace of Catholic teaching and church ceremonial. We have the deepest sympathy and the greatest concern for all who are being led astray. The Church has been truly a haven of refuge for many such.

Harlem Hospital, the largest city institution in this vicinity, requires the constant care of the Fathers who serve there day and night. Their zeal and charity in this work have been the cause of many conversions. Very shortly the capacity of the hospital will be doubled when the new addition is thrown open.

His Eminence, Patrick Cardinal Hayes, D.D., Archbishop of New York, confirmed a class of 225 converts on the Feast of Pentecost, 1933, and spoke warm words of praise, encouragement and congratulations to priests and people.

We recall with special pleasure the sojourn in our midst of our Most Reverend Father General and Father Soul for a few days in September and October, 1934. It was the occasion of much rejoicing in the parish. At the Holy Name breakfast on October 14 His Excellency addressed the leading men of the parish.

On the first Sunday of the month these men follow the prayers of the Mass, read aloud in English by their able president, Mr. Elmo Anderson, a former Baptist minister and now executive secretary of "Our Colored Missions," New York City.

The perpetual novena in honor of Our Lady of Victories and Our Lady of the Miraculous Medal, held every Tuesday evening, is well attended, as well as the Holy Hour Friday evenings.

Good Friday is indeed a day of special prayer and devotion in the parish: the church is crowded for the solemn morning services, the Tre Ore at noon and the Stations of the Cross and Passion Sermon in the evening.

Frequent tridua and novenas as well as an annual mission help to stimulate the faith and interest of the parishioners.

The Parish Hall was completely renovated this year and the city authorities purchased our playground, refitting it for public use last year at considerable expense. It adds greatly to the parish property and is a boon to the school children as it adjoins the school.

The school, under the able supervision of the Sisters of the Blessed Sacrament, has an enrollment of 371. In the State Examinations its pupils rank high. In the Christian Doctrine contest conducted for all the children of the archdiocese and sponsored by His Eminence, the Cardinal, one of our girls, a Protestant (now a Catholic), won second prize. Many of our graduates hold positions of importance in the city administration.

Slowly the material condition of our people seems to be improving.

Since our last bulletin Father Fisher has been replaced by Father P. J. McCarthy, and Father Bernard J. Appel, head of the History Department of Duquesne University, has spent a year with us doing research work in Mediaeval History at Columbia University. Our house is the port of call of all the confreres who pass through New York.

M. F. Mulvoy.

## DIOCESE OF OKLAHOMA CITY AND TULSA, OKLA.

Residence of St. Peter Claver,  
406 N. Laird St.,  
Oklahoma City, Okla.

### Personnel:

Father Timothy A. Murphy, Pastor, Bursar.

Father Timothy Murphy replaced Father Robert Wall here in June, 1933. In September, 1933, we had a two weeks' mission—one week for Catholics and one week for non-Catholics. In January, 1935, we had another mission for one week, which produced very good results. In June, 1934, we baptized the child of a recent convert. This was the first child born to a Catholic mother at this mission in eight years.

On April 4, 1935, work was begun on an oil well to be drilled on the church property, as the oil field has been extended north into the city.

As soon as possible the Bishop intends to give the church property of the neighboring white parish for the use of the colored Catholics. The building is brick and is a combination church, hall and school. When this takes place we hope to make better progress, as there are 15,000 colored people in the city.

Abbot Mark Braun, O.S.B., is to administer the Sacrament of Confirmation in our church on the evening of the first Sunday of October.

Since the last report 50 have been baptized, but during the same time about 60 Catholics have moved from the mission to other parts of the state and country.

Timothy A. Murphy.

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Residence of Uganda Martyrs,  
Okmulgee, Okla.

### Personnel:

Father W. L. Lavin, Pastor, Bursar.

1932

Since the last report many changes and improvements, both spiritual and material, have been made, with the thought of bringing closer together the souls under our care.

The harvest of cotton of the past year did not allow the average farmer of this section to put by enough money for his family, to carry them over until the next planting season, with the result that money was very scarce and borrowing or procuring money from banks was next to impossible. Fortunately, none of our people suffered from lack of food, although wearing apparel, especially shoes for the school children, was very much in demand during the entire year.

Two new pictures were added to the interior of the church, one an oil painting of the Martyrs of Uganda, copied from the cover of Bishop Stretcher's pamphlet on the "Lives of the Uganda Martyrs," which picture now graces the Epistle side of the sanctuary, while the other, a picture of Our Lady of Perpetual Help, adorns the Gospel side.

The Knights of St. Peter Claver decided in their meeting early this year to attend the Catholic Radio Hour held each Sunday afternoon at 5 p. m. Each member pledged to bring along a non-Catholic friend, and a good-sized radio was installed in the school basement. The movement met with success and the splendid talks by the various speakers during the year made many more friends for parishioners and actually brought some others into the field of inquiry and then into the Church.

Word was received from the new Vicar of Missions at the beginning of the school term that it would be impossible for us to carry on our High School department. Lack of funds for the Sisters' salary was the reason given, so we have now only the grade school with three teaching Sisters of the Holy Ghost. Later on we may reopen our High School, if conditions improve and the Vicar's allotment is increased.

In April of this year Bishop Kelley confirmed a class of 60 children and adults from this parish and the Grayson and Beggs stations. His Excellency praised the class for their ready and correct answers to the questions he asked regarding their Faith, and try as he did, he could not stick or puzzle them on queries from the catechism. Fourteen priests from nearby parishes were present during the ceremonies and the small house which serves as a rectory was quite crammed after the Bishop had finished confirming the candidates.

A very short time after this event our people had the good fortune of having an experienced missionary from the Holy Family parish in Tulsa conduct the Forty Hours' devotion for them; each devotion or service held during this special period was well attended. Likewise the novena in honor of the Holy Ghost given by Rev. Charles Heing, C.S.S.R., pastor of St. Anthony's Church in Okmulgee, proved a benefit in graces from above for our people and a means of enlightenment for the attending non-Catholics.

The Grayson mission suffered a great loss through the death of Agnes Alexander, a young and pious girl, a graduate of our school. Agnes desired to follow the religious life as a teaching Sister and made application to the Holy Family Convent in New Orleans, La. After she had been accepted and her Novitiate started, she developed tuberculosis. This disease made it impossible for her to carry on the work she loved so much, and on the advice of the medicos and religious authorities she returned to her home. Her illness was short; her death was easy and beautiful.

The miles traversed to and from the stations each year, including the many sick calls and those for help, average between 26,000 and 27,000! Each place is visited three times a month either on a Saturday or a Sunday. One trip is made on the second Sunday of each month to the farthest station, Okemah, where Mass is offered. Two afternoon trips a month are made to conduct meetings and hold catechism classes for the children attending the public schools. The distance both ways is 70 miles.

The play given by the children at the closing of the term was well received. Part of the auditorium was reserved for our white friends and the program, though long, was never tiresome. The Sisters were pleased with the youngsters, for they went through their plays, drills, dances and songs like veteran troupers.

The noticeable improvements added to our work may be summed up as follows: A new mission car, property of the diocese. A new heating furnace, installed in the Sacred



Heart Church at Grayson, placed there through the kindness of Rev. M. A. Seymour, C.S.S.R. A fine outdoor basketball court constructed on the north side of the school yard. A new covering on the school floor, the work being done by the men of the parish. New Cathedral glass set in the church windows. The main altar and the two side altars received a triple covering of white enamel, while the tabernacle door received a gilding of gold leaf from the hand of an experienced decorator.

The insurance on the whole property, church, rectory, school building, for the year 1932 has been paid in full, the policies are in the Bishop's name and they are kept at the chancery office in Oklahoma City.

#### 1933

The report for this year as far as the attendance at school and at Mass here and in the stations is concerned agrees with last year's. The radio broadcasts were followed fairly well and much good was derived from them. The number of visits to the three places being cared for was increased rather than lessened, so the reports show. The Grayson council of the Knights of St. Peter Claver have chosen the first Wednesday of each month for their regular meeting night. The Okmulgee societies meet on Sunday afternoon, while the Altar society members meet immediately after Mass.

A decided improvement was made at the cemetery in Grayson by the people of that mission: flowers were planted, crosses erected, weeds cut, several foot paths made, and a wire fence placed around the acreage to keep out the ever-wandering cattle.

The novena this year in honor of St. Joseph was given by Father Lawrence, C.S.S.R. The whole parish, plus a good number from Beggs, took part in the annual May procession. A triduum was given here by Rev. M. Kennedy just before the feast of the Uganda Martyrs.

June of this year found a high-powered preacher from Chicago, belonging to the "Church of Christ" and named Hogan, parked in a spacious tent set up right in back of our school. This man was not only high-powered, he was also highly paid, receiving \$100 a week from the white contingent of the "Church of Christ." Those who engaged Mr. Hogan evidently figured on making great inroads into our flock, and after three weeks of hard work our hero had all the twenty or more colored preachers in town, along with their respective flocks, in a mighty uproar. Hogan did succeed in converting about 265 members and the whites were considerate enough to erect a church house for them not far distant from our property. It was a real surprise to all the Fathers and Catholic lay folks who chanced by the tent to note the crowd Hogan could draw—both colored and whites alike under the same roof.

At the latter part of this year we lost a very dear friend through death, a friend of the missions and the colored and a pioneer in the early days of the Church in Oklahoma, Rev. Joseph Van Eyke. Father Joe had formerly been stationed in Sapulpa, a town 40 miles north of this parish. Poor health caused him to relinquish his place and he moved in with a countryman priest in Henryetta, where for two more years a more intimate friendship was enjoyed.

The crops this year were a trifle better than last year; but to fix things so the farmer could not get very far, things so shaped themselves that there was scarcely any market price worthwhile for cotton or corn.

The yearly retreat was made by the Oklahoma Fathers at Morrilton, Ark., with Rev. John P. Cooney, C.S.Sp., acting as retreat master.

Twenty-five converts were added to the roster this year out of a possible 130 who started instructions but never continued or followed them through. Our non-Catholic friends have an uncanny way of putting the heat on one who decides to become a Catholic, especially so if the prospect happens to be one of the Baptist outfit. The total Communion for the year was over 8,000, the daily attendance at Mass was between 25 and 30. During the school term the attendance mounts upward due to the school youngsters coming out each day. There has been no change in the personnel of the teaching Sisters.

Many minor repairs have been made on the buildings. Due to the excessive heat from early June until mid-August all the places needed attention. The whole school was caulked to keep out the rain water and to keep the plaster from falling off the walls, especially on the north side of the school. New floor heaters were placed in the church, the side altars received new lights, and the Ladies' Altar Society donated new linens for the convent.

#### 1934

In the early part of this year there was formed in the diocese, under the direction of the Bishop, what is known as "Parish Catholic Action." Pledges for all who wished to become members were sent out. These pledges consisted of twenty-one different duties that the members have to perform, which duties led to or made for better living, better motion pictures, better dress, and tended to show the full force of a united Catholic body. Seven hundred of these pledges were made out and signed by our people.

Just as last year, and in fact the six previous years, the majority of our farming population found it difficult to pull through the winter months, so once again the signs of a poor crop told on an already impoverished people. With the first days of spring the plows were turned towards the earth's surface and with work came high hopes in the hearts of the farmers. The planting season was all one could wish, just enough rain, no washouts or miniature lakes backing over fields in which seed had already been planted.

Easter week held its place of prominence as of old in the lives of the faithful. The regular novenas, Forty Hours, May procession, Patronal Feast, and all were held at the stated time, the enrollment at school totaled 126 and the play marking the end of school days was every bit as fine as the one given in 1933. The Sisters waited over until the feast of the Uganda Martyrs, June 3, and at this time the new Vicar of Missions, Rt. Rev. Msgr. Monnot, gave the folks a stirring talk on the Martyrs, their lives, sacrifices, death and the urgent need of prayer not only for the conversion of the millions and millions of colored in Africa, but for the conversion of the vast numbers here in the States. The Vicar made an inspection of the other stations, talked with the men of the parish and met some of the class then under instruction. By this time the drought was already with us, but few there were who believed this to be true. Beautiful June weather, garden stuff growing, school over, vacation in the air, everything seemed so fair and sweet, but even now the earth was showing the need of some heavy rains.

By mid-July the crops were beyond saving. By the end of August from one end of the State to the other could be

seen parched fields, orchards, trees, lowly brush growth, all burnt to bone color, and still no rain. Cattle sold at terribly low figures, for no one had cattle pasture.

Uncle Sam stepped into the picture and opened his resourceful treasury by placing men on part-time work on State and Federal projects. September came and with it the opening of school; the enrollment was equal to that of last year. At the end of September the drought, now a menace, was running in high gear and it was no easy task for either the children or the Sisters to be cooped up in a classroom. No one spoke of harvesting anything. Tons of top soil were powdered and before the year ended this silt or powdered soil was carried into many bordering states, constituting the now famous "Dust Storms." Instruction classes continued on the regular nights in the rectory, while a poorer attendance was experienced at the information classes held in the school. The year closed with a mission given by Rev. James P. Coll, C.S.S.R., an old-time missionary, who took old and young alike by storm. May it be here noted that all the work done here by the Redemptorist Fathers has been gratis. Fortunately, they understand what this work demands—and what it offers. Theirs is not a sympathetic help but rather that which is prompted by the real spirit of a religious congregation.

The number of baptisms totaled 115, deaths 15, sick calls 145, actual car mileage 28,562 miles. One new society established in Okmulgee with 20 members. Notable improvements: a green hedge planted around church and house, the school grounds enclosed with a 3-inch pipe rail fence, cement walks laid from convent to church and from rectory to pavement, garage floor bricked, drinking fountain placed outdoors for school children.

W. L. Lavin.

Residence of St. Monica,  
Tulsa, Okla.

#### Personnel:

Father D. P. Bradley, Pastor, Bursar.

St. Monica's Parish, Tulsa, Okla., has been a very great source of gratification, spiritually and materially. The well-attended convert classes are held religiously on Tuesday, Wednesday, Thursday and Friday evenings, with splendid results: we have had 476 converts since January 1, 1933. Masses are very well attended with Communions totaling 57,539. In the overcrowded school, catechism and church history are taught to 316 children by the pastor daily.

Our rapid and successful growth has necessitated not only the construction of a larger church and school but also a change of location. Our present plant on the foot of Stand Pipe Hill will not permit expansion; besides, it is very badly situated on the extreme southwest end of the colored section. Consequently, a more central location, affording greater accessibility, has been selected and purchased. On East Marshall Place, 631, a favored street, we purchased 14 beautiful lots 50x50, for \$1,900. On this property an entire new plant is to be built this year: church, school, convent and rectory.

In February, 1935, fire destroyed the old "Territorial" Hotel Brady. After the fire we purchased the adjoining apartment house, 100x100 ft., two stories, brick. We salvaged 200,000 bricks and 60,000 feet of lumber and hauled it all to our school grounds where we cleaned and stacked it for our new church, at that time still a dream. The labor was gratis, contributed by the parishioners under the super-

vision of the pastor. With this material as an incentive publicity of wrecking the apartment house induced prominent men of Tulsa, along with our good and friend, Monsignor A. F. Monnot, pastor of the Holy Family pro-cathedral, to organize a committee to raise \$10,000 for the erection of a new church. Spurred on by the general response, this committee desired to continue the drive to raise sufficient funds to complete a new school, convent and rectory. These men are all prominent oil men, Knights of St. Gregory and of the Holy Sepulchre.

In July the city building inspector condemned our church as unsafe. We wrecked it, salvaging all the material and will say Mass for five months in an old theatre. As a consequence we are minus one school room. At present classes are held in the rectory until we complete a temporary school room 24x40 out of the used lumber. We will complete this room Thursday, September 26, 1935. Again labor is gratis.

With greater accessibility and a new location, we expect greater spiritual results, and a greater number of converts. The entire colored population is very joyful over our success. The future for St. Monica's is most promising.

Daniel P. Bradley.

### KERNELS FROM CORNWELLS

On December 19 our students departed for the usual Christmas vacation. They returned to us on January 4, and to our great satisfaction, not one came back ill. Two boys remained at home with grippe, but they have returned to the fold now, and at the moment of writing not a single student is ill. For this we are profoundly grateful to Almighty God, particularly since we have come to know what inroads sickness can make into our studies.

The mid-year examinations are disturbing the dream of our neophytes at the moment. Free breathing will be a premium until January 28, when the final test will be over.

The unusually clement weather has enabled our road builders, under Father Roth's direction, to complete the renovation of the path leading from the house to the ball field. This path, now a full-fledged road in any dictionary has been widened and covered with a uniform surface of cinders, disposing forever of the spring sea-of-mud that formerly challenged those who would venture beyond the first sprig of grapevines to breathe a prayer at the cemetery, or test the practicability of the base-paths. In time, trees will line this new road on both sides. So goes on the beautification of Cornwells.

The seasonal sport, basketball, is affording full measure of pleasant distraction to our students. Three leagues are in session, according to age and size, and no one envies Father Kilbride the job of determining whose is the prior right to the floor at any given recreation. Brave would be the man to tell him a priest has no use for mathematics after ordination. We plan to use our excellent basketball floor as a means of attracting vocations. From time to time, teams of young Catholic boys will be invited to play our lads, and we are in hopes that Almighty God will see fit to implant the seed of a vocation by means of this contact. In past years, outside baseball games have attracted a number of boys, and what has baseball that basketball hasn't got?

We were pleased to welcome Father Edward Recktenwald for a visit last week. Father Williams also took time out of his retreat to the boys at Eddington to pay us a visit.



# *Our Province*

MARCH, 1937

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ORDINATIONS AT FERNDALE

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LETTERS: AFRICA, DETROIT, ROME,  
NATCHITOCHES

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OFFICIAL: GENERAL CUSTOMARY

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### **OUR ANNIVERSARIES**

#### DURING THE MONTH OF MARCH

We pray for:

- Father Matthew Heitzmann, died March 3, 1917, aged  
79 years.
- Father Michael Ward, died March 7, 1908, aged 42  
years.
- Brother Ludolf Schoenrock, died March 13, 1937, aged  
60 years.
- Father Lawrence Farrell, died March 14, 1934, aged  
65 years.
- Father Thomas Molloy, died March 19, 1928, aged 59  
years.
- Father Anthony Jaworski, died March 24, 1909, aged  
64 years.
- Father Theodore Maniecki, died March 25, 1929, aged  
52 years.
- Father Robert Tobin, died March 28, 1900, aged 44  
years.



# OUR PROVINCE

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## BROTHERS' DAY

(An Editorial)

Annually at this season of the year everyone begins to give the brothers a resounding slap on the back. The occasion for the slap is the occurrence of the feast of St. Joseph. Now this is too bad. Don't get us wrong; we mean neither that the feast nor that the slap is too bad but the fact that it is given only annually. Of course we wouldn't want to have everyone going around slapping the brothers on the back all year long. The brothers might not like that; or at least their backs might not. At all events, neither slappers nor slapped would get any work done.

But surely nothing would be lost by an occasional pat on the backs of the brothers' spirits, said pat being administered by no more strenuous a motion than the manifestation of respect for them and their position. They are religious striving after perfection. The virtue requisite for all such striving must be developed in them to a high degree—humility. (We hate to lay you wide open like this, brothers; we can see you turning red all over. But you'll have to grin and bear it.)

The nature of their work sometimes makes us think that the brothers are only dispensable aids in furthering the aims of the Congregation. But a little reflection will show us that their work, obscure as it may be, is essential to the success of the Fathers' work. A recent dispatch of the Fides News Service reporting the close of the fiftieth year of service of a brother of the Congregation in the Missions of Libreville, Gabon, West Africa, shows how this fact of the importance of the work of the brothers is appreciated by anyone who studies the situation. The jubilarian is Brother Sidonius, who arrived in Libreville on November 7, 1886, and has been stationed there ever since. For the last thirty-six years he has been in charge of supplies, their reception, storage and distribution among the mission stations. The dispatch reads, in part:

"For thirty-six years the life of this lay brother has consisted simply in handling cases of goods and in dealing out rations. It has been an uneventful existence. He has acted as carpenter, gardener, storekeeper. But this humdrum existence has rendered possible the development of missionary ac-

tivity in the Vicariate. It has been a life of hidden activity which has entailed a high degree of Christian virtue."

It is a sad reflection on our present civilization that so few men are willing to devote themselves to such a life of service to God as lay brothers. The shortage of vocations to this category of religious is not peculiar to our Congregation. There is a universal want in this respect. Men are too concerned with the pursuit of more tangible, albeit actually less lucrative, profits. The complexities of modern life have divided men's vision. Belloc has said that in this age it takes a complex character to live the simple life.

One quality not required in the character of the lay co-adjutor is sophistication. One would search in vain, we think, for a *blase* brother. But the lack of such a characteristic need not trouble the brothers. In fact, it should be a great consolation to them. The inability to grasp the subtle points of the latest "good story" is a defect of which to be proud. Probably many a sly wink was exchanged between members of the local A. C. when St. Joseph walked by the club headquarters in Nazareth; perhaps he couldn't quite follow "the boys" when they got going on "something good." But evidently it did him no harm. Look where he is today.

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"It has been decided in our councils that we must get rid of Catholics, but we do not want to make martyrs; so let us strive to popularize vice among the people. It must enter by their five senses; let them drink it in and be saturated with it . . . make men's hearts corrupt and you will have no more Catholics. Keep the priest away from work, the altar and the practice of perfection; aim skillfully at occupying his thoughts and his time elsewhere. . . ."

—Letter of instructions from the chief of the *Alta Vendita*, an Italian secret society, quoted by Father Denis Fahey, C.S.Sp., in his work, *The Kingship of Christ*.

## FEBRUARY THE SECOND

The feast of the Purification has always been one of special observance in our communities not only because, as loyal sons of the Church, we take part in the liturgical functions prescribed for this day, nor only because it is a feast of Mary, under the invocation of whose Immaculate Heart we are dedicated, but also because on this day our Venerable Founder died.

A number of circumstances combined to make the observance this year at Ferndale an especially joyous and representative celebration: for on that day another priest of the Congregation was ordained, another brother made his profession, Brother Vincent celebrated the twenty-fifth anniversary of his profession, Father Provincial spoke a few words to the assembled community and the Novices visited Ferndale. Such a program could not help but make the day a memorable one.

Father Joseph P. Lucey is the latest member of the province to be ordained to the priesthood, the one hundred and sixty-ninth to be elevated to that dignity in the Ferndale chapel. The conferring of the priesthood was the culmination of a three-day period of ordinations by Most Rev. Maurice F. McAuliffe, D.D., with eleven others receiving the orders of subdiaconate and diaconate on Saturday, January 30, and Monday, February 1, respectively. The date of the ordinations was arranged just one week before they were to be given so that the required eight-day retreat had to be begun immediately. The ordinandi had no time to inform confreres throughout the province of the occasion.

Father Lucey celebrated the community mass on the morning after his ordination and his first solemn mass in the chapel at Ferndale on the following Sunday, February 7. He will celebrate his first solemn mass in his home parish, March 28, Easter Sunday, at 11 o'clock.

The usual blessing and distribution of candles, followed by a procession, took place at the community mass on the same morning.

In the afternoon, Father Provincial received the first vows of Brother Richard Stanislaus Piotrowski, of the Immaculate Heart parish, Pittsburgh, before the assembled community. At the close of the ceremony, Father Provincial, in a short address, expressed his congratulations to the newly professed and his wishes for a long life in religion. He went on to praise the fidelity, zeal and piety of all the brothers as displayed everywhere he had observed them, despite the fact that their work was not such as to draw the world's attention. The Catholic Church in America would not be where

it is today, he said, were it not for the devoted sisters and brothers who have given their lives in its development. Solemn benediction, given by Father Lucey, assisted the pastor of St. Bede's, Pittsburgh, Pa., Father John F. Enright, and Father Andrew White, of Wilmington, Delaware, followed the profession.

Just twenty-five years before, to the day, another brother, Brother Vincent, made his first profession of the vows of religion. Thanks to Brother Novatus, this fact was made known on the day of the anniversary. Brother Vincent had announced February 17 as the date of his jubilee, but his old friend, Brother Novatus, corrected this impression by pointing out that although Brother Vincent had taken his perpetual vows on February 17, his first profession was made on February 2. Order having been restored after the tumult raised by this announcement had died down somewhat, general congratulations were extended to the jubilarian.

Brother Novatus and Brother Cantius accompanied the novices on this visit postponed from the Christmas holidays because of the flu in Ferndale. The Ridgefield boys were ready for any kind of game the weather would permit—basketball, mushball or football. It was even claimed that several had been primed for chess and ping-pong. Football, however, got the nod. To make the day a complete success, with friendly feelings all around, the game ended in a tie, 6-6. The bus was on time, as usual.

## ORDINATIONS

## TO SUBDIACONATE:

On January 30

Mr. Joseph Lucey  
George Harcar  
Kenneth Dolan  
Robert Brooks  
Edmund Leonard  
Sylvester Fusan  
Sylvester Dellert  
William Mullen  
Kenneth Milford  
John Baney  
Charles Connors  
Richard Wersing

## TO DIACONATE:

On February 1

Same as above

## TO PRIESTHOOD:

On February 2

Rev. Mr. Joseph Lucey

## PROFESSIONS

## OF PERPETUAL VOWS:

On January 25

Mr. Joseph Lucey

On February 9

Mr. Edward Duffy  
Robert Eberhardt  
William Pixley

## OF TEMPORARY VOWS

On February 2

Brother Richard Stanislaus Piotrowski

## RELIC

A bone relic of the Venerable Libermann has been received at Ferndale from our Most Rev. Father General. The relic, encased in a gold case, now hangs beneath a bust of our founder attached to the wall just inside the front door. It was used recently in a novena made by the community in preparation for the anniversary of his death.



## Our Communities

### ST. STANISLAUS, PITTSBURGH

Immediately after the solemn funeral rites had been held for Father Sabaniec in Tuscaloosa, Alabama, on January 20, the body was sent on to St. Stanislaus, his home parish in Pittsburgh where it remained on view in the rectory from Thursday evening until Sunday afternoon at 2 o'clock when it was borne in solemn procession to the Church escorted by Fathers Alachniewicz, Goebel, Malloy, O'Donnell, Lechner, J. Sonnefeld, Skibinski, Anthony Pniak, E. Pierocki, Joseph Frania and 45 Sisters of the Holy Family of Nazareth. At 7:30 that evening special services were held at the Shrine of the Holy Souls in the presence of a congregation that taxed the capacity of the Church.

At 9:30 Monday morning the office of the dead was recited followed by a solemn mass sung by Father Alachniewicz. Rev. V. Stancelewski of New Castle, Pa. (a boyhood friend of Father Sabaniec), was deacon, Father Schiffgens was subdeacon and Father McGuigan, master of ceremonies. The eulogy was preached by Father Joseph Sonnefeld. The priests' choir from Duquesne University sang the Missa de Requie. Six confreres acted as pallbearers. Interment was in St. Stanislaus Cemetery, Millvale, Pa.

Attending the obsequies, besides the above-mentioned, were: Fathers Florence, O.M.Cap., John Czaplinski, Theodore Schultz, Drelak, Kulakowski and the following confreres: Fathers Provincial, Callahan, Goebel, Riley, Skibinski, Favre, Stegman, Szumierski, Zehler, Diehl, Zarko, Bednarczyk, White, McCarty, Mehler, Rossenbach, Fisher, O'Donnell, Manning, Sullivan and Lechner.

### NORTH TIVERTON, RHODE ISLAND

On January 26 a solemn service was also held in Holy Ghost Church, North Tiverton, R. I., where Father Sabaniec spent 8 years as assistant pastor. Father Boehr was celebrant, Father O'Reilly was deacon, Father Killeen, subdeacon and Father A. J. Sheridan, master of ceremonies. Present in the sanctuary were Fathers Todorowski, Buckley and Keown. A large congregation of parishioners and friends also attended including the children and teachers from the Lincoln and North Gardener Schools whom the Superintendent graciously allowed to assist in a body as a last mark of respect and honor for one whom all dearly loved.

We ask the prayers of all the confreres for the happy repose of the soul of John E. Duffy who was buried in Philadelphia, February 26. He was the eldest brother of the Fathers Duffy (W. F. P. and Joseph L.) and Messrs. E. L. and F. R. Duffy, of Ferndale. R. I. P.

## OFFICIAL

### COUTUMIER GENERAL (General Customary)

The letter of the Most Rev. Father General, which promulgated the General Customary of the Congregation, asked that all observations regarding said Customary be addressed to the Superior General before the beginning of 1938, in order that there be time to study and classify them before submitting them to the General Chapter of that same year.

The most practical way to go about it seems to be the following: Let the most important passages of the Customary (vows, religious life, etc.) be read in all Houses at the monthly Chapter throughout the year 1937. The Superiors should then mark down the observations, corrections, additions, changes, etc., that were suggested.

At the Annual Retreat, an additional meeting could likewise be held every day for the same purpose. At the end of the year these observations will be transmitted to the Superiors of Provinces or Districts who, after examining the same, will send them to the Mother House at the beginning of 1938.

### Customaries of the Houses of Formation

The approbation of these Customaries being reserved to the Mother House (Const. 59, 12,453), the General Council has the intention of submitting to the General Chapter of 1938 the principles upon which the Regulations of Novitiates and Scholasticates are based in order to maintain a uniform training throughout the Congregation.

The Masters of Novices and Directors of Scholasticates are asked to send to the Mother House, before May 1 of this year, a copy of their Rules and Customaries comprising: the ordinary rule—the disciplinary rule—the rule as regards studies and the distribution of study—courses—the customaries of the various charges—a note on the spirit of the work and the holding of the Councils.

### THE SONS OF ST. PATRICK

*The flag of Faith has been unfurled,  
In many a distant land,  
By soldiers of the thorn-crowned King  
Inspired at Patrick's hand.*

*No courage have they ever lacked;  
No fear of failure theirs.  
And now the earth with majesty  
Her wreath of churches wears.*

*They never feared Tyburn.  
They never feared Tower Hill.  
Their challenge to those infamous days  
Showed Patrick's heart and will.*

*God bless you sons of Patrick;  
You and your wandering feet,  
Who roam the far-flung missions fields  
That souls their God may meet.*

*Your faithful fight for the Faith  
Will your greater glory be, when  
Patrick leads you to God's throne  
As famous fishers of all men.*

## OUR MAIL BOX

### FATHER HERBERT PREUHER

Mashati Mission,  
January 12, 1937.

Dear Confreres,

Just recently, in fact just the day before Christmas I received a letter from Father Knaebel in which was contained a nice check for Mass intentions and a ten dollar donation from the Unit of Ferndale. Accept my sincere thanks for the same. It is a pleasure to see that writing to the Unit in Ferndale always brings results. I must admit that I have only written twice, but in both cases my appeal was very promptly taken care of; the first time a new Missal was the result, and the last time a donation towards fixing up the Church at Useri.

Just at present we cannot start anything for we would not be able to finish it before the rains; but as soon as the rains are over we intend to have the old thing torn down, and put up something a little better than the present church. Of course we can not expect to put up a stone church, for the site on which the church now stands is not the one where the permanent mission shall be built. However, until such time as we shall be able to build a better church, we must be satisfied to have a building of sticks and mud. The people themselves are very anxious to get started on building the church, and they have been making some small donations to help pay for window frames, etc. With that, and the donation from the Unit we shall be able to get started.

The site for the permanent mission in Useri is about two miles from the present place, but the same difficulty is to be faced there as in the present place; namely, lack of water. The nearest water is two hours distant. Several people have looked for water by using the divining rod and though they assure us there is water, all agree that it is down at least four hundred feet. That is not very encouraging. The out-mission of Useri has a Christian population of between 1,500 and 2,000, with a good number of catechumens. In time it will have to be a mission of its own, for the Mission of Mashati is growing quite rapidly, too. Each week I go over to Useri, once in the middle of the week for instructions for the young people and then again on Saturday.

Whenever I come over here I must carry along enough water to last me till I get back, for there is no water over here at all. Useri is a very promising mission but it will always be a difficult mission because of the lack of water. They say there is water up in the forest but that is a three hours' walk up the mountain. I haven't been up there, as yet, but intend to go up and have a look one of these days. The only time Useri has water is when it rains, and that is only during a few months in the year.

The natives must carry all the water they need and when they want to wash their clothes they go over to the nearest river, which is at Mashati. I was wondering where their cattle got water and when I asked them they said that the cattle get water only during the rainy season and during

the rest of the year they must be content with the liquid that is in the banana stalks. Even the people use this liquid, but I have been told that it is so bitter that only those who are used to it can stand it. They cut off the banana tree close to the ground and hollow out the stump and each day they get about a pint of this bitter liquid. But before I try it, all the water over in Mashati will have to dry up, for as long as I can get water in Mashati and carry it over here I will not resort to banana juice.

The natives over on this side of the mountain are very poor, much poorer than those on the other side, for over here, lacking water, they have no opportunity of having small coffee plantations. The only thing one sees over here is bananas and more bananas; if it were not for this crop, I am afraid the natives would have a difficult time getting sufficient food. But they are a very good type of Christian so that even though they are unable to astonish us by the size of the collection, they do astonish us in the way they attend Holy Mass and frequent the Sacraments.

You were asking in your letter what is the attitude of the pagan towards the Catholic Priest. Well, if appearances can be taken for a criterion, they have a great respect for all priests, for practically all of them will greet you whenever they chance to meet you.

All the Americans out here are in good health, except Jim Manning who at present is in the hospital at Moshi trying to heal up an infected leg; but I expect to see him back in Rombo in the near future. Of the new class, the only one I have had a chance to see was Ed Baker; the rest, or should I say the other two, left for their places very shortly after their arrival. Who are coming over this year and how many?

Again expressing sincere gratitude of the assistance you have given me, I am,

Sincerely yours in Sp. Sto.,

Herb. Prueher.

### FATHER IVAN HUBER

St. Anthony's Rectory,  
Natchitoches, Louisiana.

Dear Confrere,

Your letter of last month was indeed a pleasant surprise! I hope an occasional letter will greet me from time to time during the New Year.

Father John O'Brien arrived last month in time to work up an appetite for Christmas dinner. He is astounded at the work we are called upon to do in the South. At present he is taking the census in our mission at Spanish Lake.

This mission is probably the first establishment of the church in the state. Over two hundred years ago when the Spanish soldiers were located there a Spanish Franciscan who came from South America set up headquarters for a while



at Los Adios, a few miles from the present location of the church. At that time Los Adios was a Spanish Fort. Natchitoches, twenty miles away, was a French fort.

Father Antonia Margil, the missionary of whom I write, is today Venerable. We are trying to follow in his footsteps.

Last Saturday a beautiful baptismal set came from Seiz Brothers in New York. I didn't see any card from the sender. It must be the Mission Unit. Kindly express my thanks to the Unit at the next meeting. The Unit has been extremely good to this young but prospering mission of St. Anthony's.

If the scholastics feel the way I used to when I was at Ferndale, Africa comes first when we speak of mission work. . . . Here in the Spanish Lake mission we will have a confirmation class of two hundred ready for this summer. In order to get to these people it is necessary to go on horseback to their homes. The roads are impassible when it rains; and even in good weather the majority of the so-called roads through the woods are only foot-paths. Every Saturday four Sisters of Divine Providence go to the church to teach catechism.

I suppose you have had a stretch of rainy weather. We are waiting in fear and trembling for the flood waters of the Mississippi and Red rivers. However, if the floods come now rather than in April it will be better. In this case the crops will be planted at the regular time, as the waters will have subsided by crop time. . . .

Yours in Spiritu Sancto,

Ivan Huber.

(The Mission Unit disavows any credit for the baptismal set Father Huber received but can supply the name of the donor—the Holy Ghost Mission Club of Cleveland.)

## FATHER CHARLES DIAMOND

Catholic Mission, Kilema,  
P. O. Moshi, Tanganyika Terr.,  
British East Africa.

Dear Confrere,

Many, many thanks for your letter which arrived on the 14th of December. Also my apologies for making you wait so long for an answer; but when I tell you that we had plenty of work for the weeks previous to Christmas I know that you will forgive me for the delay. According to the count which the Sister gave me (she fills the ciboriums) we had for the month of December more than 30,500 Holy Communions, while on Christmas day and the few days following it, the number alone was over twelve thousand. Since we had to hear a lot of Confessions to get that vast number you can see for yourself that we were plenty busy; in fact, we have three days of each week for Confessions, and although Thursday is for school children, that doesn't prevent the elders from sneaking into the boxes. Wait until you hit this Mission and then you will see for yourself. Like everyone else who ever witnessed the ceremonies on a Sunday morning, you will wonder where the crowd comes from, for walking around the surrounding countryside all that one sees are trees, the vast majority of them of the banana and coffee variety.

Father Baker is stationed here at Kilema. The other day I brought him along with me on a sick call, and he was

surprised to see me order a young fellow to carry his sick brother to the hospital. I knew that the youngster was pretty sick. When we got the boy to the hospital here at the mission, the Sister was afraid that he would develop pneumonia; but fortunately for the lad we got him here in time, and now I still have one of my customers for the "box."

Father Baker was anxious to see the inside of a native hut, and although he didn't say much, I know that he was surprised; wait until he gets a night call and has to put out about ten people who will be sleeping in the hut, in order to hear the penitent's tale of woe and administer the Sacraments. While on the subject, I might as well own up that when we go into a hut, the first thing we do is try to get accustomed to the darkness, and also to determine to stick it out in spite of the smoke so that we can go on without delay.

Sam Delaney is up in Kilomeni Mission and no doubt is teaching the kids the second verse to Halleluia I'm A Bum, which Dennis has introduced into the country. No fooling the American influence is really felt out here. For example one of the fathers was passing an Indian Duka (a department store *secundum quid*) when the Indian proprietor said "Good Morning, Father", despite the fact that it was five in the evening. When the priest asked him how he was, the answer he received was "I'm oke, how are you?"

Fr. Hasson is also at Kilomeni with Father Morley and Sam Delaney and I know that all three will have a decent time up there. It is a place where no white man visits for it is necessary to climb for over two solid hours to get there, and the path would break the heart of a goat let alone a hard working and hard walking Padre. I heard from Sam since he went there, and he tells me that he is too busy with Swaheli to pay any attention to his surroundings as yet. Although he didn't mention it, he must be giving the natives a treat with the organ.

I had the midnight Mass and what a job. We had over two thousand Holy Communions and only Father Mangan and myself distributing them; I also had to preach and sing the Mass and then preach at the two following it. Maybe the bed wasn't a welcome sight at three thirty in the morning, as I had already been well tired from the "box party" the three previous days!

It was a great idea to have the different Scholastics write to the fellows here, and the whole gang were busy showing around the letters. I figured that I was the only one who was hearing from Ferndale, until I heard from the rest of the fellows out here and was informed of the various letters sent. But your letter was an old time talk, for we need no introduction—just the carrying on of old shauris.

So, with every prayer for a successful year, and my blessing and promises to continue to remember you during my Masses and other spiritual exercises, I bring these few lines to an end.

Yours in the Holy Ghost,

Charles Diamond.

"He who has a mission to say noble things is bound by the very fact to practice noble things."

—ST. GREGORY.

## FATHER THOMAS DOLAN

Roman Catholic Mission,  
Tanga, B. E. Africa.

Dear Confrere,

I'll start right out with a very amusing story for you, detailing the most complicated situation in which I have found myself since my arrival in Africa.

All the seacoast towns of Africa are full of Islams (Mohammedans) who are, you know, religious fanatics. They number mostly Arabs, Indians and those of the natives whom they have gathered into their fold. In this town there is another category of peculiar human beings known as Goans. All Goans are or ought to be Catholic (not saying what kind of Catholics they make). They are trouble makers for the church anywhere they are, being much given to bursts of external devotion and showy religious performances.

Well, anyway, I had heard a lot about an expected visit to Tanga of a certain gent called the Aga Khan. To the Islams the Aga represents God on earth and second only to that other fool, Mohammed. The English officials were making a big thing of it. They played it up big in the papers and over the radio. When first I heard of him, he was in Mombasa and little did I think that he would condescend to come to our little town of Tanga. But he did come; and around his visit revolves the plot of this story.

Just after we had finished lunch on Saturday the 23rd, and were about to sit down to enjoy a smoke, up comes one of the aforementioned "zealous Catholics" to whom I referred as Goans, with a tale of woe that set us off on a little thinking. His story had it that a picture, which was insulting to Catholics, was being exhibited in the town. Now Father Noppinger was away to Kilema at the time and the other priest here did not speak English very well, so I saw at once that I was going to have this affair all to myself. The native explained that in the center of the picture was the Aga Khan and on his left was Our Lord. Naturally I pictured it as a slam to Christianity and saw trouble brewing. I at once went along with the Goan to the *duca* (store) over the door of which the picture was hanging. I didn't know much about these people, but I knew one thing and that was that the situation had to be handled with kid gloves, for the Aga Khan was in town and the Islams had gone haywire. The Indian who ran the store thought we had come to admire his decorations and he smiled at us gently as we stood there studying the picture. There was no doubt but that

the picture was insulting, but it was very small and it was up high and you had to get up close to it to make it out. But the Goan insisted that it must come down. Well, then started one of the wildest goose-chases I have ever experienced. We tried to track down these fellows in white uniforms known here as Police officials. We found out that the big shots among them were dining at the moment with his highness the Aga Khan and had left word that they were not to be disturbed. (Imagine them giving an order to take down a picture of the Aga Khan when they were actually dining with him!)

We finally located one official who was not at the reception and I could see that we had him in a very ticklish position.

I knew that the Islams would not remove that picture on this day for the Pope of Rome. (I was convinced the thing was not meant as an insult but was put up in ignorance.) I also knew the police would do nothing as it would probably end up in a riot and would offend the Aga Khan, which was one thing the officials wanted to avoid. So, what to do? The Goan was pushing me for action. After we had talked to one official

over the phone and got nowhere, we made an official complaint at headquarters and had it entered in the books. This was a boner. If that picture wasn't removed (and I was confident that it wouldn't be on that day), the Indians who worked around the headquarters and had access to the books would find out that we had complained and things would be in a mess with the picture still hanging on the wall. One of the higher officials later on was kind enough to have the complaint removed from the books. A little thing like this can put the Church in a very bad spot in an Islamitic town like Tanga. Nobody else came to complain about the picture because they probably didn't see it, it was so small and inconspicuous. But this Goan was whipping it up among his friends and he insisted on having the picture removed. (It occurred to me that he must have had a bet on the thing, judging by the zeal which he exerted.)

At headquarters he had to tell his story to the "Judge." Here was where I began to feel foolish. I had been backing him up on everything. The Goan said that he and a group of other Goans had been discussing the picture and he volunteered to go and get the Padre. The official then asked him where this discussion had taken place. He replied, "In the International bar-room." Well, that knocked the bottom out of everything. I knew from then on that the official would not take the thing seriously. The Aga Khan was to

## AFRICAN ASSIGNMENTS

The three new African Missionaries, Fathers Baker, Delaney and Dolan, have been assigned to Kilema, Kilomeni and Tanga, respectively. Their full addresses are as follows:

Rev. Edward J. Baker, C.S.Sp.,  
Catholic Mission,  
Kilema, P. O. Moshi,  
Tanganyika Territory, B. E. A.

Rev. Samuel J. Delaney, C.S.Sp.,  
Catholic Mission,  
Kilomeni, P. O. Lembeni,  
Tanganyika Territory, B. E. A.

Rev. Thomas A. Dolan, C.S.Sp.,  
Catholic Mission,  
Tanga, Box 84,  
Tanganyika Territory, B. E. A.



have the next day and they were confident that the thing could be taken down; hence they saw no need for causing a campus which might last for weeks. The official sent Brother Imbert, who was with me, and another officer over to see the picture. The latter wanted to borrow my car, which was in the courtyard. Now I was in another predicament. In the U. S. A. this car would not be allowed on the road, it has so many ailments. I tried to warn the fellow at least to be careful of the steering. If he ever had to apply the brake in a hurry, the car would have been condemned, for when this operation is performed the car goes into a convulsion. When he got back I cornered the brother and asked how everything went. (By this time I had almost forgotten about the picture.) The Brother said that everything went well and the brakes didn't make their usual racket. The two officers then went into a huddle in another room, the result being a recurrence of that good old game of passing the buck. They recommended us to a higher official. I had to leave for Mlingano for a funeral that afternoon and I had no more time to be galavanting around the town paying social visits to police officials. As we started away from headquarters another car was on the way in. The driver, another official, waved to us to stop. He asked us our story and then said he would like to see the picture. He took the Goan in his car and off they went to see the picture. I seized this opportunity and beat it back to the mission, picked up another priest and hit the trail for Mlingano.

The next day at about 5 P. M. the Goan came back again. He said that the last mentioned official had promised that the picture would be down on this day (Sunday), but it was still up there. He wanted me to go back and get after the officials. I knew that if I couldn't corner them on a weekday, I certainly wouldn't be able to do so on a Sunday. Furthermore the car had a flat tire and that was the first flat tire I ever rejoiced over in my career as a buggy driver.

The only way I could get rid of him was to promise that I would go to the police the first thing in the morning. On my way there I saw the Goan heading for the mission. The picture was still up, this being Monday morning. I couldn't go and pull the picture down. The Goan couldn't very well do it either if he cared to live a while longer, and the officials wouldn't do anything, for they knew that if they did they would have a bigger fuss on their hands. That night the Goan came back again. This time he cornered the Brother (if he only had this much zeal for the things that pertain to his soul!) He wanted to know if we had notified the Bishop, thinking, I suppose, that the Bishop would come right to Tanga and pull the picture down.

Well, today, Tuesday, they are taking the decorations down, and I do hope that picture comes down soon. Then the thing will have been settled very amicably. If the other thing happened life would be very unpleasant for us here in Tanga as regards the Muslims.

Boys, I'm telling you this was a hot situation for a greenhorn in Africa. There was no one here whom I could consult as to how to proceed. It looked to me as though we were going to have either a schism among the Goans or a revolution with the Muslims, because you fellows back home don't realize how these Muslims idolize this gink, the Aga Khan.

I think it is over now and the thing has ironed itself out and things are going along in Tanga just as smoothly as

before the Aga Khan came to town to set these Muslims off their nut. At least that's my fond hope.

Incidentally, I might acknowledge here the receipt of "Our Province" for December. Thanks very much. Hope you boys read and re-read the article therein by His Lordship, the Bishop of Kilimanjaro.

Was sorry to hear about the death of Joe Voytek.

Regards to all the boys and I hope to write to the young Fathers very soon.

Sincerely yours in Spiritu Sancto,

Thomas Dolan.

## FATHER HENRY MONTAMBEAU

St. Joachim's Rectory,  
751 Dubois St.,  
Detroit, Mich.  
Feb. 10, 1937.

Dear Confrere,

Time permits me to run off a few lines so I'll share in the pleasure and custom of writing back to the old home-  
stead.

Since my arrival in Detroit, the city of strikes and Bingo Parties, former impressions have quickly changed. Once I used to boast of the city's cleanliness, boasted of its clean, broad streets and avenues, its homes, its people, its everything; but today these memories of what I had thought was the real American metropolis have become somewhat discolored. Discolored because what I had been used to seeing in Detroit was just the good, clean side of it; I had never been in what we call the slums.

The sudden change of opinion and impressions came when I arrived at St. Joachim's, standing in the heart of a huge area of dilapidated houses which shiver with every passing wind, creak with every step and leak with every rain. Yes, where once St. Joachim's stood out as a pioneer stronghold of the Faith, surrounded on every side by a devout and devoted French settlement—Detroit's founders—to-day there stands a temple still holding her aged head high above the slums that would gladly envelop her. Everywhere about me I saw but remnants of what was once Detroit's center of beauty, of cleanliness and the elite; the spot where once the now wealthy so-and-sos had dwelt, the schools where once they poutingly wielded an awkward pen and the streets where once they strutted in the finery of their day. But to-day no one struts but the colored, cleanliness is no more, beauty is a forgotten word and finery of dress has faded into unsoled shoes, baggy pants, ninety-eight cent wash dresses and everything in headwear from breakfast caps and shawls to an occasional \$3 hat. And it all was brought about by the immigration of Italians, Syrians, Sicilians, etc., and the now cosmopolite colored. All these moved in when the first settlers moved out to the outlying districts, there to build bigger and better estates.

In spite, however, of a neighborhood that first chills your ardor, you soon perceive that here is the very type of work that demands Holy Ghost Fathers. A place abandoned by the faithful, who moved elsewhere, but NEVER abandoned by the Fathers who labored to carry on the work, with the help of a few new Catholics who moved in. For several years the attendance at Mass and devotions was small, for those who left the neighborhood were able to fulfill their religious obligations in their respective parishes, so the ques-

tion became one of trying to keep things going until some new and favorable circumstance would solve the problem. Some of the former parishioners returned for Mass on Sundays but this small number could not give assurance of continued support; and then, to make matters worse, a sudden fire one night turned the entire church into a veritable furnace that left nothing but the walls and steeple standing. That happened to be the ill fortune of Father Sheridan who, with plenty of fight in him yet, shortly began the work of organizing all whom he could interest in the rebuilding of the edifice. With the approval of our late and beloved Bishop Gallagher, Father Sheridan immediately set himself to the task and today an almost entirely new St. Joachim's church proudly proclaims to the now aged French settlers that their "first love" still stands—a monument of the old, a welcome to the new.

Inside the church we meet with a sight not commonly enjoyed today. A vision in brick, call it. (Now don't jump to the next paragraph because I coined an ill-sounding term.) The interior of the church offers to the newcomer a surprise and a feeling of satisfaction, too, because one sees something really different in church architecture, something that satisfies you as the nearest approach to fulfilling the wishes of Holy Mother Church who has demanded for centuries but crude and simple materials, if possible, with simplicity and harmony of lines and colors. This has been effected in St. Joachim's without the least sacrifice of beauty—rather, it is the very reason for beauty, a beauty that has made local architects claim the edifice as a model of Church Architecture, since it follows to perfection the ancient basilica type of architecture common in the early history of the Church. I never saw bricks put to such use before, but here they are and you're welcome at any time to drop in and look them over. I've neither room nor time for description now but if you're interested I'll gladly try to type out the whole picture and send a few snapshots along to confirm it.

Now back to the active life again. Of late, things have picked up here, for many of the old parishioners have been returning on Sundays and for different occasions, many of them travelling four to six miles, because they feel and admit that this monument to the faith of the city's founders must be supported.

A recently organized French club, the Maple Leaf Club, which now uses our newly redecorated Auditorium for its parties, etc., has been a means of attracting the French to the parish and, with the help of a few parish societies that of late have had a monkey gland grafted in somewhere under their once wrinkled hide, things should pick up. These parish activities, whether they be dances, Keno or Bingo parties, dinners or what-not, prove to be an immense help here in bringing the folks around on Sunday, too; and now that things are rolling again we're going to keep them so.

If you ask why the big rush, the answer is that we aim to keep giving the French their religion in their own tongue and at the same time afford over three hundred poor children of several nationalities a Catholic education. Either reason is justification and motive for the best work we can produce, and so the plant must be kept going. We have succeeded in interesting outsiders in our needs and just a week ago several of them got their heads and purses together and arranged a special Bingo party to be held in our auditorium. The result was far beyond our hopes. The party was supposed to start at eight P. M. and long before that hour we

had to organize a volunteer squad to drag chairs and tables from every room in the school. Even the Fathers were forced to horse the furniture around and we became so elated over the whole affair that we were about to begin blessing the Bingo cards at fifty cents each, but we couldn't find the blessing in the Ritual so we skipped it. Afterwards when we counted the money and read the total no one could talk and it wasn't until two days later that our conversation turned to religion once more. "It was awful!"

I was going to tell you about the school and what a blessing it is to these children of extremely poor families but that can wait until another day, for I know you haven't time to bother with long letters when "esse ad" and "esse in" are claiming most of your spare time. So if you appreciate a break when you get it, here it comes in my bidding you and all the confreres at Ferndale a lusty farewell 'til the typewriter cools off.

Yours in Spiritu Sancto,  
Henry Montambeau.

## FATHER JOSEPH GRIFFIN

Catholic Mission,  
P. O. Babati, T. T.  
B. E. Africa.

Dear Confrere,

... All the new Fathers are here and happy, from all reports. I am away out in the bush hundreds of miles from the other Americans so I hear occasional news only when the Bishop or a Father writes. All the rest of the Americans are in missions fairly close to one another and hence have the news when it's "red hot." Fathers Wilhelm, Deer and Diamond were out here in July and Fathers Farrell and Fitzgerald (who is home now) were out in August. And then Father Mangan came along with the Bishop in October. And now Father Murphy is here for the Christmas holidays. So I get the news of Ferndale from time to time—late, but I get it.

I expect to go to Kilema in January for the retreat so I shall see all of the Americans then, I hope.

... Now, please do write more frequently and tell the boys in Ridgefield I should be glad to hear from them.

Asking your prayers, I remain,

Sincerely yours in Christ,  
Joseph A. Griffin.

## THE ROMANS

Seminaire Francais  
42, Via Santa Chiara  
Roma.  
Jan. 24, 1937.

Hello Boys!

Now I know why we rarely get a letter from Ferndale. If you chaps must help the Community digest its scrambled eggs and ketchup every Friday evening and treat it to the Two-Daniel stuff (Webster and O'Connell) every two weeks no sane person, among which category I am only too delighted to place myself, can reasonably expect too much. You have the right idea though: jam the Province full of Ferndale and we'll be content. Please accept that last line in the more Puritan sense of the word.



## APOSTOLIC ADAPTATION

### (Conclusion)

## THE SENIORS AND THE JUNIORS

The younger and the older members come to grips on the field of adaptation when the seniors initiate their juniors. One might almost say that they brave each other, for this ceremony of initiation does not, alas, come to pass without considerable opposition and possibly a few scratches. It may be a matter of lessons badly given or badly taken but sometimes it is both simultaneously.

### 1) The Source of Opposition

Whatever the causes provoking these conflicts, violent and prolonged at times, they are always most regrettable.

The Seniors and the Juniors represent two generations, two eras, each with its own viewpoint, its own spirit, its own aspirations, its own methods. Even though the years separating them be but few, the progress of ideas is today so rapid that the gap between them is very appreciable. They no longer grasp each other. What aggravates the situation is the fact that the younger man is absolutely unable to comprehend the mentality of his elders, who, matured by the lessons of experience, the grace of God and their own efforts can, by the same token, no longer picture the mental outlook of the younger Father.

They eye each other through the spectacles of their own generation. The Senior sees a young man who is capricious, thoughtless, easy-going and a little conceited. The junior sniffs a bit and sees an old man who is behind the times, marooned in old-fashioned methods; a man, in fact, who has forgotten to turn the page. They hold, therefore, quite frankly opposite positions, stubbornly gripping the ends of the same arc with no intention of bringing them together to complete the circle.

The matter of age alone is often sufficient explanation for these contrasts in ideas and methods.

The ideas of the young man are absolute and simple, not complex. Lacking experience, accustomed to piece-work and to small chores that have been closely circumscribed, they have come to look upon every question as a something isolated, so utterly complete and unrelated, as to be absolutely self-dependent and all-inclusive. They take a positive delight in this isolation and betray not the slightest inclination to accept other points of view. This disposition endows them with a remarkable facility for infallible conclusions: coming to a decision without the slightest hesitation they flout all authority, exercising neither reflection nor foresight.

The older men, on the contrary, who have conned the hard lessons of experience, realize full well that everything is complex and relative; that the smallest question borders on so many others, that every decision starts a train of consequences. They act discreetly therefore, weighing all possible consequences in the light of present circumstances. With an eye to direct results they must also consider eventual repercussions.

The battle array between the Junior and Senior members may be thus summarized: confidence versus doubt; intuition versus experience; daring versus apprehension; rashness versus wise counsel; theory versus practice; principle versus application.

You aren't the only ones to have Disputations. We had one at the Greg last week. The first, second and fourth year Theology together. I may be partial but I think I'm stating the truth in saying that the Defendant of our year was the most at home of any we have yet seen. He just seemed to love it up there batting down objections with *distinguo*, *subdistinguo*, *contradistinguo*, and always coming up with the right verb after a deep dive into a Ciceronian construction. Those Spaniards seem to have the greatest facility of all with the Latin; they rattle it off like an excited Italian taxi-driver. The Defendant from the fourth year was from the South American College. At any given moment I expected to see him clear the rostrum. He reminded me of Wodehouse's character of egg-laying fame. Whatever the outcome was he must have been delighted to get down out of there after wrapping half-Nelsons around the book-stand and sputtering like Roscoe himself for twenty minutes. If Gilbert and Sullivan thought "A Policeman's Lot Is Not a Happy One," they should have attended one of those sessions.

I don't know much about entries in the Martyrology but if you happen to read on the twenty-third of January next year: *Translatio corporis S. Joannis Baptistae de la Salle*, remember that the southern half of the European contingent was holding a candle in the midst of an immense throng in front of the Gesu on that date. You can't say now that we can't hold a candle to a Saint. The Mother House of the Christian Brothers was in Belgium; so were the relics of their founder. They have since established the Mother House in Rome. That's the reason for the big ceremony yesterday. Cardinal Marchetti, the Cardinal Vicar of Rome, having passed some time in America, always begins on time, unlike anyone else over here. Since he couldn't do anything until the relics arrived he had to wait about an hour and a half until they did. In the meantime we covered the pavement in the Piazza del Gesu with dripping wax. There really was a great ovation when they finally did arrive, about six-fifteen.

Among the snapshots enclosed you will find one of the room of the Venerable Libermann. We had the pleasure last year to visit it as it actually was in the house where he stayed for a year and a day. On the second of February we took turns, one hour each, in keeping vigil. Since then the house has been torn down but fortunately the room has been transferred here. I can see it from my room since I'm situated near the stars on the loggia. I often pay a visit and I never forget you there. I think there is a picture of the interior in the Library about the middle on the left.

Perhaps you are still enjoying some ice-skating but don't go near the edges.

Lou sends his best.

Sincerely yours in the Holy Ghost,

Ed Supple.

### HOW LONG?

"Go break to the needy sweet charity's bread.

For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel piercing me through,

"Just give till the Master stops giving to you."

—BELLS OF ST. MARY'S.

Mutual understanding will reconcile these differences. The impetuosity of youth needs the tempering control of the prudence of age. Age, in turn, can profit by the spirit of youthful initiative and enterprise.

Our elders, grown wise in their day, reflect and weigh matters. They will not rashly expose themselves to the hazards of ill-advised action; never anticipating the opportune moment, they proceed cautiously, recognizing the wisdom of patiently biding one's time.

Here, precisely, lies the sore spot of this mutual conflict. The one strains at the leash; he wants to be up and doing, to go forward by leaps and bounds and will not be satisfied until his flaming spirit shall have set fire to every torch of progress. The other calmly and deliberately organizes, consolidates his forces and concentrates on foundations that will insure an enduring edifice. What rich harvest would not the judicious blending of these two forces happily yield! Initiative hand in hand with watchful waiting; impetuosity fanned by the deliberation of cool judgment!

This is indeed a wrestling match between progress and tradition. Youth entertains destructive ideas. It is out to reform, to change everything, to ride rough-shod over routine, to leave the beaten track and to establish something new! Age, on the contrary, abides by tradition; jealously guards the established order of things. It has no patience with fads or untried methods. Found sound and efficient, they cling to the older methods, not perfect perhaps, but preferable to the hazards of something new and untried.

What edifying scenes sometimes between the Progressives and the Conservatives! The former shouting their resistance; the latter groaning their insistence! Youth offers "Holy innovations" to replace the old routine; Age proffers wisdom as the antidote to temerity. It is between the two that the ideal is to be found: "*Nec temere, nec timide.*"

## 2) Mutual Obligations

The extreme importance of harmonizing these differences imposes upon Old and Young alike serious mutual obligations. The first is a matter of mutual conformity founded upon a spirit of concession, sympathetic understanding and good will. Obligated to live together and to share the same labors, they ought to multiply occasions for the promotion of good will and sedulously avoid every cause for friction. Arguments, though sometimes useful, are generally aggravating and seldom if ever conducive to harmony. The secret lies in the exercise of that true charity that has been schooled to operate under the most trying circumstances.

In this little family it is upon the Senior that the care and responsibility for the Junior revolve. His first concern is to provide the conditions favorable to his proper acclimation. This is not always done. The young man arrives still laboring under the strain of long years of study. Nervous and emotionally disturbed after a vacation that has severed home ties, he lands in a strange climate after a fatiguing sea voyage. Under these trying circumstances it is but natural that he be introduced gradually to his new mode of life. He should be advanced through various successively important charges calculated to break him in; nothing more. To act otherwise were to court certain catastrophe; premature death, even. Prudence alone would prompt this consideration for our young men.

Moral acclimation calls for still greater solicitude, as all are bound to suffer a crisis more or less severe. Confronted by coldness, indifference and scorn a young man begins to

feel the pangs of isolation, restlessness and mental anguish. Coming into contact with cold reality he begins to bury his illusions one by one and is far more in need of sympathy, encouragement and comfort than harsh lectures. Happy he who in these dark hours can find a Superior whose sympathies are expansive and whose mental grasp is broad; a tactful man whose interest is unselfish and whose concern is really fraternal!

The young man must be fully coached for his work in the mission. This imposes the obligation of complete instructions relative to the people, to everything bearing on them, to the concerns of that particular work and to matters already acquired through experience. The Senior must impart this information. He should do this generously, without a pathetic eye to possible competition; also with patience despite the appearance of independence and self-sufficiency in the younger man. Unselfishly and humble he will withhold nothing of which they should be apprized, and will do everything to effect their success; so that when the sun of his day shall begin to set he shall be prepared to say: "*Opportet illum crescere me autem minui.*" In time the young man will come to appreciate the wisdom of your counsel, the soundness of your advice, the opportuneness of your directions and the worth of your corrections and he cannot but hold you and your memory in benediction.

Naturally the young Father, too, has his repertoire of obligations: humility, a becoming modesty, respect for experience, reverence and docility and, of course, gratitude. He forgets these very often and assumes the inexcusable attitude of independence and insubordination. I recall a young Father's reply to one who wished him much fruit in his future African labors. "Yes," he said, "and a whole lot of elbow room." No; rather a greater deal of submission and obedience.

A great responsibility rests on the shoulders of our veterans. Should they forget their role as molders of the careers of the Junior clergy the works of the Congregation are bound to suffer. They will suffer in their orderly development, in harmonious cooperation, in unity of method and in the traditional spirit.

May they continue faithful to this obligation!

May our young Fathers lighten their task by cheerful submission to this formation!

## Conclusion

Adaptation holds such an important place in our personal and apostolic life that to attain it we ought never to relax in our efforts. It is the crowning flower and ornament in the diadem of charity. Without it our zeal would lack the elusive charm of refinement.

Our one big fault is that we aim to conform everything and everybody to our own personal ideas; we selfishly labor to adapt all to ourselves instead of charitably adapting ourselves to all.

Adaptation tends to make us comfortable to our neighbor but this should never imply relinquishing our personality. Three little hints might clarify this: never sacrifice principle, be tolerant in matters of opinion, be accommodating wherever possible. Thus, while broad-minded and gracious in our demeanour, we suffer no prejudice to principle and do not forego our independence. Adaptation makes us all things to all men without degrading us; it conforms us to others without in any way compromising us.

C. Jaffre, C.S.Sp.



# Our Levites

## UNIT WHIRLIGIG

The feature of the January meeting was an instructive talk by Father F. X. O'Reilly on the procedure to follow when giving a lecture at a Mission Exhibit. Our hut is usually on show at these exhibits and sometimes scholastics are chosen to accompany it and to unravel the mysteries of African life for astounded citizens. With the aid of a few well-chosen African curios this is easily done and the delighted listener is only too eager to enroll in the Holy Ghost Mission League. As the hut is the mecca which draws many people to it, those in charge of it must have a glib tongue and be possessed of a throat which shows no strain after a few hours of incessant chatter about the life of a Holy Ghost Father in Africa. Compared to the other exhibits, the Hut overshadows these as the Empire State building overshadows an ant-hill. Due to Father O'Reilly's instructions we shall be prepared to do our best in all future Exhibits.

Our parlor will soon take on a mission atmosphere. On one wall will be hung a globe of the world with lights inside to illuminate the various points on the map in which our Fathers labor. Above this will be suspended a cross, for it is in this sign that we shall conquer the unbelieving world. Various African curios will be placed at vantage points about the room. On a small table will be placed several pamphlets describing the work of the Holy Ghost Fathers.

Our Confreres in Africa will soon receive a shipment of chalices, vestments, books, and magazines. The box, aboard the City of Norwich which sailed from Brooklyn on February 26, should soon reach its destination.

The Propaganda Committee is still hard at work in an effort to familiarize Catholics with our work. To several Catholic weeklies, notably those of Hartford, Philadelphia and Pittsburgh, it has sent articles about the work of our Fathers in the South and in Africa. A detailed account of Kilema's Eucharistic Congress was featured in the weeklies mentioned above. In this way we hope to inform the Catholic reading public, especially those who contribute materially to the works of our Fathers, of the progress made in the missions. The Catholic Transcript recently carried pictures of some of our Fathers who now labor in Africa, but formerly were loyal sons of the Nutmeg State.

*"They sent unto them Peter and John who, when they were come, prayed for them that they might receive the Holy Ghost. . . . Then they laid their hands on them and they received the Holy Ghost"*

—Acts of the Apostles (VIII; 15, 17).

"His Grace, the Archbishop of New Orleans, the Most Rev. John W. Shaw, D.D., confirmed 126 children and 200 adult converts at the new Holy Ghost Church on Trinity Sunday. Our felicitations to the pastor, Father Kerry O'C. Keane, and to Fathers Anthony Walsh and Dwyer, his assistants."

—News item in July, 1934, O. P.

## CHRONICLE OF FERNDALE

Dear Diary:

January 16th—Feast of the Immaculate Heart, Refuge of Sinners. We spent the day waiting for the night. And what a night! Honest to goodness "movies". No talkies—but there's not a talkie machine in the world capable of the sound effects made at that show. Our hopes rose and fell alternately as the hero, Reginald Denny, dashed out or took a lot of rights to the chin. "On Your Toes" was the main feature. We had a lot of Mickey Mouses (or should that be mice?)—Charlie Chaplin and the News. A real treat and we hear there is more in store.

January 23rd—The day when the East met the West in Ferndale. The Community Mass was celebrated by a Uniate Priest of the Byzantine Rite, based on the ancient Rite of St. James the Less. The Scholastics received Communion under both species. A little bewildering, but very interesting. The Third Theologians began their retreat for Major Orders. Sudden news but happy. No exams for these fellows—yet!

January 24th—The Scholastics began a Novena to the Venerable Libermann to obtain the cure of Bob McGrath. Father McGlynn applies the recently procured bone relic of the Founder privately to the invalid after which the assembled Scholastics recite the Novena Prayers.

January 25th—The day before the perennial nightmares. Free classes.

January 26th to 30th—There's a story wrapt up in these days. The plot is laid in the Fathers' Community Room and in the Auditorium. The Faculty, the villains; the Scholastics, the unenviable heroes. The dialogues and monologues are philosophical, theological, scriptural and historical, interspersed with a bit of written description. We're hoping the story ends as most stories do.

January 26th to Feb. 2nd—Father van de Putte preaches the Brothers' retreat.

January 30th—Ordinations to subdiaconate.

February 1st—Ordinations to the diaconate. Post-exam holiday thoroughly enjoyed by all.

February 2nd—Feast of the Purification and anniversary of the death of the Venerable Libermann. At 6:15 we had the regular procession and blessing of candles followed by a Missa Cantata. At 8:30 Rev. Mr. Lucey was ordained to the Priesthood by Bishop McAuliffe. There were many visiting priests and relatives and friends of the newly ordained in attendance. The Schola's rendition of Cardinal O'Connell's "Juravit Dominus", was excellent. To make the day a fuller one, the Novices arrived for their long delayed visit. They demanded a football game and enough Scholastics met the demand to meet them on the gridiron. The fray ended in a 6-6 stalemate. In spite of the extreme cold the game proved interesting enough to harness a goodly handful of spectators. At 1:30 P. M. on this busy day, Father Provincial received the first temporary vows of Brother Richard Stanislaus.

Everyone was well ready to go to bed at the end of the 8:30 evening recreation.

February 3rd—Father Lucey, assisted by Father Knight, read his First Low Mass. The choir sang hymns throughout the Mass. Father Lucey also blessed throats after Mass. The word that this was a free morning was very well received.

February 4th—Second Semester begins. We had a bit of ice today and made good use of it. Nomination of officers at Unit meeting. After night prayer nocturnal adoration for First Friday began.

February 6th—*New Manual Labor charges go into effect today. Something like this pep's one up for a while and makes manual labor a bit more appealing. It doesn't last long, though.*

February 7th—Retreat Sunday. At 8:30 Father Lucey sang his first Solemn Mass with Father O'Reilly as Assistant Priest, Father Dooley as Deacon and Rev. Mr. Harcar as Subdeacon. Father Wilson delivered a splendid sermon on the priesthood. In the evening we had another night at the movies: "Charley's Aunt," with Syd Chaplin, gave us plenty to laugh about. Highlights of the 1936 Olympic Games were shown also. We even had a bit of Tom Mix.

February 9th—Shrove Tuesday. After the Community Mass, Father Kirkbride received the perpetual vows of Messrs. Duffy, Pixley and Eberhardt. One major class in the morning after which we played host to the boys from Maryknoll. We divided a doubleheader in Basketball at St. Mary's Gym. The Ferndale B Team defeated Maryknoll's B by the score of 40 to 23, while Ferndale's A team, after a fierce battle, succumbed to Maryknoll's Big Five, 35-42. After supper a repeat performance of "Three Men on a Horse" was staged for our visitors. A really great day and a real pleasure to entertain such visitors. We're hoping to turn the tables in baseball this Spring.

Thursday, February 11th—Not much to record except that the Ordinati started their delayed suffering of taking examinations. Good Luck!

## BULLETIN OF WORKS (Continued) AMERICAN PROVINCE

1933-35 English Version of Report Which Appears Monthly in Bulletin Mensuel.

### ARCHDIOCESE OF PHILADELPHIA

Holy Ghost Apostolic College  
Cornwells Heights, Pa.

#### Personnel:

Fathers James A. Riley, Superior,  
John Griffin, Chaplain, San Jose,  
John J. Fitzpatrick, Assistant, Professor,  
John F. Dodwell, Assistant, Bursar, Professor,  
Aloysius J. Roth, Councilor, Dean of Studies, Professor,  
Peter A. Lipinski, Professor,  
John P. Stanton, Professor,  
Raymond V. Kirk, Professor,  
Herman F. Flynn, Professor,  
William J. Holt, Councilor, Director, Professor,  
James T. Kilbride, Professor,  
Edward M. Smith, Sub-Director, Professor,  
Leo J. Kettl, Chaplain, St. Francis Industrial School, Eddington, Professor.

Brothers Godfrey, Gangolph, Columba, Hyacinth, John, Thomas.

Since news of this community last appeared in the Bulletin Mensuel, Fathers Wolffer, Donahue, McMenemy

and Quinlan have been transferred. This year Father Holt succeeded Father Quinlan as director and Father Dodwell replaced Father McMenemy as bursar.

The outstanding event since our last report was the visit of our Most Rev. Father General accompanied by Father Soul. In November, 1934, the water supply failed so that we had to send the students home until a new well was drilled. It was deemed expedient to have our high school department on the accredited list of the State Department of Education. Accordingly, Dr. Pentz of Harrisburg, Pa., made a thorough inspection of the curriculum. He was highly pleased with his findings. However, he recommended that the science department be made conformable to the required standards. We are pleased to say that a new Chemistry Laboratory has been installed and a Biology Department will soon be opened. Before the end of 1935 we hope to be accorded the necessary affiliation.

Our professors are energetic, enthusiastic and capable. Every encouragement is given students who show ability and though considerate and patient with the slow we do not hesitate to dismiss those who lack sufficient ability.

Besides their work in the classroom the Fathers engage in the work of the ministry over week-ends. Much-needed revenue is thus brought into the treasury. A spirit of harmony and co-operation prevails and religious regularity is commendable.

During these days there are many things we cannot afford. However, necessary repairs, painting and alterations are being made.

Father Farrell was buried here in 1934 and in June of this year we held the obsequies of Father Hehir, who had been superior here for a short while after relinquishing his duties as President of Duquesne University. He expressed a desire to be buried in our cemetery.

We have 118 apostolics.

J. A. Riley

### RESIDENCE OF ST. PETER CLAVER

502 S. Twelfth Street

Philadelphia, Pa.

#### Personnel:

Fathers C. A. Roach, Pastor,  
F. J. Nolan, Assistant,  
F. J. Cooney, Bursar,  
E. J. Knaebel, Mission Procurator,  
F. X. Williams, Mission Band, Director,  
T. J. Wrenn, Mission Band,  
F. X. Walsh, Mission Band.

The mission of St. Peter Claver in Philadelphia dates back to 1889. In 1935 our First Communion class numbered 125. The enrollment in our school has doubled during the past three years and we were obliged to open two new classrooms and employ two lay teachers. In 1934 we had the largest Confirmation class in the history of the parish. Father Cooney organized a Boy Scout Troop, one of the best in the city.

The Franciscan Sisters of the Atonement, with a mission house at Ninth and Lombard Streets, are a great aid to the Fathers. They take charge of our public school children and conduct a playground. This fall we are opening two new



technical centers. Besides aiding the poor the Sisters teach sewing and general handiwork.

Our people are still suffering from the depression and at least one-half are still unemployed. This condition has had a very bad influence upon the children. Last winter we had and clothed 150 children in the school. A hot lunch was supplied daily by one of our benefactors. Plans are now under way for celebrating the golden jubilee of the foundation of the parish. Many improvements have been made in the church, the school and the rectory.

The parish societies continue to increase in number and joyfully support every parish undertaking. The members go to the sacraments every month and most of the children every week. Our novenas and tridiums are well attended and the Shrine of Our Lady of Victories is popular throughout the city; many favors have been obtained through her intercession.

C. A. Roach.

St. Joseph's House,  
16th and Allegheny Avenue,  
Philadelphia, Pa.

#### Personnel:

Fathers T. J. Park, Director,  
J. M. Haines, Sub-Director, Bursar,  
V. J. Fandrey, Bursar of the Mission Band.

On March 29, 1932, Father Provincial made his official visit to the House. In his report to the Mother House he said, "The Institution has felt the financial depression very much. Strict economy is, therefore, absolutely necessary along with great courage and patience."

In 1932 our debt was \$175,000.00, with an interest of \$9,000.00 per annum. Now our debt is \$151,000.00. Besides reducing this principal we have been able to finish plastering the House and to install a Laboratory for our High School, at the cost of approximately \$5,000.00.

We have 200 boys: 120 are in the Grammar Grades and High School. The rest are working boys, employed in either the Printing Shop, Tailor Shop or Shoe Shop.

Established in 1934, the High School course has proven itself to be of inestimable value. Under the tutelage of the priests of the House, aided by laymen, a regular curriculum is maintained. The ordinary High School Academic subjects are taught and examinations are held at the end of each semester. This year, 1935, a Laboratory is being opened. This newly-equipped department will afford the boys an excellent opportunity for conducting experiments in an up-to-date laboratory. The library, where books of reference may be obtained, is eagerly patronized by the pupils.

The Evening School, directed by Father Haines, provides a complete commercial education for the working boys. Mr. Grubb, head of the bookkeeping department, aided by his colleagues, takes a genuine pride in the interest and advancement shown by some of the scholars. Here the boys are given instruction in commercial subjects—bookkeeping, shorthand, typewriting, filing, business English, spelling and office practice, and an opportunity to use the calculating machine and other devices employed in the business world.

In 1922, a modest printing shop was opened. Boys naturally take to printing; the very nature of the work develops them mentally, cultivating better taste and skill, giving

them an education which will make them self-supporting and reliant. A competent and careful personnel was selected, to supervise each detail of each job, doing the more intricate work themselves. Previous to this time, the necessary expenses for printing were a heavy burden on the resources of the House. After the opening of the shop, the boys were trained to do the work of the House, and whatever few small jobs were sent us by friends.

Since 1922, the growth of the shop has been remarkable. With the removal to the new location in 1929, a modern, fireproof building, separate in itself, had been constructed, affording an excellent opportunity of expansion. From the printing of small jobs of stationery, it has advanced to all types of the most intricate of printing, including year books for schools and colleges, catalogues, newspapers, etc., besides ruling and bookbinding of the finest type. The boys, under the careful tutelage of experienced instructors, are rendered capable of taking their places in any of the first-class shops. In addition to the training given the boys, the printing shop is, at the present time, an important asset to the House.

In 1931, the Shoe Shop was opened. Primarily, the object of the Shop was to equip the boys to take their places in the workaday world and become self-supporting. A boy entering upon his apprenticeship in the Shoe Shop is taught the minor details first. After having progressed sufficiently, he is permitted to test his ability on the shoes of the boys of the home, mending, patching and putting back into shape the shoes of his companions. Upon acquitting himself creditably, he is given more important work to do.

In addition to taking care of the shoemaking problems of the House, the Shop has, to date, been fortunate in securing many jobs of mending and the making of new shoes for convents, institutions and private homes. Though still in its infancy, its record is creditable.

The Tailor Shop was opened two years ago. The boys have been exceedingly interested, if not intrigued, by the mysteries of needle and thread, bobbin and cloth. They succeed in taking excellent care of the clothing of the boys of the Home, patching and pressing the old, and making new garments, in addition to a few jobs from private homes.

Friends and clients of St. Joseph have the privilege of joining and sharing in the benefits of any or all of the Societies connected with the House, namely:

The Confraternity of St. Joseph,  
The Purgatorian Society,  
The Altar Society,  
The Debt Fund Society,  
The Burse,  
The Mission Helpers,  
The Auxiliary.

Besides the Sodality and Holy Name Society, we have recently established St. Joseph's Guard of Honor, an organization of St. Joseph's Boys who, honoring him as their Father, Provider and Protector, attach themselves to his service, and joyfully try to follow his inspirations, to love, obey and seek Christ's interest in themselves and others.

St. Joseph's Boys, like all normal boys, are interested in sports. At the Home, they have a baseball and basketball team, and have successfully competed with some of the best boys' teams in the city. The drillmaster puts them through

their paces and helps keep their bodies in trim. This kind friend, an army man, has donated his services to the cause of the boys' health.

In the spring of each year, the boys hold their Field Day Exercises. At this time, they exhibit their athletic prowess, and compete with one another in various events for the many coveted prizes. Friends and relatives attend these exercises and are always gratified at the fine exhibitions given.

In years gone by, St. Joseph's House Band was quite famous throughout the city and in its suburbs. Its services were in demand by many organizations, religious, patriotic and charitable, for processions, parades, or to swell the funds of some deserving charity, and contribute to the pleasure of appreciative audiences. With the coming of the dark days of the economic depression, it was found necessary to dispense with the services of the Bandmaster, since funds were no longer available for that purpose. At the present time, with merely a ghost of the former Band in existence, hopes are held for reorganization, in order that the boys may continue to have the opportunity of following their musical inclinations.

Among the boys who have called St. Joseph's House their home since that far-off day of its humble foundation, vocations to the priesthood have not been wanting. Eighteen of these former boys are now serving as priests of God. At the present time, we have four young men in the Seminary: Coleman Watkins, now in the Senior Seminary at Ferndale, Thomas Flanagan, Alfred Juliana and Joseph Taggart who are pursuing their studies at the Junior Seminary, Cornwells Heights, Pa. It is to be hoped that more vocations will be fostered as time goes on.

Father John M. Haines was appointed Sub-Director in 1934 and Father V. J. Fandrey, bursar of the Mission Band, resides here.

T. J. Park.

## RESIDENCE OF OUR LADY OF THE BLESSED SACRAMENT

714 N. Broad Street  
Philadelphia, Pa.

### Personnel:

Fathers James J. Clarke, Pastor,  
Joseph P. Lonergan, Assistant,  
James J. Bradley, Bursar,  
Thomas J. McCarty, Mission Band.

During the summer of 1934 the entire property, church, residence and auditorium were renovated through the goodness of a benefactor, so that the property has taken on a completely new appearance. During the past few years some excellent converts have been received into the Church. The Catholic population is growing steadily. The school which is conducted by the Sisters of the Blessed Sacrament, has many more Catholic pupils than in former years, which means that the number of our pupils in Catholic high schools is steadily growing. A good many of our parishioners attend the white parishes because they live so far away from their own. Many of our school children attend the parochial schools of other parishes for the same reason. The Holy Name Society and the Blessed Virgin Sodality have increased in numbers during the past year owing to the zeal of Fathers Bradley and Lonergan, the respective directors. Father Bradley has also organized a social and dramatic club for the young members of

the parish. The Club at present is in a flourishing condition. It is a difficult proposition to keep in touch with our people as many of them move from place to place. Since so many of them attend the neighboring parishes it is not easy to make a parish census or keep a complete parish list of names. Taking everything into consideration, the parish is progressing well.

James J. Clarke.

## Holy Ghost Mission Band

### Personnel:

Fathers F. X. Williams, Director,  
V. J. Fandrey, Bursar,  
J. A. Hyland,  
T. J. Wrenn,  
T. J. McCarty,  
F. X. Walsh.

In January, 1934, with the departure of Father N. J. O'Loughlin for Ireland, the Fathers of the province formally took over the work of the Irish Mission Band. In 1935 Fathers Kirkbride and McCaffrey received other appointments.

Our activities have taken us into New York, Connecticut, Rhode Island, Pennsylvania, Illinois, Michigan, Wisconsin, Iowa and Nebraska. Father Hyland has been engaged in preaching and lecturing for the past two years in Louisiana, Texas, Arkansas, Alabama and Mississippi. He has taken moving pictures of all the Louisiana Missions which he shows to every new audience with telling effect. Our propaganda has been very effective in making our work known in places hitherto untouched.

There is very urgent need of a central residence for the Mission Band. At present Fathers Williams, Wrenn and Walsh reside at 502 South 12th Street, Philadelphia, Pa., Father Fandrey at 16th and Allegheny Avenue, Philadelphia, Pa., Father McCarty at 714 North Broad Street, Philadelphia, Pa., and Father Hyland at 2015 Louisiana Avenue, New Orleans, La.

F. X. Williams.

The Holy Ghost Mission League,  
502 S. Twelfth Street,  
Philadelphia, Pa.

### Personnel:

Father Edward J. Knaebel, Director.

The Holy Ghost Mission League was started in 1934 and has for its object to make known the Mission Works of the Congregation, especially those entrusted to the American Province in Kilimanjaro, East Africa, Puerto Rico and the Colored Missions in the South, and to solicit from its members financial aid for our Missions by the payment of dues and other charities.

The Fathers of the Province have been asked to establish a Branch of the League in each of our parishes or residences. Three such Units have already been organized. The total enrollment in the League to date is about 5,000 members.

E. J. Knaebel.

## ALBUM

The Mission Unit at Ferndale is trying to complete its collection of photographs of the works of the province. Any pictures you can send them will be appreciated.



# *Our Province*

APRIL, 1937

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AN OPEN LETTER

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FATHER LAVAL AND THE NATIVE PULPIT

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*Semana Santa* IN ARECIBO

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IS THE NEGRO LOOKING OUR WAY

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Diocese of Pittsburgh

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## **OUR ANNIVERSARIES**

### DURING THE MONTH OF APRIL

We pray for:

Brother Francis O'Brien, died April 16, 1932, aged 73  
years.

Brother Congal Gleeson, died April 19, 1899, aged 57  
years.

Father Henry Muespach, died April 23, 1920, aged 72  
years.

Brother Antoine Willms, died April 26, 1922, aged 76  
years.

Father John Haas, died April 27, 1914, aged 58 years.



# OUR PROVINCE

VOL. 5

APRIL, 1937

No. 4



PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDAL, NORWALK, CONNECTICUT

Editorial Office: 65 West 138th Street, New York, N. Y.  
Printed at St. Joseph's House, 16th & Allegheny Ave., Philadelphia, Pa.

## AN OPEN LETTER

March 13, 1937.

Dear Editor,

Maybe the whole of this letter shouldn't be printed in *Our Province*. I'll leave that to your discretion. But if you don't print it, I hope you will at least publish something which will quiet the vague uneasiness weighing upon me, the cause of which is herein explained.

Included in the news items appearing in *O. P.* for the last year or more have been details of many and important changes in and about Ferndale—changes in the personnel, in the policy and in the property. Now I am not one to oppose changes; in fact, I recognize them as inevitable. But the last of the above-mentioned P's—the changes in property—has me worried. Of these changes, some have been brought about by natural causes—as the removal from the scene of the barn and the brothers' house by fire—and some by human industry. Looking over past issues of *O. P.*, I discover you have a new barn, a "cannery" (immediately I have visions of a huge factory and thousands of people ladling out Campbell's soup, or something of the sort), a new garage, and I don't know what all.

Is the cause of my apprehension beginning to dawn on you? Frankly, I am afraid I would not recognize Ferndale were I to visit it or if I did recognize it, at least I wouldn't feel at home there quite as I used to. Not that I object to a new barn, or a "cannery" or a new garage; those things alone wouldn't scare me off. But I have a vague foreboding that they are only the more apparent and hence more newsworthy changes, that other and more far-reaching changes have taken place but which, because more gradual and less tangible, have never been mentioned in print. What about it? . . .

. . . Regards to all.

Right off, let it be said that the fears and suspicions expressed in the above letter are entirely unfounded. For the sake of accuracy we went over the past issues of *Our Province* carefully and must admit quite a few changes are therein chronicled. But there is nothing about which to be alarmed.

For instance, the barn burned down but there's another in its place so that, as far as appearances go, the only change there is a new coat of paint. The garage isn't new but the old one was enlarged; and although here, too, there was a change, it was not a bewildering one. A new wagon shed

was built between the barn and the pasture but it was in place of the one that had burned down. (The new one is larger, yes; but it's still a shed, isn't it?) A bull pen was added to the barn; but that's only an accidental. The same holds for improvements on the laundry—new paint, new shingles, a new fence, etc.; but the same old laundry. Yes, a new arrangement in the chapel. The new steps to the lake aren't new; they are a completion of the old set, left unfinished. There are a number of newly planted trees about the property and some of the giants of old are no longer to be seen, but you have to expect that. The "cannery" needn't frighten anyone; you couldn't get a thousand people in it, much less a lot of ladles and kettles and camels and soup. Most of the changes in the house proper consist of repair work.

That's all we found mention of. Already the reader should be able to see that none of the changes reported are really frightening. In fact, we are quite confident that we can enumerate some more recent changes about Ferndale without danger of reawakening fears of more subtle mutations.

There's the new bridge across the back lake, for instance, a stone construction which now lacks only a more comfortable walking surface. A new truck that would put to shame all of the glories of past days, races hither and yon about the property. It's respectable enough to be taken down town shopping. A new shed rises over the "honey-comb" behind the barn; new names have been given the corridors of the house; a new hut has been begun on the island; and friend Andy (of the laundry) has a new suit, procured "down Stamford way."

The subject of all these changes, however—the substance, as the Schoolmen would have it—is still the same. And a good many of the accidents are the same. Were we of a poetic nature we might tell you how the waters from the melting snows still splash down in a miniature falls over the Blessed Mother's grotto in the back woods (although this year, since there was so little snow, the falls had to struggle along with only rain water). Or how the raucous jibbering of the starlings under the eaves still makes the courtyard a rather weird place in the dimming twilight. Or how Dick and Bill still prance up and down the road and across field and forest (prance isn't the word at all; saunter would be closer. But far be it from us to hurt Brother Matt's feelings about the spirit of his horses. Moreover

(continued on page 5)

## WHEN IS A MISSIONARY?

(An Editorial)

When is a missionary not a missionary? When he is not in the mission fields? Well, would you say a soldier is only a soldier when he is in the front line trenches? Or are the officers in the dugout, the ambulance drivers, the quartermasters, the members of the signal corps, the drill-sergeants back in the training camp, the recruits themselves, included in this class? Obviously all are soldiers; all contribute, in some way, to the more efficient carrying out of the plan of campaign.

The members of the army Christ has enrolled for the advancement of His Church occupy even more numerous and more varied posts than they who are enlisted in a civil army. Each has as much reason to be called a soldier of Christ as any other; for all, no matter what their work, aid in attaining the ends of the whole body. Of course, the role of one member may be more important than that of another, just as a general may be more necessary to the success of the campaign than a buck private; but both are soldiers. The "rookie," straining at the leash back in the training camp, wears the same badge as the hardened old veteran, scarred with the traces of a thousand combats. The man whose duty it is to keep the necessary supplies moving up to the front, to enlist new recruits to fill the breaches in the line, to map out strategy, is as much a trooper as the gun-toters.

Different accidental qualities are required of those who fill different positions. The sharpshooter might be a little clumsy in handling a file and the clerk in the War Office might have some difficulty remaining erect after firing a rifle. And yet there are some qualities which all must have if they are to fill their positions as they ought; for instance, loyalty, obedience, fidelity to one's duties.

Those who hold the various posts in Christ's army, although individuated by accidental endowments—"For as in one body we have many members, but all the members have not the same office. . . . And having different gifts, according to the grace that is given us; either prophecy . . . or

ministry, in ministering; or he that teacheth, in doctrine . . . he that ruleth, with carefulness" . . . must all be distinguished by the virtues membership in such an army requires—zeal for souls, poverty of spirit, sacrifice, self-abnegation.

We would consider it an injustice if one division of a country's force were in dire need because of lack of supplies

while another division was prodigal in its use of materials. How much greater a monstrosity it would be for one corps of Christ's troops to be giving way in the line of battle because of lack of the materials of warfare, while another corps were squandering the same materials! How much worse if the vanguard be left entirely on its own, receiving no support from the main body, even to the strengthening of its morale.

On the other hand, how foolish would it be for one small squadron to declare itself independent of the directing forces, to demand that there be none but fighting men—no officers in the dugouts, no ambulance drivers, no drill-sergeants for the recruits. The latter are essential to the success of the former. Any defect in one is a defect in the other. Both must do their share as parts of a unified whole. Either is indispensable to the other; and unless the same spirit pervades both, unless the same ideal is before them, they cannot act as one body.

"And the eye cannot say to the hand:

'I need not thy help'; nor again the head to the feet: 'I have no need of you.' Yea, much more those that seem to be the more feeble members of the body, are the more necessary. . . . But God hath tempered the body together . . . that there might be no schism in the body; but the members might be mutually careful one for another.

"And if one member suffer anything, all the members suffer it; or if one member glory, all the member rejoice with it. Now you are the body of Christ and members of member."

"A genuinely good priest is a treasure beyond compare."  
—POPE PIUS X.

## The Last Letter of a Missionary

*(The following letter of Father Joseph Sabaniec who died on January 17, to Father Kramer, director general of the Catholic Board for Mission Work Among the Colored People, is reprinted from Our Colored Missions, official publication of the Board.)*

January 16, 1937.

"What a beautiful coincidence! The offerings of the Magi and your offering arrived today. I am sure both were most acceptable to the new-born King. Your check also is meant to give honor and glory to Christ through the persons of our little colored children. Thank you a thousand times for the support you and your great workers are giving to us!

"I am sorry to say that my holidays were spent in a hospital, due to a slight heart attack. But, thanks be to God, I am back again and slowly recuperating. Please say an Ave Maria that I may remain at my beloved St. Mary's. I like it, am attached to it, and want to remain here.

"The school is doing well. With a mild winter, so far, our attendance is incredibly high. Health conditions are satisfactory, too. A beautiful and appropriate Christmas theme was given at our Christmas party, when all of our children received gifts.

"I sent you a small Christmas offering through Father Hackett who replaced me temporarily. I was indeed sorry I could not present you and your faithful workers my personal good wishes for Christmas and the New Year. This I now do with the greatest sincerity. Best wishes from our school-children, the teachers and myself."



(continued from page 1)

they go across forests only when they run wild; (but "forest" and "fields" make such a nice alliteration). Or how the wind sighs through the pines encircling the Little Flower grove. Or how, with spring coming on, the branches of the willows, down by the lake, will begin to bud, or so unpoetic people like ourselves will say; but those more poetically inclined will claim that the willows are donning their lightsome scarfs of pale green tissue for their annual spring dance. And the apple blossoms will give a little color to the scene and a pang of joy to Brother Eugene's heart—if they are numerous enough.

Then the flower garden—the Monastery garden—will break out into a riot of color; and the roads will be made to look like roads in preparation for Corpus Christi. Evenings, the spring wind will carry the sound of talk and laughter from the ball field and botchie alley, and even an occasional (!) shout, and the smell of pipes and cigarettes (another innovation!). Broad backs will bend to plant potatoes in the fresh-turned earth and—

But as we said, only someone of a poetic nature would recount such things as these to let you know that conditions are pretty much the same. For ourselves, we don't seem to be able to find time to observe such goings-on, much less to appreciate them.

Seriously, the measured unfolding of the ceremonies of Holy Week—the antiquity of which goes back somewhat further than the existence of Ferndale—had the same solemn impressiveness this year as it had in every past Holy Week. The Church seems to have an uncanny ability to affect the lives of her members by a few deft strokes. She removes the Blessed Sacrament from the chapel, extinguishes the sanctuary lamp, strips the altar; and right away everyone feels kind of uncomfortable. And stays feeling that way until the consecration on Holy Saturday morning! The *Diviserunt* had its usual mournful tone and the *Exultet* its usual joyful ring. The Passion was as reproachful as ever and the *Vespere autem* as gladdening. The *Victimae Paschali* of Easter Sunday had an added significance after the *improperia* of Good Friday.

Would it be irreverent to conclude all this reminiscing—no other term could describe the digressions we've made—with the statement that the removal of the holy water fonts on Holy Thursday had the same effects as usual this year? It's not so bad to dip your hand in a vacuum when you enter your own room, or when you are unobserved; but the situation is somewhat different when you pull into the refectory a little late and, with the whole community standing waiting for you, make a futile motion towards a font that isn't there.

## FATHER LAVAL AND THE NATIVE PULPIT

The axiom, "genius is ninety-nine per cent perspiration and one per cent inspiration," might well be applied to the supernatural life. Our first and foremost missionary, the saintly Father James Laval, used every natural means to sanctify both himself and his people. In the pulpit, he was the icy psychologist, burning inwardly with heroic love of God. Read what he advises his new confreres: "A missionary must not preach like the great logicians of civilized countries. Preach as the apostles did. You can't reason with these poor people. Once you believe you have taught them to reason, the trouble begins."

To illustrate the force of this advice, let us deviate. Father Laval had been conducting a catechism class and during the course of it, had said: "When we are in the state of mortal sin, we are the slaves of the devil." One old darkie interrupted: "How can Father say we are slaves, since the Queen gave us our liberty long ago? I'm getting out of here and I'm never coming to church again. Tell that stuff to fools but not to me."

"By simple exposition of the truths of faith, our hearts full of love and true doctrine after the example of Our Lord and the Apostles we shall gain their confidence because they will see the example of our lives and the charity with which we cherish them. The pure word of God" (Father Laval was a great lover of Scripture) "and not artistic periods nor beautifully reasoned essays will convert them. There is no getting away from it: the word of God has a special power to enlighten souls and soften hearts, ends which cannot be achieved by human discourse."

However difficult his ministry, he worked out his sermons for the poor negro with the most exact precision. Notes, texts, leading thoughts, schemas—all these were employed before he wrote out the sermon, which he did word by word and but rarely extemporaneously. Nearly every sermon was first written in Latin to insure his mastery of the subject.

He used three gestures: the heart, the Cross, and heaven. And yet he often had his listeners in tears. When he saw that the remembrance of their sins had brought deep contrition to his hearers, he lifted them up by such words as these: "Be of good cheer, my children, Our Lord is good; yes, He is good; He will forget all our offenses."

One who reads or writes of Father Laval is faced with this difficulty: to stop reading his life is as difficult as dropping a novel in the midst of its most interesting anecdote. To stop writing is equally as trying. But I am not writing a book and although there are still reams to be written, they are not for me to write.

## OFFICIAL

The Brothers' Novitiate was officially transferred to Ridgefield on April 18.

The Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford, will confer minor orders at Ferndale the forenoon of May 20 and at two thirty in the afternoon will dedicate the new addition at Ridgefield. Father Brannigan, of the mission band, will preach the sermon. We hope as many confreres who find it convenient will attend.

Father Francis A. Schwab, pastor of Sacred Heart Church, Morrilton, Ark., will preach the annual retreats. The dates are: Duquesne University, the evening of June 13 to the evening of June 18; Ferndale, the evening of June 20 to June 25 at noon. Kindly notify ten days in advance the superior of the community where you intend making your retreat. The dates for the Southern retreats will be announced later.

## Our Levites

### KERNELS FROM CORNWELLS FATHER GRIFFIN'S MEMORIAL

It seems a truism in Religious Life that a man and his work are soon forgotten, once the strains of his Month's Mind Requiem have died into the silence of an empty church. The humble cross atop his mortal remains reminds us to pray, occasionally, but his place has been filled, no matter how imperfectly, and his memory fades. To the religious himself this thought is in no wise appalling. He has trained his feelings to look only for Divine Remembrance, and that is his, forever. But while we look for no particular recognition for ourselves, there isn't one of us but feels that those who have stood for a tradition in the Congregation deserve better than we are wont to give them, in our memory.

Father John Griffin wouldn't mind if his name were never mentioned again, outside the measured syllables of prayer. He didn't look for notice even in life. Yet what name, more than his, typifies the tradition of Music and Poetry in the Province? For years, beyond the memory of most of us, he played the little reed-organ in the Chapel at Cornwells, until failing sight stayed his touch. Even after that he taught those who would learn to do what was no longer possible to himself. That little reed-organ still stands in the corner of the Chapel, its best days a dim memory, worn with the years, as was its master. It must be replaced.

Last year, at Pentecost, we celebrated the Silver Jubilee of the Chapel at Cornwells. Delving into the history of the Province, as we did at that time, the thought struck us that the Dedication of the Chapel in 1910 seems to have been a signal for heroic strides in the works of the Province. From that moment the growth of the Congregation in this country was phenomenal. The Chapel stands as a token of this progress. And so it is our thought to mark these two great traditions, the name of Father John Griffin and the significance of the Chapel, by installing a new organ. No one will question the need or the propriety of doing so. It remains for us to find the means.

Under the direction of Father Brennan the Annual Benefit Drive for Cornwells has just gotten under way. The money realized will be used for the installation of this new organ as a Memorial to Father Griffin.

### CHRONICLE OF FERNDALE

February 12th—We welcome Lincoln's Birthday and happy to say that the great Liberator freed us of a half day of class. Very enjoyable day all around. Lenten Stations start today.

February 13th—Father Williams a guest at dinner and supper. We are always glad to see him and tell over old Cornwells pranks which now draw a smile where once was worn

a frown at these peccadillos. He read the Community Mass on Sunday.

February 20th—Any day that brings a change is a vital one. Today was one. No more shall we speak of Chinatown, no more shall the musical syllables of Shantytown find a willing tongue. For ye who knew them as such, learn that they are no more. The names of Saints were posted in all the Corridors during manual labor today so that we now speak in terms of Saint Thomas's Hall, St. Christopher's Corridor, etc. The hallowed names of yore gracefully accepted the ousting and bowed to names more hallowed with: "Morituri vos salutamus!"

February 22nd—The Father of our Country came through in great style and gave us a whole honest-to-goodness free day, whereupon we showed our appreciation by enjoying it to the full. Nothing unusual happened but then nothing was expected and no one was disappointed.

February 27th—The rule was modified a bit in the afternoon to allow us to listen to the broadcast of "Lucia di Lamermoor." In the evening the First Philosophers presented a moot trial which was enjoyed by all and sundry.

March 6th—A much discussed and disputed question was debated in the Auditorium today by the Theologians. The question: "Resolved that God knows the future free acts of man in His predetermining decrees." The Thomists and the Molinists have been at loggerheads for centuries on this one; and although the question was not settled in our debate, we are sure that any stray Thomists or Molinists might have picked up a few interesting sidelights on this question. After a very interesting and enlightening disputation the decision was awarded to the affirmative side.

In the afternoon we listened to the broadcast of "La Traviata."

March 8th—The transferred feast day of St. Thomas Aquinas was in order today. In the afternoon the basketball team journeyed to Bridgeport to play the priests of the Hartford Diocese and, as on a previous occasion, mowed them down, proving without a doubt that youth still must be served.

March 11th—Shakespeare turned in his grave as the Second Theologians went Thespian and enacted Scenes from Hamlet as part of the Public Speaking Program inaugurated this year. A very enjoyable hour and a half with some very fine and novel interpretations.

March 12th—Father William Duffy, recently returned from the Eucharistic Congress held in Manila, gave us a most interesting lecture on Puerto Rico and also on the highlights of his travels. We must admit that we all had bad attacks of the old wanderlust when he was finished. It was a splendid hour and a quarter spent with a lively and interesting talker. We shall always welcome such afternoons as this.

March 15th—Nothing exciting today until five o'clock when Father Fitzgerald held forth in the Auditorium with a vivid account of some personal experiences of an African Missionary. We are anxiously looking forward to many more of these talks from the gifted tongue of Father Fitzgerald.

March 17th—St. Patrick's Day, during which St. Patrick's corridor, formerly known as Infirmary Drive, assumed a festive appearance in the glow of several vigil lamps, brought to



the Ferndale stage a "drammer" of Irish life, Canon Sheehan's "My New Curate." (One of the local weeklies, *The Social Questions Review*, an S.Q.D. publication, would challenge the description of the play as one of Irish Life.)

The S. Q. D. stands for Social Questions of the Day. That's the name of an open forum group which meets occasionally to discuss current social problems in the light of Catholic teaching. The topics considered at the first two meetings were the Child Labor Amendment and the sit-down strike. The *Review* is the official organ of the movement. March 19th—St. Joseph's Day. Happy feast-day, Brothers! The "Joes" had their day, all of the ministers at the solemn high mass claiming Joseph as their surname. Father Superior was celebrant.

## THE UNIT WHIRLIGIG

Stamp-sorting has a rival! No longer may it claim the honor of being the sole support of the Ferndale Mission Unit, for a contract has been made with the Provincial Procurator whereby the members who are adept in the use of a typewriter copy out the material for Father Phelan's History of the Province; in return, the Unit treasury receives regular stenographic prices. The Scholastics are enthusiastic about the new venture not only because it is a novelty but also because even so far it has shown large financial results. Of an evening now, you can not only hear a buzz in the recreation hall about "pre-cancels," etc., but if you walk through the corridors upstairs you would think you were in a large business office. Writing the Acts of the Modern Apostles with Remingtons and Royals is certainly a long step from St. Luke with his quill, but the spirit of it all is still the same, so we may be sure he takes the work under his protection.

Incidentally, a new system of stamp-sorting has been found to be more efficient; instead of a number of teams, each doing its bit for a week at a stretch, a general stamp night for the whole scholasticate, one night a week, has been found to produce better results. Since the new system has had its inception so late in the season, it will not stand a fair trial until next year.

The election of officers for the second semester took place at the February meeting. At the same meeting Rev. Mr. Leonard gave a history of the Unit from its foundation to the present day. We were very interested in learning just how our organization had its beginning and of the activity of those of our older confreres who did most to help it on its way.

At the March meeting, held on March 18th, the feature was a talk by Mr. Marley on the American Negro and his connection with the Church. The speaker traced the history of the black race in America, dividing it into three periods: the years of slavery, first years of freedom, and the present era. Slavery, that institution always so abhorred by the Church, of course gave the Negro no chance to better himself either materially or spiritually. During the first sixty years or so of freedom, the speaker pointed out, the prejudice of the white people greatly hindered missionary efforts. Yet even in spite of this a great deal of progress was made. Today we find many colored people holding responsible positions in every branch of industrial and professional life, and giving a good account of themselves therein, so much so that this has been called the age of the "New Negro." However, the great drawback still is the unwillingness of the

white man to accept his colored brethren as brethren and to make them feel at home in the Catholic Church. The breaking down of this attitude, it was stated, remains the first method of approach to the Negro as a potential Catholic.

## An Old Question Retreated

Recently we received an inquiry from one of the confreres in the Mission Field which makes this article rather imperative.

Of What Use Are Cancelled Stamps to the Missions?

To date, there are some fifteen articles on stamps in the back issues of *Our Province*, among the best of which is one entitled "Mulum in Parvo"; Vol. I, No. 2, Pg. 5, (Dec., 1933). The article shows the value of cancelled stamps to the Missions. But since you may not have your back numbers of O. P. handy, pull up a chair while we tell the whole story.

## The Theory of the Thing

In accord with the law of supply and demand, a good market is created for any commodity when the demand for that commodity begins to exceed the supply. Did we hear a suppressed snicker when we referred to cancelled stamps as a commodity? Quite possibly; but then, maybe you are not yet "in on the know." Let us quote you the New York World Telegram, (Sat., Mar. 20, 1937) "STAMPS GO BIG BUSINESS"—"Five million enthusiastic amateur collectors throughout the U. S., aged variously between the cradle and the grave, make PHILATELY a MAJOR INDUSTRY. In Downtown Manhattan is a Wall Street of the Stamp World, with a Philatelic Exchange that lists the changing quotations on every known stamp."

## Demand?

The estimate of five million is a conservative one, and includes the United States only. But you wonder what the deuce all these people want stamps for anyway? In the first place, the greater majority collect stamps merely as a hobby. It is, certainly, a very wholesome and fascinating pastime. There are other groups of collectors, too, who are interested merely from a financial viewpoint—the speculators and investors.

## Whence the Supply?

We'd be willing to wager a wooden nickel that about 75% of all the stamps supplied to dealers (for retail selling) are first gathered and prepared in Catholic Circles. ALMOST EVERY RELIGIOUS ORDER AND CONGREGATION both of men and women make a provincial endeavor of collecting stamps as a means of support for their missions, or to send money to others' missions. All the houses of some Orders constantly gather stamps from every possible source, and ship them to a convenient Central House, where they can be most expeditiously handled. It is quite a mystery why we haven't taken our cue long ago, and built up a healthy stamp trade. Due to malnutrition, our organization is still a struggling infant, which yet has hopes of attaining robust maturity.

## Practicalities

Already we have a few of our Communities well organized in stamp gathering. Fathers Hoeger and Schillo make a stamp team in themselves; Father Park, through St. Joseph's House, sends us several barrels of stamps each year; Cornwells contributes in large amounts; a few others of our Communities constantly send in their bit. What about yours? Do you have some sort of a stamp gathering agency organized in your parish? If not, would you give it a fair trial? We certainly will welcome and acknowledge with sincere thanks any efforts you put forth in this matter.

## What Kind of Stamps Can We Use?

STAMPS OF ALL DENOMINATIONS HAVE A READY MARKET. Even the ordinary ones, twos and threes, if they are in sufficient quantity. This is a point which certainly needs clearing up, if we can judge by the inquiries we receive from time to time. Next month we hope to be able to give you a working plan whereby all the stamps collected in each area of our Missions may be sent to one house in that area and, when the quantity is sufficient, be shipped to Ferndale by railroad freight. This is the most economical way of handling the situation, as far as we can make out. Recently we received two sacks of stamps from Detroit (800 miles from Norwalk), and the freight was only \$0.50. We shall be only too glad to pay the damages to your pocketbook if you send us the stamps. Can we depend on your support to gather stamps till you hear from us again?

## RIDGEFIELD

The novices, seventeen strong, are now well-established in their new home at Ridgefield. We hope to have a complete description of the addition to the house for next month's issue.

## FIRST MASS

Father Joseph Patrick Lucey, who was ordained on the second of February in Ferndale, celebrated his first solemn Mass in St. Bede's Church, Pittsburgh, on Easter Sunday.

The ministers of the Mass were: Rev. John F. Enright, pastor, archpriest; Rev. Edward A. Malloy, C.S.Sp., deacon; Rev. Cyril J. Vogel, sub-deacon, and Rev. Alphonse Favre, C.S.Sp., master of ceremonies.

The sermon was delivered by Very Rev. J. J. Callahan, C.S.Sp., who used the double occasion of Easter and the priesthood as the theme of an excellent apologetic sermon replete with apt Scriptural quotations.

At breakfast, Father Enright was host to the clergy and religious who, in addition to the ministers, included Father Anthony Lechner, C.S.Sp., Father James A. Logue, of Weirton, West Virginia; Father Mellitus Strittmatter, C.S.Sp., and Brother Stanislaus Piotrowski, C.S.Sp.

## IN YOUR CHARITY

Please pray for the souls of Father Luczkiewicz's father and Father Fisher's sister, who died last month. R. I. P.

To your prayers also we recommend Father Clarke, who has been convalescing at William Wirt Winchester Hospital, West Haven, Conn., since Feb. 19, and Father Baumgartner, who has been undergoing treatments at Schumpert Memorial Hospital, Shreveport, La., since Mar. 23.

## THE MISSIONARY'S OBLIGATION TO HOLINESS

(From Venerable Libermann's *Directoire Spirituel*)

Just as the natural life in every tree is transformed into its fruit, likewise the divine life which we receive from Jesus Christ, Our Lord, is transformed into holiness, varied and in more or less degree, according to the state in which the mercy of God has grafted us onto the living and life-giving trunk of His Son, Jesus Christ.

Now we have been grafted into the very heart and marrow of the tree of life; we have received life in superabundance and its tendency is not only to produce life in us and for us alone but also to make of us vigorous branches, mother branches, before communicating life and verdure to the shoots which shall receive birth by the action of the Divine Life in us transmitted to them through us.

Therefore, if we, the large branches, sunk in the heart of the tree, are dry, or if we have but little life and bloom, what shall be the life of the shoots? If we have but little supernatural and much natural life with all its faults and vices, how can we produce other branches? Even though we should succeed in bringing forth a few, we would give them but a feeble existence. You may be certain they will receive but a mere breath of supernatural life, not enough to destroy the foul tempest of the life of sin which is in them.

This idea I would like to have conveyed through every page of this book. A missionary who doesn't work seriously and constantly for his sanctification is unworthy of this eminent apostolic grace and incriminates himself in the eyes of those he ought to sanctify. On the other hand, a missionary who is serious about his obligations, will infallibly sanctify himself and a multitude of souls with him.

## Semana Santa in Arecibo

It was nine o'clock Palm Sunday morning and most of the congregation that assisted at the eight o'clock mass had remained in church. Well before nine-thirty their numbers had greatly increased by the influx of Palm Sunday-Catholics from the city and country, mostly women and children, although there was a goodly sprinkling of patriarchs and prophets.

The solemn services began precisely a nine-thirty: asperges, blessing of the palms, procession, solemn high mass, distribution of the palms. All during the solemn rites a dull murmur of voices echoed through the church and the air was heavy with expectancy. In the crowd were many to whom nature had not been kind: there were those with broken bodies, twisted and palsied limbs, sightless eyes, famished faces, and there was the sad spectacle of the witless. To these all, the gospel story of the first Holy Week with its wealth of details—the triumphant entry of Jesus Christ into Jerusalem, His apparent failure, and the ultimate mir-



acle of the Resurrection,—told of a new hope and a promise of better things, all of which may help to explain the awe, the wonderment, the amazement, the pleasure that lit up their anxious faces.

All went well until time for the distribution of the palms, ten thirty-five. The first problem was to send all the children out of the church and to make as many as possible of their elders remain seated. This was accomplished by three of the Fathers with no inconsiderable wear and tear to their nerves and good humor.

During the exodus of the children the grownups (*mucha gente*) became a milling mob, full of high animal spirits, at the fever heat of devotion, in the torrid zone of religious fervor, enjoying to the full "an orgy of pious dissipation," as an old Irish woman put it.

Meanwhile all doors and windows were locked leaving open the main entrance only. Then from the body of the church came this pushing, pulling, shouldering, elbowing, perspiring mob, *en masse*. These nearly 2,000 people, the "rudes" of the philosophy and theology books, took a holy delight in getting something for nothing no matter how difficult the getting might be. Theirs was a joy unconfined. To say they were disorderly, helpless, leaderless, is understatement of the wildest kind.

There were no ushers, no helpers to keep order. Those who were a bit more patient stood aimlessly by, resigned to wait. It was up to the priests to cope with the situation as best they could. No respectable people, regular contributing parishioners, I mean, attend this barbarous performance for their palms (six to ten feet tall, some even taller) are specially prepared and marked the day before by one of the fathers who sees to it that they are delivered to their homes. Pleated, decorated in artistic fashion, beribboned, they are returned to the church the evening of the same day ready for the morrow's blessing.

After the *hoi polloi* are done with, the special palms are again sent around to the various houses where they are securely tied to the balconies to bedeck the premises and protect the inhabitants throughout the year. The substantial people of the parish will have no part in these mob scenes but of course the fathers must take care of all their charges. Flogging with the cincture only brings forth good natured laughs from the flogged who, like the rabble in the play, take keen pleasure in taunting the wielder to his great discomfiture and, shall I say, anger!

A third step in the proceedings was the distribution of the palms to all who had good sense enough to remain seated. After receiving their palms these patient people had to leave through the sanctuary and out the sacristy door to join the excited throng that filled the atrio, the streets and the plaza. It was therefore well after noon before the church was entirely cleared. What a relief! But yet, on good authority, I am told this year's ceremony was most orderly in comparison with what went on in 1931!

During the last three days of *Semana Santa* one lives in the torrid zone of religious sentiment in Puerto Rico. All the fervor and earnestness of deeply rooted religious feelings burst forth in such lively demonstrations of devotion that even the most restrained observer would be forced to say: here is religion on the borderland of fanaticism.

Perilously poised on this brink are the public protests of faith, vehement, violent, vulgar (vulgar, in the sense of manifestations by the crowds), that find vivid expression, particularly on Good Friday. Religious conviction is surely there beyond the shadow of a doubt but just how much of it is sentimental and how much rational only an All-Wise God can know.

Here again, I repeat, the crowds comprise, not the regular parishioners, the practical year-round Catholics, but the Catholics-for-a-week, the Holy Week Catholics, who are to be found in every parish and are by no means peculiar to Puerto Rico. I dare say their physical stamina would soon give out if they had to keep up the same pace throughout the other fifty-one weeks of the year. Human nature would collapse under the strain.

The Church of San Felipe these days is the centre, the setting for all the manifestations of devotion. It is noon on Good Friday. Inside the crowd keeps moving from place to place peering about in wonderment, looking now at one of the side altars, now inspecting one of the shrines and again for a moment glancing up at the preacher trying to find out, perhaps, why he is gesticulating so furiously, shouting so vociferously—a veritable cataract of volubility—in fact, puzzled at why he is there at all. Since many of the stray worshippers (or, is it visitors?) seem to pay no heed to his burning eloquence it must certainly be a maddening experience for the sacred orator. The constant coming and going in and out of the church during the devotion of the *Siete Palabras* leads one to wonder if the sermons are merely part of a spiritual endurance contest. This can't be because those who remain seated seem to be following very intently.

When the preaching is done the restlessness becomes more general and vocal growing steadily as all rise to prepare for the funeral procession, the holy interment of the Crucified. Intense eagerness lights up every face, genuine emotions, rising up from hidden springs of religious sentiment, transform the countenances of otherwise ordinary mortals into those of holy persons who have had a glimpse, a vision of Calvary and its meaning. It can't be make-believe. It must be real. It is real.

The procession is formed in half an hour's time. It is a warm and sultry afternoon; threatening rain clouds hang overhead. On the stroke of four the band sounds the first slow solemn tones of the funeral march.

At the head of the long line of mourners ride two motorcycle policemen followed by the Chief of Police, mounted, in official dress, monocle and all—the majesty and severity of the law—flanked on either side by two uniformed officers on horse. Then come the crossbearer, acolytes, school children in immaculate white dresses and veils, the various sodalities representing Arecibo, Dominguito, Hato Abayo, Miraflores, etc., with their respective banners, brand new. Follow the priests.

There is a break in the line and two more police on horse approach; a tall cross draped with a white cloth and carried by four men comes next; it is heavy and no easy task to carry; the men sway rhythmically from side to side to the strains of the band. Come the older people: the League of the Sacred Heart, elderly ladies garbed and veiled in black; medals on red silk ribbons hang from their shoulders; they keep in line by means of a cord that passes on the outside of

each line and is caught in a loop by the thumb. Follow many more of the faithful, men, women and children, in the long *via dolorosa*.

A quick heavy shower halts the line of march for nearly five minutes but the sun soon restores order and all move on again. Statue follows statue in order, all carried by men who perspire freely showing the strain under which they labor, and then appears the coffin of the Crucified Jesus. It is huge and very heavy, gold framed, glass-encased, the body of the dead Christ, in heroic size, resting on a blanket of fresh, fragrant, white flowers. It is borne aloft by six men who reluctantly hand over their sacred charge to six helpers along the weary way. Many struggle to get near to assist or just to touch it; some are weeping, many praying aloud, all are reverential—the majority appear to be women, older women, mothers perhaps, like those who met Jesus on the way to Calvary. Many straggle behind the official cortege; the sidewalks and balconies and roofs are lined with pious onlookers crossing themselves continually or praying the rosary.

The Statue of the *Mater Dolorosa*, dressed in a black velvet cloak, splashed with gold, has her own special devout group of faithful followers. Lastly comes the band brought up in the rear by three mounted policemen.

The route of the procession is past the west side of the public plaza, through the main street, across one of the side streets to the east side of the plaza, past the church, down to within sight of the sea, up the next street to the church entrance. It is shortly before six o'clock when it ends.

Those who were not able to attend the solemn rites have listened intently and reverently to the radio broadcasting the *Siete Palabras* by the eloquent Spanish Vincentian, Father Crespi, from the Cathedral of San Juan. The music was beautiful, the men's voices full, resonant, inspiring. It has been a real holy day, a day of pious pilgrimage to Calvary. And it is not over yet.

At 7:30 in the evening a candlelight procession takes place honoring the *Mater Dolorosa*; it lasts forty minutes; the *Stabat Mater* is sung. A sermon at 8:10 on the *Soledad*, celebrating the loneliness of the Sorrowful Mother, closes the eventful day.

It is Holy Saturday and the crowd has diminished considerably but the church is still full. After the morning services the church is cleared and closed; a general scrubbing, scouring and cleaning takes place.

Easter Sunday morning finds the old guard of the parish at the five o'clock mass taking part in the procession of the *Encuentro*, the meeting of *Mater Dolorosa* and the Resurrected Christ, before the plaza at the entrance to the Church. The Mother bows graciously three times to her Risen Son. It is a glorious moonlit morning. The angelus bells ring out. At the solemn high mass at nine-thirty, Father Luciano Lopez, C.M., preaches the Easter sermon to a crowded church. Infants and children are there in goodly numbers, crying, of whom one hundred and eight are baptized after the Mass.

This is a hurried account, a short, quick glimpse, a general outline (lacking many interesting details, of course) of the Holy Week ceremonies in Arecibo. It may evoke memories out of a far off past when there must have been a

fine flowering of the faith under the first Spaniards, over 500 years ago. . . .

## A NOTE ON CHILDREN

Fifty-two per cent of the total population of the island of Puerto Rico comprises children under the age of fourteen. And of the 606,643 of school age less than forty-four per cent go to school, which means that 350,291 get no schooling at all owing to the fact that facilities cannot be built quickly enough to cope with the rapid increase of the human equation. The official training, therefore, of this considerable portion of the growing populace is practically nil. The authorities seem baffled by the problem. Many remedies have been suggested and debated: sterilization, emigration, industrialization, but there they remain in the realm of the academic and the solution is as far off as ever.

## Our Mail Box

### FATHER T. CHARLES DOOLEY

Catholic Mission Uru,  
P. O. Moshi,  
Tanganyika Territory,  
East Africa.

St. Anthony's Young Ladies,  
Millvale, Pa.  
My dear Friends,

The May issue of the SAYL News carried an appeal in Odds and Ends to its members for items and contributions to its pages. Ye Ed. is quoted as "getting writers' cramp and water on the brain." May I offer my services to friend Ed. as a way out of her difficulties? Just a few Odds and Ends from the other side of the globe. SAYL have helped me most generously in the past and now I think I should be allowed to do something in return for your kindness and friendly interest. Even if you do feel head-achy after reading my presentation think of your hard-working Editor who has "water on the brain and writers' cramp."

Your very interesting, readable and delightful publication is forwarded to me regularly by a life-long friend. Allow me to congratulate you and its devoted Editor on its general excellence. More power to you, Editor, and may SAYL flood your editorial office with contributions and items to relieve you of that nauseating feeling which must necessarily flow from writers' cramp, etc.

Since my letter of March 6th, thanking St. Anthony's Young Ladies for their very generous gift of \$32, I have been appointed to Uru Mission. One sees many odd things in Uru but by far the oddest thing awaiting you or anyone else is a bird's-eye view of our church. Just take a pencil and on a piece of paper or a discarded envelope draw an inverted capital EL. There you have the plan of our church. Rather odd, is it not? About five years ago the right wing was added to accommodate the large attendance at Sunday Mass. The ever increasing number of Christians in our



district demanded an addition to our little house of worship and each year the total is mounting rapidly. The "wing" is occupied by the children and young people Sunday morning, as are the aisles and half the sanctuary, while the old and married members squeeze themselves into every available square inch in the "nave." At communion time the movements and maneuvers executed by those jamming the aisles to clear a way for the communicants are so intricate that they have me quite baffled. The children disappear and are swallowed up in the crowd somewhere until their time comes to approach the altar rail. I do not know how our catechists and teachers manage these mass formations but they succeed quite well. I haven't time to watch the various shifts because I am kept extremely busy distributing 1,200 communions and more each Sunday.

This frequent reception of communion is one of the greatest consolations a missionary experiences. The many hardships he must contend with are made bearable when on a Sunday morning he witnesses the large number that approaches the Holy Table, there to partake of Him Who is the very life and strength of the soul. Last Monday I was called to anoint an old woman who lives a good three hours from Uru. After I had administered the last rites to her I was told that she was taken sick shortly after returning from Mass the previous day. Her daughter informed me that she advised her not to go to Mass that Sunday but no! the good, poor soul would listen to no advice of that sort. She made the long trek up the mountain with her children to hear Mass and receive Holy Communion. I wonder how many of our Catholics in America would walk three hours to Mass. There's food for thought for all of us in this lone example of Christian faith and devotion.

I should like to describe in detail our church but since that would require a multitude of words and will consume valuable space in your little publication I prefer to stand by for the sake of those members who have taken to heart the Editor's request for copy. But if your Ed. agrees I shall come again with something more interesting, perhaps, on the work and life in the African Mission Field. If, however, you really would like to know just the sort of church we actually have I would suggest that you ask your Spiritual Director at the next meeting. He has all the "dope."

Gratefully yours,

T. Charles Dooley, C.S.Sp.

## NOTRE DAME CHURCH, CHIPPEWA FALLS, REDECORATED

The interior of Notre Dame Church, Chippewa Falls, has been completely redecorated in a manner apt to satisfy the most exacting liturgiologist. The standards of liturgical art as determined by Holy Mother Church have been followed as closely as possible, so that all the richness of Catholic sign and symbol finds full expression here.

The striking feature of the church is the sanctuary. All efforts were exerted to bring forth its beauty and center attention on the altar and the Blessed Sacrament. The complete background of the altar is of a very rich and unique pattern, sometimes called an all-over design. Carried throughout this design are various colors—blue, red and gold over a sandstone background. On each side of the altar are four murals of the Evangelists, woven into this pattern. The figures of the Evangelists are of medieval design, tending to

stress lines rather than anatomy. Above the Evangelists are two symbols: the symbol of the Sacrifice of the Mass, a pelican in the shape of a cross and the other, the lamb of God. High above the altar is a symbol of the Holy Ghost.

Above the capitals on which rest the beams are the Greek letters representing Christ. The altar was completely redecorated in ivory effect, with marble panels and marble columns, richly ornamented with green oxidized brass that seems to give it weight and dignity. As should be, the altar is the predominating feature, all other decorations blending with it. Upon entering the church, one's attention is immediately drawn to the sanctuary.

There was also a complete redecoration of all statuary and the Stations of the Cross in colors to blend with the general scheme. A stone effect in the keystone design constitutes the border of the windows. Every other stone is inlaid with blue, gold and mosaics in the shape of a cross. From keystone to keystone are also inlaid designs to represent mosaic work in keeping with the architecture. The pews have been refinished and a new rubber tile floor was installed on the main aisle of the church. Attractive new lighting fixtures in keeping with the new design replace the old.

## IS THE NEGRO LOOKING OUR WAY?

(The following is a slightly revised form of a talk given at the February meeting of the Ferndale Mission Unit which will appear in *Our Sunday Visitor*.)

In these unstable times of constantly changing ideas and temporary arrangements in an effort to stave off the day of inevitable revolution, we Catholics can take pride in pointing out that ultimately all thinking men will be restricted to a choice between Communism and Catholicism. And this means that the recognition of the Catholic Church as a real and powerful institution is becoming more widespread. There is today manifested in many classes a more definite leaning towards or away from the doctrines of the Catholic Church. To us American Catholics there arises the question of the tendencies of the American Negro in the modern unrest. Is the American Negro showing any leaning to the Catholic Church? Is he taking any special note of it as an institution capable of solving his problems? Is he realizing the reality of this organization, the only stable one in the world of today? Is the American Negro looking our way?

By means of isolated reports attempts have been made to give us an encouraging answer to this question. St. Augustine's Seminary at Bay St. Louis, Mississippi, a seminary for the education of Negro priests, began the year with sixty-five students, the largest number since the opening of the seminary. Eighteen orders of priests and nuns are now engaged with ever-increasing intensity in the task of attracting the Negro to the Catholic Church. These and other similar reports show that the Catholic Church in America is turning more and more to the consideration of the Negro. This, of course, is the more important factor in the hoped-for conversion of the Negro body. But if, for a better understanding of the Negro problem, we consider the theoretical question of whether or not the American Negro is turning more and more towards the Church, we are faced with some discouraging facts.

In order to avoid the confusion that may result from the abstractness of the term American Negro, let us take a

(continued on page 13)

## LES FRIBOURGEOIS

Seminaire des Missions,  
Fribourg, Suisse.

Dear Confrere,

Received your letter on Saturday and since it was the first mail after the exam siege it was more than welcome. This rapid response is made not to shift the burden of answering back to you, but rather in order to convey my wishes to the Ordinati. And besides, it was about time that this month's epistle be on its way.

When we arrived here and viewed our schedule, we didn't see how it was possible to include any more classes. Consequently we thought that there would be no sermon class. That conclusion was correct; but, nevertheless, we have sermons. The following is the method used in accomplishing this apparently impossible task. (I hope it does not give birth to any practical ideas along the same lines.)

The course in Sermonology was divided into three sections. In the first section all that is required is to be able to read a sermon without holding the paper in your hands and to be able to look at your audience once in a while. There were two sermons, one in English and the other in French. All the French speakers came first; and morning after morning we heard the same thing: "Il semble, mes freres," etc. Then began the English brigade with a sermon on "Christ the King," "Throughout the Christian year," etc. When every one had completed his turn, we learned that the whole process had to be repeated. And so it was, still more or less reading it (even after hearing it ten times and giving it once). In the third round every one was obliged to give off the same one this time from memory. Almost every one knew it from

memory by that time. Consequently, if some one tried to get original, regardless of whether it made sense or not, he was laughed to scorn.

The second section was a little more humorous. The two languages were again used, but this time by the opposing camps. The English speakers had to find something (profane, poetic, ecclesiastical) in French and, as in the first case, he was allowed to read it with the occasional glance. Likewise the French had to get something in English. Two of these every morning at breakfast! Added to that ordeal was the following: after the Thanksgiving after Mass—there is a ten-minute interval before breakfast. Immediately after leaving chapel the victims for the day would go to the Superior's room where he would receive a slip of paper upon which was written his topic for an extemporaneous speech of three minutes duration, with only ten minutes preparation. To cite one example will be sufficient to give you an idea of the topics and the humorous situations which might arise. "You are a missionary in Africa—and during the past week your catechists have been on retreat; now they

are about to return to their respective missions. Before they depart give them a few words of advice." All was fine for about a minute and a half. Then came a stutter and immediately after a brilliant idea: "As Christ has sent me, I also send you, as says St. Paul." The lucky fellow didn't have to finish his time on the rostrum: there was no one prepared to listen. There was a second round of extempers and then followed the third round with full length sermons, self-written. The preliminaries were quite funny.

That's all for this time. As ever, Sal Federici.

Congratulations are in order for Sal Federici upon his ordination to the Subdiaconate at Fribourg on Palm Sunday. Diaconate is soon to follow and the priesthood will be bestowed probably in July.

### AVIS DU MOIS LANGUAGES

Every father of the Congregation should know French and English besides his own language; French that he may be able to read the Bulletin Mensuel and other official literature from the Mother House; English which will be useful everywhere.

In the missions it will be necessary to know the official language of the colony (English in English colonies, Portugese in Portugese colonies, etc.)

Then as soon as he is settled down the young missionary must study the native language of the district, this study binds in conscience and cannot be neglected (instruction of the Sacred Congregation of the Propagation of the Faith, March 20, 1774, often renewed). In learning the native language it will be very helpful to have a note book in which to make jottings to be looked over and studied in his spare moments. The young missionary will find conversing with the more intelligent children an excellent means of learning the language.

This advice may seem useless to very many, just because it appears so simple and natural. However there are Missions where the language is not learned, where no effort is made to learn it and where the missionary is satisfied with the language of the Europeans. Such missionaries do not deserve the name of missionaries, since they have no hold on the natives. And if the orders of the Sacred Congregation of the Propagation of the Faith were strictly enforced, they should be sent back to their own country where perhaps they might find an occupation more suited to their tastes.

A. L. R.



bird's-eye view of our Negro population and then consider the possibilities of contact with the Church on the side of the Negro. Statistics from various sources seldom harmonize; but we will here, for the sake of clearer presentation of the problem, follow only the most general lines.

In the United States there are 13,000,000 persons officially known as Negroes. Of that large number, which forms one-tenth of our total population, 9,000,000, or almost three-fourths, are scattered through the South. The other fourth in the North are concentrated for the most part in and around ten large industrial cities. Of the 13,000,000, 70% are scattered through rural sections of the country, often far from so-called civilization. For practical purposes we can say that these 70% are South of the Mason-Dixon line.

About 28% are industrial laborers, mostly all in the Northern cities, and the greater part migrants from the South since 1920.

And, in spite of the much talked-of advancement of the New Negro, the professional class, comprising all who are not ordinary laborers, can claim hardly 2% of the Negro body; these, too, are practically all in our large Northern cities.

Bearing in mind this distribution of the various classifications of Negroes, we may now examine the opportunities each classification has of being influenced by the Catholic Church from the outside, as non-Catholics. The majority of the 9,000,000 Southern Negroes live in a section in which Catholics make up only 6% of the total population; and the remaining 94% are not merely non-Catholic but, in many instances, rabidly anti-Catholic. Moreover, these 9,000,000 are distributed over a very wide area.

A great number of industrial workers, the Northern Negroes, constituting 28% of the whole Negro group, have migrated from the South since 1920; and in the migration Catholics have too often left Catholicism behind and Christians left Christianity. A survey in twelve large cities discloses the fact that 33% of the Negro population claimed Church affiliations, 67% did not.

Now we come to the 2%, the professional class, the quintessence of all that is meant by the term the New Negro. It is inevitable, of course, that the intellectual convictions of this class will filter down to the other classes. Is this group looking to the Catholic Church? Not only are they not but they are very definitely looking in the opposite direction. To quote from a paper read by Rev. Joseph F. Eckert, S.V.D., at a seminar on human relations at Northwestern University, November 19, 1936, and reprinted in the January, 1937, issue of *Our Colored Missions*: "The New Negro has become disillusioned in his views on religion and especially on Christianity." The emotionalism of the 'old time religion' of his parents, that sometimes bordered on hysteria, is abhorred and rejected as lacking intellectuality. . . . He is bewildered because of the difference between the teachings of the Church from the pulpit and the practices of the hearers. . . . He is made to suffer gross injustices for no other reason than his darker skin. Those from whom he expected justice and fairness barred his progress by slamming the door in his face or by attempting to excuse their unchristian attitude, thus blocking his advancement in every walk of life.

" . . . Therefore, it is not surprising that the new Negro, as the younger generation likes to be called, thinks that the church cannot solve his problem or help him materially, so he spurns the church and turns to those systems which appear to promise him social justice and opportunity to advance

in life. He seeks his salvation in New Thought, Bahaim and, finally, in Communism."

The American Negro, in whom little interest has been taken by American Catholics, has failed to come in contact with the Catholic Church, does not know the Catholic Church for the most part and, if he does know it, sees in it no more than he sees in any of the 231 other Christian sects angling for the Negro.

Whether he would turn to it speedily if he knew more of it and what it offers him; whether American Catholics are turning toward the Negro; whether the Negro is turning toward Communism—the answers to these questions might prove less disheartening. But to the question, Is the Negro looking our way? I am compelled by stark facts to answer: No.

John Gallagher, C.S.Sp.

## SIGHTS AND SOUNDS

The serene stillness of the night in Arecibo (Puerto Rico) induces a feeling of profound peace and quiet repose which is accentuated rather than broken by the song of the sea in its restless tossing and the striking of the city hall clock at the quarter hours. The cockcrow in the morning is a familiar sound in a world that wakes early and even the first faint tones of the alarm clock in the next room are musical compared to the sharp, staccato striking of the angelus bells, the starting signal for a variety of sounds that increase as the hours pass, very noticeable to the stranger and a bit disconcerting because of their peculiar quality, but evidently not at all disturbing to the nerves of the citizen whose physical make-up, excitable, jumpy, seems to demand just such. At any rate I should not object but only record the fact.

About 5:30 in the morning (4:30 a. m., New York time) the voices of peddlers and newsboys carry through the alleyways and narrow streets of the town answering each other antiphonally as chanters in some vast monastery church: "Pan de Huevos!" "El Mundo!" The clattering hoofs of mountain ponies, burdened with the day's supply of milk and carbon, add a new note as the footfall of the faithful echoes outside the church and the quick patter of children's feet mingles with the dull thud of barefoot men on the way to work.

The town is astir but not quite fully awake until the public cars and chauffeurs announce their presence pleading for passengers. Then a right serious effort at noise-making begins which is as successful as it is constant and, what with the loud playing of the radio next door for the benefit of the whole town, the day is off to a good start.

Ride out into the adjacent country through the rolling green hills; feel the dampness of the morning air, the warmth of the sun well up; remark the sour, musty smell of dried cane sheaves littered over recently harvested fields; notice the peculiar aroma of parched pasture lands, charcoal burning, fresh coffee roasting, the scent of oranges; watch the teams of lumbering oxen plodding slowly along the narrow highways with their heavy loads of cane, patiently paced by peons, whose faces contain an eternity of sorrow, directing the progress of the creaking and swaying carts with long poles, muttering mysterious, incoherent phrases that only the dumb beasts understand; look to the swift-changing cloud formations above the tall hills; and then, to be suddenly startled out of your pleasant reverie by the wild screeching of klaxons—public cars rushing by at frightening speeds!

These chauffeurs are a race apart; living perilously they may die bravely but their horn-honking never stops, well, never stops until about 10 o'clock at night when quiet once

again descends upon town and countryside as a merciful and most welcome relief.

Come the beggars. Is there any special reason why beggars should obstruct every entrance to the church and sacristy, the postoffice, the bank and nearly every other place of business as well as the sidewalks? No reason save custom which seems rather securely established.

Begging is a profession, one of the oldest, a proud one, as honorable and satisfying as that of the strolling minstrel or court jester of the past. A carefree existence, no rules, no man-made restrictions, no institutions for them, only freedom, a sacred, a holy thing.

I do often wonder whether these beggars, in their rags and filth, with all their importunate ways, are half as annoying and dangerous as their neatly creased, fashionably dressed, highly sanitized brothers, who lay siege to our doorstep every time the postman rings. I wonder. Certainly the beggar, with all his repulsiveness, has the more human appeal. Less this be construed as a challenge to modern, mechanical, mail-order begging, I disclaim any right to speak with great authority. For sheer persistence the professional beggar takes the prize. Only a Mussolini could bring order and sanitation into his life and work the reforms that would be a boon and benefit to both beggar and beggared. May his coming be no longer delayed!

Holiness of life is another and quite a different thing and it must be that beggars are very holy, stripped as they are of all worldly possessions and relying utterly on the providence of God, which in so many strange and mysterious ways, manifests itself as in the extraordinary case of St. Alexis, their holy patron.

Judging on the surface and from appearances alone they have all the externals of pious practice and know all the formulas and prescribed prayers besides possessing the great and rare gift of expressive and persuasive speech, suited to the person, the occasion, the need and the deed.

To a world that abhors poverty all beggars may be loathsome but I wish I had the key to the secrets locked up in the beggar's heart then I might better know how great is the need for compassion and kindness and goodness and patience and pity and the right exercise of every Christian virtue.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-35 English Version of Report Which Appears Monthly in Bulletin Mensuel.

#### DIOCESE OF PITTSBURGH

Residence of the Sacred Heart

162 Beaver Ave.,

Emsworth, Pa.

#### Personnel:

Fathers Theophile Meyer, Pastor,  
Sebastian Schiffgens, Assistant.

The parish of the Sacred Heart numbers 175 families and has grown very little these last years, as the depression has been felt very keenly here. Our families are very respectable and when circumstances require it give proof of their good will. Divine services are well attended and the sacraments frequented. The ladies of the Society of the Altar receive Holy Communion on the first Sunday of each

month, the men come in great numbers to the Holy Table on the second Sunday, the third Sunday is for the young people and the fourth for the school children. We have besides, the Society or Confraternity of the Souls in Purgatory. A great number, young and old, observe the First Friday by receiving Holy Communion in honor of the Sacred Heart. On the evening before we have an hour of adoration, with exposition of the Blessed Sacrament. Every Saturday evening we have devotions to Our Lady of Perpetual Help, a popular devotion at which the devout of the neighboring parishes assist. The good Queen of Heaven will not let them pray in vain.

We have the Society of the Holy Name for the men, that of St. Anne for the women and that of the Blessed Virgin for the young people. The Propagation of the Faith and the Holy Childhood are prospering. At the end of February, 1934, Father Francis Xavier Williams preached a mission which produced good spiritual fruits in abundance.

Our school is in good standing. The Sisters of St. Francis give their best efforts to teaching the 150 pupils who are confided to them by their parents, faithful to their religion. The annual examinations, both diocesan and secular, show good results. The First Communion of the children is always celebrated with great solemnity and leaves in the hearts of young and old most consoling memories.

We greatly appreciated the honor of enjoying the visit, too short, alas, of our beloved and respected Superior General of the Congregation, His Excellency, Monsignor Le Hunsec. We hope that his next visit will be of longer duration.

As to temporal things there is much progress to be made. Because of the depression we have had to increase our debt. The clouds, nevertheless, are beginning to lighten and the dawn of better times smiles upon us. In Domino Confidimus!

### Mission of St. Mary's

GLENFIELD, PA.

Father Schiffgens has charge of this mission and acquits himself with great zeal and devotion. The improvement of the road has made this mission much more accessible than in the past. Instead of an hour's walk it is now twelve minutes by automobile. The number of families, 75 in all, changes little. The mission preached by Father Williams in March, 1934, has done much good and has brought several wanderers back to the fold. The parishioners manifest a good spirit, and young and old frequently approach the Holy Table. The Society of the Holy Name, to which the men belong, that of the Altar for the women, that of the Blessed Virgin for the young girls and boys, and that of the Poor Souls in Purgatory aid greatly to that end. Father says two Masses each Sunday and Mass on Wednesday each week. Two Sisters of St. Francis teach in the school. Each morning they come there by automobile. The number of the children is about 70. From the point of view of temporal things a new horizon is about to appear.

### Insane Asylum at Dixmont, Pa.

We continue to take care of the parochial duties at this institution. The inmates number 1,000 of whom nearly one-third are Catholics. This charge is painful but at the same time it has a consoling side.



We both have been appointed confessors, Father Meyer for the Little Sisters of the Poor, all French, and Father Schiffgens for the Sisters who teach in the Slav school in town.

That the Sacred Heart of Jesus and the Holy Virgin, Our Lady of Perpetual Help, will continue to protect us, is our prayer. *Omnia ad Majorem Dei Gloriam!*

Theophile Meyer.

### The Holy Family Institute

Existing Especially for Dependent and Orphaned Children of Polish Extraction.

257 Beaver Ave.,  
Emsworth (2), Pa.

#### Personnel:

Fathers F. A. Retka, General Superintendent, Bursar,  
F. A. Szumierski, Assistant.

We are happy to announce that during the past years our work has shown steady progress. The depression has forced many institutions like ours to curtail their program, but we, on the contrary, have not only been able to maintain the high standard of child-care that we achieved in the past but have continued to improve our property, our equipment and our methods.

The 320 children, boys and girls, receive every possible care as regards both their material and spiritual welfare. They are provided with all the advantages and opportunities that children of the ordinary well-to-do families enjoy. Nothing is left undone to give them a real home, and the cheerful spirit of our children, their smiling faces, show that they are happy here. Spacious grounds equipped with modern playthings, a swimming pool, a tennis court, a garden, enable the children to get all the outdoor recreation and health-giving exercise they could possibly desire. Their ills and aches are promptly attended to by trained nurses and doctors, with the result that our institution has enjoyed for many years the best health record of any in the State of Pennsylvania.

Our educational program is most complete. We follow strictly the course of studies prescribed for all Catholic schools. At present also we have 52 boys and girls attending high school. This is almost one-sixth of the total number of children under our care. In addition most of our children receive instructions in music in one form or other. We have a Glee Club, a Harmonica Band, an orchestra of string instruments and just recently we have organized a Brass Band of 45 instruments, which we expect to make its first public appearance in the near future. The children are given every opportunity to draw and display their talents in the various entertainments and plays that are given each year in our Auditorium.

The spiritual training of our children also receives much attention. Catechism is taught regularly in the school and instructions are given every Sunday and Holyday during High Mass. A retreat of three days during the Forty Hours Adoration was preached this year by Father Alachniewicz and proved a great success. The children are encouraged to receive the Sacraments frequently and are given every opportunity to do so. To promote greater piety and devotion we have also established the following Sodality: The Holy Name and the Infant Jesus for the older boys; the Children of Mary and St. Theresa for the older girls; and the Holy Angels' Sodality for the younger boys and girls. In a word,

our Orphanage in a spiritual way is conducted along the lines of a well-organized parish.

We receive many visitors during the course of the year but certainly no visit gave us more pleasure than that of our Most Rev. Father General last October 1st. The three hours he spent in our midst will always be cherished by us, and will be long remembered by the children and the Sisters. His kind words of approval and encouragement will be to us an ever-present incentive to give our best efforts to this work of charity for the glory of God and His Church, and for the good of the souls and bodies of these poor dependent children.

We might add that since the last Bulletin we have purchased two additional buildings and some land which have considerably improved our property.

We realize fully that the success that attended our work is due chiefly to God's blessing in the first place and then to the generosity of kind and charitable souls and in no small measure to the self-sacrificing devotion of the good Sisters in charge. Hence, too, our constant prayer is that these may never fail us.

F. A. Szumierski.

### RESIDENCE OF ST. ANTHONY

608 Farragut St.

Millvale, Pa.

#### Personnel:

Fathers Louis Spannagel, Pastor,  
Alphonse Favre, Assistant, Bursar,  
Jerome Stegman, Assistant.

The parish of St. Anthony was founded in 1876 by Father Jean Willms. It numbers 800 families with 4,000 souls. It has a fine church which accommodates 900, a school, a rectory, a convent, a lyceum for young people and a cemetery with a house for the guardian.

In the bulletin for this year we have nothing particular to note except the decoration of the large hall of the lyceum. The cost of this work, which amounted to several hundred dollars, was assumed by the St. Anthony Dramatic Club. As to the other buildings on the parochial property, the church, school, rectory and convent, they are all in excellent condition.

As in the past, we continue to devote ourselves to ministering to the souls confided to our care. So as not to repeat, we will pass over in silence the devotional exercises mentioned in the last bulletin and for the most part continued in the parish; we will only mention certain special devotions of the past years. First of all, the mission preached by two Capuchins from December 2nd to 16th, 1934. Of the four missions which have been given in our church since 1915 the mission preached by the Capuchins has been the most fruitful. In two weeks 6,160 Communions were distributed. The effects of this mission are still felt in the great number of Holy Communions on Sundays and Feast days.

The Society of the Holy Name of Jesus has also grown notably during the past years. Under the direction of Father Alphonse Favre the number of the members of the Society since the publication of the last bulletin has increased from 500 to 700. Of this number between 500 and

600 receive Holy Communion the last Sunday of each month. It is a most consoling sight on this day to see the church filled with men and young boys who receive Holy Communion at the seven o'clock High Mass, which is always sung for their intention. Moreover it is a most edifying sight because this example of the fathers of families has the holiest and happiest influence on all the members of the parish.

On the Feast of Pentecost, 1934, His Excellency, Most Rev. H. C. Boyle, D.D., Bishop of Pittsburgh, administered the Sacrament of Confirmation in our church to 300 children and adults. It is the first time since His Excellency has been Bishop of Pittsburgh that he has administered the Sacrament of Confirmation on Pentecost to members of another parish as well as to the parishioners of the cathedral. When, after the ceremony of Confirmation, the Pastor of the parish thanked His Excellency for this signal favor, Bishop Boyle replied that we owed this favor to the Holy Ghost to Whom we are specially dedicated.

Our school is always well attended. Its numbers at least between 550 and 600 pupils taught by 11 Franciscan Sisters whose mother house is at Millvale. Catechism is taught in the school by the three Fathers of the Community. The results are consoling, as evidenced by the Christian life of the children and above all by their vocations to the priesthood and to the religious life. This year we inaugurated, at the solicitation of the Bishop, retreats of three days for the children of the seventh and eighth grades and the high school. During this summer about 50 children spent the last three days of the week in retreat, at the monastery of the Passionists at Pittsburgh, at the diocesan seminary of St. Vincent at Latrobe, or at the Capuchin Fathers' College of St. Fidelis at Herman. Moreover, 12 of our pupils are at present pursuing their ecclesiastical studies: 5 are at the apostolic school at Cornwells Heights, 2 are in the Scholasticate at Ferndale, 3 are in the College of the Capuchin Fathers at Herman, 1 at the Scholasticate of the Franciscan Fathers at Paterson, N. J., and 1 at the Juniorate of the Benedictines. It can therefore be truly said that the Holy Ghost has made the golden fruit of religious vocations bloom in a parish where the life of faith is kept up by all the means recommended by Holy Church.

We cannot close this bulletin without saying a word about the depression which since 1930 has spread throughout all the countries of the world. Without having entirely escaped the evils which this crisis has caused in all classes of society we can however say that prosperity is knocking at the door of our country and making great efforts to re-enter. For there are more opportunities for work, money is in circulation and contentment is becoming more general.

Louis Spannagel.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: 'Take ye and eat: This is my Body, which shall be delivered for you; this do for the commemoration of me.'"  
—First Letter from St. Paul to the Corinthians (XI; 23, 24).

"On Thursday, September 14, the Superior General ordained five deacons to the holy priesthood."

—News item in October, 1934, O. P.

## RESIDENCE OF ST. ANNE

400 Lincoln Avenue

Millvale, Pa.

### Personnel:

Father E. N. McGuigan, Pastor, Bursar.

Since the last report our parish has progressed quietly. The enlargement of the school has been a blessing, with an actual enrollment of 420 children under the able tutelage of the Sisters of St. Francis. The four Masses on Sunday take care of 1,650 persons; of these a large number of adults and children receive Holy Communion. Our Sunday and Tuesday evening devotions are well attended as well as the First Friday of the Month, when the Blessed Sacrament is exposed in honor of the Sacred Heart of Jesus. We had a mission last year, given by Fathers of our American Missionary Band, and it was very successful. The spirit of the parish is kept alive by the Holy Name Society for men and young boys; by the Sodality of the Blessed Virgin for young girls and two Junior Societies in the school. The pastor owes a debt of gratitude to the members of the Altar Society who work zealously for the church and school. As we always have the needy with us, we are blessed with a splendid band of men, the St. Vincent de Paul Society; their work is hard and demands great patience and charity. In the school everything is in good condition: nine well-equipped classrooms, a music room and a hall to take care of our needs. St. Anne's Church is one of the most beautiful in the diocese and seats about 550 persons. A zealous band of men of the parish take care of the painting of the property, enabling us to keep it in good condition.

Father Alphonse Gavin was transferred to Dayton, Ohio, in 1934; Father Patrick Brennan came in September, 1934, and remained until January, 1935. Since 1932 we have averaged each year 70 baptisms, 80 First Communions, 18 marriages, 1,550 paschal Communions and nearly 38,000 Communions of devotion. We had 185 Confirmations, November, 1934.

Eugene N. McGuigan.

"We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing."

—First Letter from St. Paul to the Thessalonians (I, 2).

"A prayer drive has been begun. In this field we can prove to be an unfailing font of intercession."

—Unit Whirligig in December, 1935, O. P.

"Then they, fasting and praying, and imposing hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia; and from thence they sailed to Cyprus."

—Acts of the Apostles (XIII; 3, 4).

"The four new African Missionaries will sail from New York on the S.S. Paris on Saturday, October 6, reaching Havre and Paris on the 12th."

—News item in the September, 1934, O. P.



# *Our Province*

MAY, 1937

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THE LEGION OF MARY

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A BOOSTER

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MISSION BAND REPORT, 1934-1936

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THE COMMUNITY JOURNAL

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### NOTICE

All news' items and articles intended for publication in O. P. should be in the editor's hands by the 20th of the month preceding to guarantee appearance in the next month's issue. As St. Joseph's House, Philadelphia, Pa., still does the printing of O. P. *gratis* we must ask your indulgence if copies reach you later than usual—this is the rush season for the printers (yearbooks, commencement programs, invitations, score cards, etc.,) and cash customers come first.

### DURING THE MONTH OF MAY

We pray for:

Father Charles Leroux, died May 1, 1915, aged 59 years.  
 Father Charles Steurer, died May 14, 1918, aged 83 years.

Mr. John Moranville, died May 16.

Brother Pius Bluem, died May 16, 1930, aged 80 years.

Father John Desnier, died May 19, 1909, aged 52 years.

Father John Wietrzynski, died May 20, 1902, aged 27 years.

Father Francis Schwab, died May 23, 1903, aged 58 years.

Father Michael Kelly, died May 21, 1931, aged 50 years.





# OUR PROVINCE

VOL. 5

MAY, 1937

No. 5

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
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## AN EDITORIAL

### BEDROCK

The now admittedly godless universal unrest is removing all support from those who only pretend to be Christians. Deceivers for whom sacred principles have become mere catch-words are being discovered and their fraud denounced. For centuries protestant culture has sanctimoniously spoken of the sacredness of the marriage bond while permitting divorce, provided that a certain number of conditions were fulfilled and all legalities observed. Eventually, some of the nineteenth and twentieth century reactionaries to this morality, quite fed up on such hypocrisy, made the marriage contract a purely legal transaction, subject to nullity at the will of the parties. A step further was the elimination of the necessity of such a contract at all.

Christian preachers who could wax eloquent on the subject of poverty of spirit when they were in sumptuous surroundings, who advised others to be content with their lot but who were themselves content only when they had a lot, drove men to conclude that poverty was an unmixed evil and the doctrine of contentment, a bourgeois preservative of the unjust *status quo*.

Are, then, such principles false because some men have professed them but failed to apply them, thus leading other men to reject them entirely? We know *a priori* that they are true, for they are God-given. Christ made marriage indissoluble; He said: "Blessed are the poor;" He taught us to turn the other cheek; His apostle wrote us to be content. And Christ is God. We have not to prove the advantages of these principles for we have a certitude based on a higher motive than social experiment and observation—our faith.

The fault lies not with the principles but with the neglect of them. Chesterton said Christianity hasn't failed because Christianity hasn't been tried. The thing to do is not to recede from our position—knowing that to do so is to forsake the Way, to adopt error contrary to the voice of Truth—but to declare it with pristine vigor. Far from minimizing the influence of the supernatural in human affairs because some men would reject the idea of a supernatural altogether, we must emphasize it. Rather than admit a possible doubt about the preferability of poverty to wealth, the Christian must make bold his attitude by the life he leads.

The approach of the feast of Corpus Christi, which gives us an opportunity to manifest our Catholic faith in Christ's Real Presence in the Eucharist, brings to mind such thoughts. In a world which accepts as real only what it can see and touch and taste, we might be tempted to lessen the

enormity of the wonder therein contained, not through fear or lack of faith, but to smooth over the differences between the demands of God's revealed religion and the wishes of the world. Unless we are prepared to admit that such differences are irreconcilable; yes, unless we are prepared to make such differences more pronounced, we are in danger of having men—especially the weaker of our own Catholic people—conclude that the mysteries of faith, including that of the Eucharist, are created fantasies of childish minds; that, just as the sacredness of marriage was proclaimed by protestantism, yet divorce winked at, so all the truths of religion are man-made barriers erected to protect an economic system, barriers which must fall before the assaults of those "enlightened" by Marxian "common-sense."

A thought in similar vein, more pertinent to us as members of the Congregation, suggests itself. Just as the words that were a beatitude on Christ's lips, "Blessed are the poor in spirit," became a hollow-sounding phrase in the mouths of hypocritical apostles, so the expression of our truly Christ-like aim—the apostolate of abandoned souls—may become a mockery, despite its genuine ring, if such is not the constant end of our efforts as a group and as individuals. And just as the perversion of the beatitude by some individuals has become a cause of defection from the ranks of the Church, so the failure of each one of us to live up to our boast—apostles of abandoned souls—will cause men to conclude that such is an inhuman, and hence non-existent occupation.

The world is looking for solid foundation for claims of all kinds; it has unearthed so much shale, it is beginning to think there is no bedrock.

### IN YOUR CHARITY

Please pray for the souls of:

Mr. Jeremiah Walsh, father of Father Francis Walsh, who died April 14, in New Britain, Conn.

Mrs. Lillian Richards, sister of Mr. Maxim Therou of Ferndale, who died in Chippewa Falls, Wis., on April 11, and Mr. Therou's mother, who died there on April 28.

Mr. James Dwyer, father of Rev. Michael J. Dwyer, who died in Philadelphia, Pa., May 4.

## THE LEGION OF MARY

The Legion of Mary, an organization that may prove to be the most effective means of stopping present day heavy leakage from the Church, has a special appeal for members of the Congregation on several scores. Its very name, the Legion of Mary, should be sufficient to recommend it to those who are dedicated in religion to her Immaculate Heart. Its founder, Mr. Francis Duff, is a former student of Blackrock College. Finally, its remarkable world-wide growth in a short time and its success wherever established bid fair to make it the most practicable and effective form of Catholic Action yet devised.

Father Daniel Murphy, provincial of the Irish province, has recommended the American representative of the Legion in the following letter to Father Provincial:

Dublin, Ireland  
April 6, 1937.

Dear Father Provincial:

I have great pleasure in introducing Mr. John Murray, the official representative of the "Legion of Mary" in America. It will be in your power to recommend him to the many Holy Ghost Fathers in charge of parishes in the United States.

You are aware of the marvelous good performed by the Legion since its foundation a few years back. There are few countries in Europe into which it has not been introduced and Cardinals, Archbishops and Bishops vie with one another in proclaiming the extraordinary spiritual good accomplished wherever it has been introduced. Cardinal Verdier made a special appeal for the founding of a branch in Paris. It has spread out from there over a great part of France.

There is an additional reason why we, Holy Ghost Fathers, should do all in our power to develop the movement. Its founder, Mr. Frank Duff, is an old Blackrock boy. I doubt if one has left its hall of whom the college has more reason to be proud. The good he has done in Dublin, through the medium of the Legion, is incalculable. I know you will receive his representative, Mr. Murray, with the affection and esteem which the promoter of such a work merits.

With all good wishes,

I remain, dear Fr. Provincial,

Yours very sincerely in the Holy Ghost,  
D. Murphy, C.S.Sp. (Prov.)

The aims and methods of the Legion may be best expressed by a quotation from a pamphlet on this subject by Rev. Edward Vincent Dailey.

"The Legion of Mary is defined as an association of Catholics whose object is the sanctification of its members by prayer and active cooperation, under ecclesiastical guidance, in Mary's and the Church's work of crushing the serpent and advancing the reign of Christ. Its name is taken from its Patroness, the Queen of Heaven, and from the ancient Roman army. Its terminology is martial, as its struggles are real battles with the issues of life. The Legionnaires are cavaliers in the Army of God, with their Captain, Christ, leading them courageously into the struggle with the powers of darkness.

"The actual work of the Legionnaires will be more easily visualized with a knowledge of the plan of the Legion.

"According to the official manual of the Society, a parish unit or branch of the Legion of Mary is styled a 'Praesidium.' Each Praesidium is named after a title of our Blessed Lady, that is 'Our Lady of Mercy' or from one of

her privileges such as the 'Immaculate Conception.' Praesidia are grouped under a Curia, which is a district council. The Curia is to the Praesidium what the Praesidium meetings are to the members. Each Curia is the heart and brain of the group of Praesidia which are attached to it.

"The Legion of Mary is open to all Catholics who lead edifying lives, are animated by the spirit of the Legion, or at least desire to foster that spirit in themselves, and are prepared to fulfill each and every duty which membership of the Legion involves."

Does this type of Apostolic labor effect tangible results?

"Taking as an example the Holy Name Cathedral branch in Chicago, one of the original praesidia in the United States under the spiritual leadership of the Very Reverend Monsignor J. P. Morrison, we find that 2,629 homes were visited, 58 people were brought back to the Church after an absence of from two to fifty years, 5 marriages were rectified, 6 conversions were made to the faith, 4 baptisms were performed, 986 persons enrolled in the League of the Sacred Heart, 293 visits to hospitals and shelters were made, all these outside of catechetical instruction, the usual distribution of medals, rosaries, scapulars, prayer books, pamphlets and miscellaneous Catholic literature to various institutions. Reports are made on these conquests at the weekly praesidium meeting in the presence of the directing priest.

"Hand in hand with these spiritual advantages is the personal sanctification of the Legionary. For him there are four major obligations.

1st—The punctual and regular attendance of the weekly meeting of the praesidium and the furnishing there of an adequate and audible report on the work done.

2nd—The daily recitation of the Catena.

3rd—The performance of a substantial active Legionary work in the spirit of faith and in union with Mary, in such fashion that in those worked for and in one's fellow members, the Person of Our Lord is once again seen and served by Mary, His Mother.

4th—The preservation of an absolute secrecy with regard to any matter discussed at the meeting or learned in connection with the Legionary work...

"Men and women composing such groups fall perfectly into the pattern of Catholic Action, which according to His Holiness, Pius XI, 'Is the apostolate of the faithful, under the leadership of the Bishops, lending aid to the Church and in a measure completing its pastoral ministry'."

### PORTSMOUTH, R. I.

We see by the Providence papers that Father Joseph T. Keown, of St. Anthony's, Portsmouth, R. I., has been elected to the School Board of that town, the first Catholic ever to be so honored. Recently Father Keown was also appointed to the Christian Doctrine Confraternity Committee by Bishop Keough. Congratulations!

During February and March *The Providence Visitor* ran a series of historical articles of great value on all our parishes and missions in R. I. These were prepared and written by the respective pastors.

### CHARLESTON, S. C.

On March 21, a class of 97 was confirmed by Bishop Walsh at St. Peter's, Charleston, S. C.

The graduating exercises of the Immaculate Conception High School will be held in the Cathedral of St. John the Baptist, on June 13 with the Bishop presiding. This is a brand new departure for a southern city and a great and unique honor for our work and the conferees there: Fathers Cleary and O'Neill.



# OUR MAIL BOX

## FATHER JOHN HASSON

Kilomeni, Lembeni Station  
March 12th, 1937

Dear Confrere:

Your letter reached me Monday before Christmas, just as I was starting out on a famous "trek." Christmas at Kiswani was the idea and yours truly was delegated to do the honors. I had made this trip in August and got through safely and now I attempted the same thing over the same paths with the same bunch of kids.

It was raining. We went slipping and sliding for two hours down the Kilomeni hill. The sun was shining when we reached the low lands and we crossed through the tall grass to the hills beyond. At the entrance to these hills we rested for a while and ate some lunch to prepare ourselves for the four hour journey over this rolling country where the paths are only gullies, hollowed out by the rains. At five o'clock we reached our dilapidated school at Kiswugu.

Kiswugu as a station could not be called prosperous. There are about fifteen children in school and fewer people who seem to be interested in religion; but, who knows; perhaps someday, by the grace of God and the sweat of the missionaries, this place may become something.

Seven o'clock Wednesday morning we were on our way again, continuing through the hills to the low lands on the other side. It was almost twelve o'clock before we reached the government road over which motor cars pass on their way to Tanga. We rested here and ate our lunch. I finished my office for the day; and then we began our journey down this narrow dirt road toward the Kiswani hills in the distance.

The sun was very hot and there was no breeze at all. Part way along this road is a little cluster of trees that affords some shade for travelers. It is called the "Camp of the Lion." We stopped for a few minutes, drank the last of our water and watched some zebra grazing in the distance.

Coming through the hills we had seen plenty of rhino tracks. Several times we stopped to watch small groups of giraffes and farther back on the road we saw a herd of small animals that looked like deer. But our main interest was the Kiswani hills where we could find shade and good water.

It was nearly five o'clock when we reached this mountain stream and it was a tired and weary bunch that began the climb up the path that leads to the Mission. Several of the boys had gone lame but they were spunky. They hobbled along with their load as best they could. As for myself, I finished the last half mile of the journey like Mary, Queen of Scots, going to execution.

The mission is on a ledge of the Kwisu mountain, far above the heat and fever. A bush building with a tin roof serves as church and school. There is also a small stone house with a soft bed; what more does a fellow want after such a journey?

We celebrated Christmas here with all its trimmings. There were one hundred and sixty people at the Midnight Mass, thirty of whom were Christians. I cooked my own Christmas dinner which consisted of a chicken, a few boiled potatoes and a pot of coffee. I was quite happy and content. The next day I visited the three schools in this district and on Monday after Christmas we started back.

The return journey is the hardest. Walking the greater part of the day in the hot sun along a flat dirt road and then the long walk through the hills on irregular paths is quite a task. We reached Kiswugu finally, after an hour's walk in the moonlight. Late Wednesday afternoon we arrived at Kilomeni, very tired but none the worse for our journey.

Such is "safari" life at this mission. Perhaps if I feel the urge, I'll give you an account of my five day trip to "Lake Jipe." When I returned from that "trek" I folded up like an accordion.

Many thanks for your Christmas letter. I certainly appreciated it. If the Mission Unit wishes to do something worth while, ask them to pray that we have good weather because I hate to walk in the rain.

Sincerely yours,

John L. Hasson.

## FATHER JOSEPH HACKETT

St. John Rectory,  
Tuscaloosa, Alabama

Dear Confere,

I thought this would be a good time to get that long awaited (or was it?) letter off. Why, a good time? Now let's not go into that. Many thanks for your letter. The day it arrived I was doing a little cement work. The sand came in handy. Isn't it surprising how much of that stuff will fit into a little envelope? Don't let that stop you though, because you can fill in the places left out of "Chronicle of Ferndale." It's in Our Province.

Speaking of *Our Province*, I see where the Unit is making a collection of pictures of the different missions, etc., etc. As soon as I can find a decent camera I will take a few snaps and send them along. Outhouse and all. Nothing like being complete. I also notice a letter in it from Hank Montambeau. He says that things are picking up in Detroit. Well, I don't like to quibble, but if the papers are correct, things and stuff seem to be sitting down in Detroit. Just a Scholastic disease on the rampage. As Ray Wilhelm might say, more candidates for the Bunners Club.

Whilst on the subject of Ray (do I lead into paragraphs!) there is a boy in the University here who comes from Sharon, Pa. Was I surprised! He happens to know him. There are also several here from Waterbury.

I guess you would like to hear about St. Mary's. A house. A church. A school. Nothing strange about that, is there? In the latter are eighty children, practically all Baptists. Some of them come to church on Sunday and we are pinning our hopes on these. The house isn't half bad at all. Remember when I was in Ferndale? (Am I asking too much?) I never could whistle, could I? Gosh, you should hear me now. Going into that dark house at night would make an expert of anyone. I'm just about run out of tunes now.

Just yesterday I had a marvelous experience. After Mass a man, a white man, came to the door. Of course I let him in, thinking he was selling something that I wasn't going to buy. Instead, he sat down and began to cry. (Tears always did melt me). When he got that out of his system he told me he was thoroughly fed up with the world (when

the story develops you'll wonder why, since he wasn't in it that long). He happened to be an ex-criminal. I saw the papers and they were authentic. Only this week he had been released from Atlanta for robbing the mails or something, after serving twenty-five years and was now an old man at fifty. Well, not to drag this out too long, upon being paroled he was sent back to the city in which he had been convicted. He had to come here and when he tried to get work he was told there was no place for an ex-convict. He was willing to do anything provided he got a chance. I recommended him to the Commissioner. He calmed down before leaving and said: "Father, if they don't give me a chance, I can rob or even murder and I'll suffer the consequences." Uh-huh! (Where is he!) Well, sir, when I went into that house after dark I broke into the "Psalms" and got an excellent yodling effect. If I hadn't been afraid of finding him under the bed, I'd have looked under there that night.

Give my regards to all in Ferndale. Make an effort to take St. Tommies' over, won't you? I can understand Maryknoll beating you. What chance have we got when they have all kinds of Chinese tricks up their sleeves.

Yours in Sp. Sto.

J. B. Hackett.

### FATHER T. CHARLES DOOLEY

Catholic Mission, Uru

P. O. Moshi

Tanganyika Terr.

March 18, 1937.

St. Anthony's Young Ladies' Sodality  
Millvale, Pa.

My dear Friends:

Last month I received through Father Stegman a check in the amount of \$32.00 which, he has informed me, was the result of a raffle held by you in aid of my work in the African Mission Field. For this very generous offering, for your kindness and splendid cooperation and for Father Stegman's charitable suggestion that the raffle be held for my benefit, I shall ever remain grateful. May God bless all of you and reward you for your truly apostolic interest in the work.

I think it will not be out of place to mention here a few facts about our own Young Ladies' Sodality and I believe it will be interesting at the same time.

The Children of Mary Sodality is attached to Kilema Mission, which is no more than a half hour's walk from St. James' Seminary and to which one of us from the Seminary goes every week-end to help the Fathers there. The Sodality numbers 350 members who meet on the first Sunday of every month and receive Communion in a body at the 9 o'clock Mass. After Mass special prayers are said with the Litany of the Blessed Virgin and Rosary, at the end of which the Father Director gives a short instruction. Then follows a discussion of business for the coming month. I am sure it will prove not uninteresting to know what this business amounts to.

The girls have a particular interest in the welfare of the aged and care of the sick-poor and at the meeting certain ones are appointed for the month to attend to these poor unfortunate souls. To illustrate, let me mention the example of a poverty-stricken invalid, old woman (and their number is legion) who lives by herself in a broken down, filthy hut which, to her, is home. She may be cast out of the village as a useless creature totally neglected by relations and friends so far as the ordinary comforts of life, as the African knows them, are concerned. The Sodality girls will check up on cases such as this and those on duty during the month

will visit the poor soul and set to work to make her home a decent place for a human being to live in. The hut is swept and put in order, repairs on it are made, grass is procured for re-thatching, food is brought to her and prepared by the girls and a swell-field is cultivated, planted and crops harvested and stored for future use. If the woman is sick, some one attends her until her condition improves, when she can carry on alone. When one considers the number of cases to be dealt with and the fact that each case requires continued attention from month to month, one can realize the amount of work the girls have.

The Sodality also pays for the flour used in the preparation of hosts. This is no small item since Catholics in Kilema number 10,000 and the communions for the whole week reach an average of 3,500. The money to buy host flour is gotten in a novel way. During the planting season the girls cultivate a large field and plant either maize, beans or millet. The crops are harvested in season, sold at the market and the proceeds set aside for the purchase of host flour.

The Sodality has a small treasury replenished each year by the members who are asked to contribute their few pennies in the form of dues. This money is given out during the course of the year to the destitute, the sick and the poor. Likewise, when a member dies, a Mass is sung for the repose of her soul and the stipend taken from the treasury. Stipends are offered also for anniversary masses of deceased members; and on the particular feast days of the Society, the principal Mass is sung for the spiritual welfare of all members. On all these occasions the girls receive Communion in a body. It is a particularly edifying sight to see how they turn out when one of their number dies. All attend Mass, receive Communion and accompany the body to the cemetery. The same holds true when a member marries—(except that they do not accompany the body to the grave!) Upon marriage the girl leaves the Sodality and enters the Society of St. Anne, composed of married women only. I should have mentioned also that the care and up-keep of the cemetery is another work of the Children of Mary. Every first Friday of the month, one sees the girls with their hoes and rakes working in the cemetery, weeding, setting out flowers, cleaning the paths, etc.

I trust I have not given you the impression that our Young Ladies' Sodality is a working concern. No matter how mightily Maria or Anna wields the native hoe (and every African girl has a powerful right) this fact is not taken as a token of membership. Girls who desire to enter the Society go through a year's probation during which time they keep the rules of the Sodality, and are watched carefully by older members. They must lead exemplary lives and only then are they admitted. Before reception a three day retreat is held. The Father giving the Retreat explains to them the rules and the meaning of the Sodality, tells them what is expected of a Child of Mary, that they must fashion their lives after that of their Holy Patroness, the Mother of God. And all during their term of membership they must continue to give good example to their neighbor. Wayward members, those who misbehave, are dropped from the roll, their medals, insignia, are handed in and they may not re-enter until they have given evident signs that they have mended their evil ways.

Now, I suspect I am tiring you with all this so I shall stop here with just one request, that you remember us and our work in your prayers. May God bless you and grant that you may enjoy a Holy and Happy Easter.

Gratefully and sincerely yours,

T. Charles Dooley.



## A BOOSTER

Duquesne University, 1937.

Dear Editor:

Rather pressed for time, I'll pitch right in to the burden of my lay.

A genius in our midst and his candle hidden under the proverbial bushel. I wonder how many have noticed it? Personally I discovered it through a hardly noble motive. A bug on French, I read and compared with a critical eye. I came frankly to scoff and remained to praise.

Covering some half dozen or so editions, I have been forced to the conclusion by internal evidence that all translations appearing in "O. P." of late have come from the same pen. Hence my interest. I did not become enthusiastic until I took up the series on "Adaptation" preached by Father Jaffre at the French Retreat. I feel that I know Fr. Jaffre sufficiently well to say with his approval that his conferences benefitted by the translation. I say this so that those who may have overlooked the three numbers covering these psychological studies will begin to thumb over those pages and discover for themselves the treat they have missed.

That the often difficult French idiom has apparently no terrors for the Reverend translator is only secondary. His choice of word and phrase belies that he is anything but an English scholar. That he is a philosopher is evident as I critically compared the original. The French often gives little or no pattern for the forceful English dress. The easy handling moreover, of the subject-matter bespeaks the philosopher. Always the right word.

More to the point, when touching upon the spiritual and apostolic phases of adaptation the translation indicates indisputably a man thoroughly acquainted with the science of the supernatural, and perforce of the natural, in relation to human nature. I do not say it conceitedly but I know I could never do as well because to me it is the ideal of expressive art—a simple, forceful style that betrays an expert knowledge of the human, spiritual and supernatural. The right word can come only to such an expert.

Having said which I dare not sign myself and seeing this in print is probably the only way of that ultra sensitive soul being encouraged in a work which his modesty prevented him from signing. All of which made me think he was anonymous to you as well and determined the payment of this tribute for our mutual future benefit.

Very sincerely yours,

A Booster.

(The translator was R. G. O.—Ed.)

## THE ROMANS

Seminaire Francais,  
Rome, Italy.  
Easter Monday

Dear Boys:

It's been such a long time since we had a chat, and yet it seems like yesterday. As you can see by the date, we are recuperating from that marvelous creation: Easter Week in

Rome. Class stopped Saturday! we went on Retreat Palm Sunday till Holy Thursday; we sang and 'ceremonied' until this morning; and we're going back to class Friday morning (it's due only to the inconceivable charity of the University Faculty that we're not to start pushing pencils Wednesday).

Long before this letter arrives you will have seen pictures of and heard all about the 'Cappella Papale' and the Benediction 'Urbi et Orbi' over at St. Peter's yesterday. It isn't at all in vain that I spent six weeks in New York before coming over—I learned how to use my elbows in a sub-way. This is the system: a quiet but determined smile on face, a low but unquavering reiteration of "Permesso," an unflinching attitude before all hat-pins, feathers and Sister-of-Charity headdresses, an unwavering defense of territory once gained (to lose an inch is to hoist the white flag), a remorseless but dignified stepping on toes (the end justifies the means), and, above all, Horatio, being in, bear it, that the oppos'd may beware of thee.

It was the first time in nearly a year that we had seen His Holiness. There he was, being borne on the Sedia Gestatoria and wearing the tiara, the Papal March solemnly filling the Basilica even above the cries of acclaim from thousands of throats. Your *De Ecclesia* becomes a living being in such circumstances; it has a peculiar tendency to break out on me in the form of goose flesh. At Easter there is generally a vast number of tourists here, which fact explains why the shouts of "Viva IL PAPA!" were not so hysterical. The Basilica is so big that the applause passes like a wave from the door where he enters to the Confession of St. Peter where he stops; it's here that the clapping and waving and shouting reach their height before subsiding into silence before the Mass begins. The sword salute of the Papal Guards and the musical salute of the silver trumpets take place at the Consecration. After the Mass we found a rather ideal place in the center of the Piazza close to the obelisk. On the balconies on either side of the main one were the Cardinals in their scarlet and ermine when the Holy Father was borne out on the Sedia in all his pomp. I wish you could have been there among that crowd of over 200,000 as the living successor of St. Peter and Christ's Vicar on earth raised his hand: "*Benedictio Dei Omnipotentis . . .*" Those words that we memorized so long ago in the Catechism together with those that we are studying in theology manuals mean so much more when we come in contact with the reality. Anyhow, you know that two of your confreres were there and didn't forget you. Following the Benediction it was announced that His Holiness granted a Plenary Indulgence to all those present . . . which is one of the reasons why I wish you had been there.

Holy Thursday a few of us went over to St. Peter's for Tenebrae. The Sistine Choir sang the Responses. However, we were badly placed and so fastidious that not hearing it well meant we weren't going to listen at all. Consequently we visited St. Cecilia's and then went to watch the sunset from a neat little garden adjoining St. Sabina's on the Aventine just above the "Golden Tiber." On Good Friday the French Seminary, following an immemorial custom, did all the honors at Santa Croce in Gerusalemme, the Station for that day, as you read in your Missals. Cardinal Fumasoni-Biondi was celebrant. The Choir was in top-notch form, singing with particular relish the "O Vos Omnes" and the "Aestimatus Sum" of Vittoria. We were well situated just behind the

Main Altar, the semi-circular apse forming a perfect sounding-board. The Basilica, not very large, was easily filled. It's here that are preserved a large piece of the true Cross, the title that was affixed to it, and one of the nails, all of which were given by St. Helena. Another of the nails she had attached to Constantine's helmet as a perpetual protection in battle and pledge of victory; the third she lowered into the Adriatic to protect vessels during its frequent and violent storms.

There you have a tiny glimpse of life as it's lived in Rome; to tell you what is done in Rome is to tell you what we do since "When in Rome...."

Lou is with me in saying: Best Wishes!

Ed. Supple.

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## LES FRIBOURGEOIS

Seminaire des Missions  
Fribourg, Suisse

Dear Confrere:

... We go back to class on the 20th of April and Sal will receive the Diaconate on the 25th. I believe that the ordinations will be held here in our house. But that is all that I know at present.

We had all the Holy Week ceremonies here and I must say that in spite of the odds that were against us, we did very well. You know that one voice like mine among a small group gives the group a bad average. They sang all the psalms of tenebrae and we found it much less tiring than chanting them; and then it took only an hour and fifteen minutes the first day and an hour the third. All the rest was just the same as in Ferndale, except that they sang the whole of the Prophecies for Holy Saturday. Easter passed very quietly; nothing exciting happened. The same for Easter Monday. Easter Tuesday we had our grande promenade. We started out at about 8:30. Due to the fact that we were starting so late, the Superior made us wear clerical clothes.

We were headed for a mountain about fourteen kilometers (nine miles) from here. We didn't see anything very interesting along the way, as the sky was too cloudy to see the mountains very well. Once we got off the main roads we had quite a lot of walking to do in melting snow. However, as the sun wasn't shining, nobody got too wet. Then when we got a little higher up it wasn't so bad, in fact, in many places the snow still had a thick crust.

Our first difficulty was to find a place to stop and eat, as there were no dry spots in which we could stop, build a fire and rest for almost an hour. We kept going along, looking for a good spot, until we met an old man with a sleigh-load of wood, who directed us to a house further up. When we reached the house, the people brought us in and we took our lunch in their kitchen. They even heated our wine for us. In case you never heard of it, hot wine is a great bracer on a hike. Over here you get it when you're laid up with a cold, etc.

Hospitality seems to be the outstanding trait of the people here. The woman helped prepare our stuff and the old gent smoked an immense pipe in the next room. It's not everyone who will let you take over his kitchen for an hour or so.

The farm houses here are rather funny. At one end of the building you have the barn and at the other end the house, all under the same roof. For the most part the roof

is red tile. The whole building is on an average about thirty feet wide and about sixty or eighty feet long. They are as a rule very neat looking, although at times you see some rather dirty ones. The kitchen of the one we were in was not very large and was very plainly furnished, but at the same time very clean. It had a long table with two long benches on either side, a stove and a closet for dishes, etc. The people spoke Swiss-German. I, not being a German scholar, could do no talking with the good people, so I concentrated on eating. I did, however, make friends with the family dog, and what a dog! I believe that he would have eaten my shoe laces if I had given them to him. No doubt the people are wondering why the dog is sick today, but if they had seen him eating bread and jam, cheese, meat, the skins off the baloney, ham fats and heaven only knows what else, they wouldn't have any doubts in the matter.

We did not go to the top as the snow was too deep, and the top of the mountain was in the clouds. Nothing extraordinary happened on the way back. We reached the house a few minutes before seven, hungry but not too tired. At present we are planning another one, and we have good prospects of having one by bus to some place or other.

Well, as I haven't much more to talk about I will close now, with best regards to yourself and all the Scholastics. I certainly would have liked to have seen "My New Curate;" from the program it seems to me that it has all that is needed for a four star performance.

Goodbye and here's hoping to hear from you real soon.  
Joe Moroney.

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## AFRICAN NOTES

Recent changes:

Father Diamond from Kilema to Ufomi  
Father Deer from Singa Chini to Mashati  
Father Prueher from Mashati to Singa Chini  
Father Murphy from Singa Chini to Kibosho  
Father Hayden from Kibosho to Rombo  
Father Manning from Rombo to the Seminary at Kilema

Twenty-nine fathers and brothers made the first retreat of the year, from Sunday, January 17, to Saturday, January 23, at Singa Chini. Father Joseph Griffin was retreat-master.

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## TONSURE

Three of the native seminarians at Kilema received tonsure last month. There are now eighty students in the junior seminary and eight in the senior, among whom are representatives of six or seven different tribes. A new chapel has just been erected.

We hear Father Ed Baker is in charge of the singing at Kilema. Arsis-thesis, Ed!

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## DEPARTURES AND ARRIVALS

Father John R. Marx sailed April 10 on the SS. American Importer of the U. S. Lines for Southampton, from where he will sail, aboard the German steamer Njassa, for Mombassa, on May 2. He will arrive at the latter place on May 30, exactly one year after having left there.

Father John J. Kelly put in at New York aboard the SS. Caledonia from Belfast on April 12.



## MISSION BAND ACTIVITIES

## FIRST QUARTER—1937

## January

- 4—8 Retreat, St. Francis' Industrial School, Eddington, Pa.  
 9—17 Novena, Our Lady of Victories, St. Peter Claver,  
 Philadelphia, Pa.  
 24—Feb. 7 Mission, St. Patrick's, Philadelphia, Pa.

## February

- 1—7 Mission, St. Edward's, New Iberia, La.  
 10 Wildwood, N. J.  
 10—13 Retreat, Ukrainian Seminary, Stamford, Conn.  
 14 Wildwood, N. J.  
 14—23 Novena, Hot Springs National Park, Ark.  
 28—Mar. 7 Mission, Biloxi, Miss.

## March

- 4—11 Novena of Grace, St. Mark's, New York, N. Y.  
 4—11 Novena of Grace, St. Benedict's, Pittsburgh, Pa.  
 7—14 Mission, St. Theresa's, Longhill, Bridgeport, Conn.  
 7—14—21 Our Lady of the Blessed Sacrament, Phila., Pa.  
 14—21 Retreat for Men, St. Charles', Philadelphia, Pa.  
 14—21 Mission, Hot Springs, Ark.  
 14—21 Mission, American National Shrine of St. Ann,  
 New York, N. Y.  
 18—21 Retreat, Undergraduates of the University of  
 Pennsylvania, Phila., Pa.  
 22—27 Retreat, St. Rita's, New Orleans, La.  
 24—28 Holy Week Ceremonies, Wildwood, N. J.  
 26 Sermons during the Tre Ore Services at St. Peter Claver  
 and Our Lady of the Blessed Sacrament, Phila., Pa.  
 28—31 Forty Hours, St. Mary's, Phila., Pa.  
 27—28 Easter: St. Peter Claver, St. Mary's and St. Athanasius,  
 Phila., Pa.; Wildwood, N. J.; Holy Family,  
 New York, and St. Rita's, New Orleans, La.

The following is a summary of the work of the  
 Mission Band from January, 1934, to December, 1936.

Missions to Adults .....	63
Missions to Children .....	60
Novenas .....	34
Tridua .....	22
Forty Hours' Devotion .....	26
Retreats .....	23
Tre Ore Sermons .....	2

Novenas and Tridua were conducted in honor of the Sacred Heart, the Holy Ghost, the Blessed Mother, St. Joseph, St. Ann, St. Anthony, the Little Flower, St. Marron, the Poor Souls.

The Retreats may be classified as follows:

Priests .....	8
Sisters .....	6
Seminarians .....	2
College Men .....	1
College Women .....	1
High School .....	2
Industrial School .....	3

Total number of Confessions heard ....	148,500
Total number of Holy Communions ....	559,500
Marriages rectified .....	75

## Our Levites

## FERNDALE

## Easter Week, 1937

The sit-downers would have been put to shame had they trespassed on Ferndale during the Easter week. Two new roads, a rebuilt island and a new one, the back lake converted from a swamp to a thing of beauty, a sewage system on a high scale and then, to swing into the interior decorating department, a real up-to-date mission exhibit in the parlor plus several newly-painted rooms; add to that three barrels of stamps sorted during spare time and you have an idea how the Easter vacation was spent this year. True, all these undertakings were not completed within the short space of one week; some were completed, some only begun and others were helped on a bit.

We might as well begin with particulars and make the description concrete. The back lake bodes well to become the most picturesque spot on the property. Can you visualize a shallow lake, sheltered between two imposing hills with small pine trees standing sentinel 'round the edge? Then place a little green island in the azure blue with varicolored wood ducks sending rippling waves against the shore's crest and you have the new back lake. (Editor's Note: We've been missing things around here. We never knew the back lake was "azure blue!") But let's not pause here too long.

The next stop on our tour is no further than the front lake, where the old summer-house on the island was in a sorry plight. The supports rotting away, the dome of the house sank down in abjection to meet the eaves half-way and there eaves and dome leaned upon one another for support. It needed brain and brawn to lift this summer haunt from the lethargic state of decay and instill into it once more the bloom and sturdiness of youth. The brain and brawn have begun their work.

Don't think that all the labor was spent in beautifying Ferndale, for two new roads, constructed for practical purposes received some attention. One stretches up from the barn across the field below the lakes and lands you on the asphalt road leading to the building. The other continues the road beside the ball field and ends up at the cannery, erected last year. The former, built to carry the heavy traffic and thus save the front road, is now being used. The latter hopes soon to be.

Before we go into the house to see that new mission display let us go out past the baseball field to discover the reason for that crowd. Ditch-diggers? Yes! Five thousand feet of sewer pipe seeing light for the last time are consigned to spend the rest of their natural life in the employ of humanity. Difficulties in the waste system required that the measure be taken. Five thousand feet of ditch, a foot and a half wide and three feet deep! (Figure it out for yourself; my back is stiff.)

Now for that promised view of the parlor. Covering the first wall that strikes one's eye upon entering the front door of the room, is a large green burlap background, carefully chosen so as to be in the most conspicuous place,

(Continued on page 12)

## CHRONICLE OF FERNDALE

March 24th to 27th—Last three days of Holy Week and glad they're here (I mean we are, not the days). If you like Psalmody these days fill the bill: Tenebrae and Easter Matins and Lauds. The Lamentations were well rendered, some sadder than the others, but all sad enough to keep us in the spirit of the occasion. The Ministers of the morning ceremonies upheld the rep of Ferndale in matters liturgical. The minor ministers (that's us) also did well, considering how early in the morning it was. Nothing else to report except that we got our squashed Easter eggs from the folks back home on Saturday morning and got down to some all-American munching in the post meridian.

March 28th—Dawns Easter per schedule and no one excited or surprised since we all expected it. We were free most of this sunshiny day and did nothing in particular and lots of things in general.

### AVIS DU MOIS (APRIL 1937) THE COMMUNITY JOURNAL

Our Constitutions do not oblige us to keep a Journal. It is, however, the common practice in all Religious Institutes and our Superiors General have made it the tradition from the very beginning.

Its many advantages are self-evident. One can consult it for any year to determine the traditional practice for any given day, be it for a feast day or some unusual occasion. Then, too, in 25, 50 or 100 years hence it shall prove indispensable to the future historian tracing a mission from its foundation.

The Journal, of course, ought to be of good material and well kept; the writing legible, the ink good.

It is needless to add that it ought to be impartial and truthful. With equal candor we need scarcely remark that the journalist is not to make his diary of the community a repository for grudges, personal criticisms or slanderous remarks about Superiors and confreres.

A Mission may sometimes find itself at variance with local officials. It is perfectly proper to enter the facts in the Journal but remarks injurious to the persons concerned are of course in bad taste. "*Scripta manent.*" It is possible that a journal may fall into the wrong hands to the detriment of the Mission!

Whom should one appoint as journalist? The member of the community best fitted for this function unless the Superior should himself undertake the charge.

To sum up: each community, be it large or small; every Mission and its branches ought to keep a Journal and keep it well. It ought to be the first book after the Account Books which one presents to the Provincial, the Superior of the District and the Visitor in order to acquaint them with the progress of the Mission.

A.L.R.

March 29th—Scarcely had the morning meal been devoured when the call for volunteer ditch-diggers was bugled. It seems that the situation is rather acute. The neighbors got wind that the old disposal system just wasn't up to snuff and expressed their displeasure in no uncertain phrases.

Well, it's an ill wind that blows nobody. Some of the boys responded and others took advantage of the vacation rule to take a well-needed and well-earned rest. The special project boys got working on different spots in their efforts to beautify Ferndale. It seems that they insist on beautifying Ferndale year after year and dear old Ferndale seems to say: "Ain't I beautiful enough. Bag the shovels and take a rest for yourselves." But indomitable youth pursues its inexorable course.

March 30th—No more fooling about this ditch business. On the principle that this can be classified as an abandoned work, the first crew of twenty-five scholastics were consigned to start work on and in the ditch tomorrow morning. The rest of us continued to wallow in our idleness.

April 1st—Shovels to the right of 'em and shovels to the left of 'em, out went the 25. They start at nine and quit when the whistle toots.

April 2nd—Back to '*dolce far niente*' today. Reverend Father Provincial gave us a talk in the Auditorium at 11 o'clock on the progress of our missions. He told us in plain language of the tears and triumphs of our men out on the battle line and encouraged us to follow in their footsteps.

April 3rd—Second quarter of a hundred went down to the ditches in breeches and took a considerable slice out of the 5,000. The neighbors are catching on to our good will in this affair and have stopped their yelps. Either that or the wind changed. Movies tonight.

April 5th—Free day in honor of the Annunciation. Believe it or not, folks, it happened today. The Mass was nearly over and the Deacon turned around to inform the assemblage of it. He started a very, very solemn *Ite*, held his episemas and quilismas like all good Gregorians should, modulated and controlled his voice beautifully and then blurted out—*eleison* instead of *missa est*. Believe you me, the Mass was over then! A lot of things happened in the next few days most important of which was the showing of the African films, but since this is scribed elsewhere let's pass on to other items. I almost forgot to mention, we resume classes tomorrow. And if anyone is worried about the third 25 they did duty Wednesday from 2-5.

April 12th—New rule promulgated—Sensible, too, for it allows plenty of time for work, for class and for study. Here it is:

Mondays and Fridays—Theologians, young Fathers excepted ordinarily, work in the trenches all day. Tuesdays, Wednesdays and Thursdays are their class days with regular class all day.

Tuesdays, Wednesdays and Thursdays—Philosophers shoulder the picks and on Mondays and Fridays ogle the books.

This system seems to be working fairly well and, taking into consideration the proneness of humans to lean on shovels as well as dig with them, the job should be finished before the first vacationists withdraw. 5,000 feet is a lot of dirt but, as you know, we all have an affinity with dirt and the business shouldn't be so very difficult. Let's move on; I don't like Mondays anyway.



April 14th—Free day in honor of the Solemnity of Saint Joseph. The Brothers journeyed to Ridgefield today and we did their refectory chores. While we're down in the refectory I might as well talk about the new system in practice. It's a combination of the Warner and Rockne system. The chow-carriers don't get the victuals in the kitchen anymore but receive them by a quarterback sneak through the open window; the open window being situated right at the foot of the stairs leading to the dining room. It's hard to describe its position but you might get the idea when I tell you it's a hole in the store room wall boarded with woodwork to give the effect of a lunch counter. The food is passed across this affair and conveyed into the several tables in sizeable loads. It means taking on an extra singing waiter but, all in all, it works pretty well. It gives the waiters a stiff workout and the only thing they get out of it is an appetite, and it's hard to tell whether an appetite is a blessing or a curse in a religious community. It's just a short step to the Child's system and, who knows, things hum pretty fast up this way.

April 15th—Father Recktenwald plans to hold an occasional class in practical bookkeeping for the young Fathers this year and in years to come. He has conducted a class or two thus far and the idea was well received. The plan is eminently practical since it will enable the Fathers to look a bunch of figures in the face without wilting. These things must look like the War debt when you know nil about them. So here's wishing the plan long life! So long for awhile.

## PLAIN TALK

Catholic Action personified was the thought we all had after hearing Professor Patrick F. Flood, head of the Latin Department in two of New York City's public high schools, outline his activity, which has placed him among the foremost Catholic laymen in the metropolitan area. The main theme of his talk, given in the auditorium on Wednesday, March 31, was the conditions faced by Catholic Students in the public schools. He revealed such startling facts concerning the dangers faced by the students that he could be considered as an extreme alarmist had he not given evident proof of the contrary.

Professor Flood opened his talk by discussing the interesting question of Antichrist. He spoke of many prominent men in New York who agree with him that the spirit of Antichrist is clearly evidenced in the Communistic hatred for religion and all persons connected with it which is so widespread today. Public insults offered to priests and nuns, and even open attacks, are becoming increasingly common.

The most outstanding of Professor Flood's enterprises is his club for the fostering of religious vocations. It received its humble start when a few of his Latin students who were preparing for the priesthood came to him for advice. He soon found enough interested in the religious life to form a club. At the present time well over a hundred members of the club have joined the various religious Orders and Congregations. In close connection with this work of spreading vocations is the task of disseminating Catholic literature. He accomplishes this by obtaining surplus copies of the various Catholic publications and entrusting their

distribution to some of his younger students. The latter are ingenious in finding ways of arousing curiosity in the papers by leaving them in subways, railway stations and practically everywhere an idle public will eagerly grasp the opportunity to read free literature. Numerous known conversions have been gained by this method; the unknown benefits which it has afforded others cannot be estimated. In all this work Professor Flood follows the principle that complete trust in God and cooperation with every opportunity, no matter how unimportant it may appear, is the most certain guarantee of success. He minimizes his own efforts and merely points to the humble beginnings and the marvelous manner in which God has blessed the work.

All this success is very encouraging until we come to the alarming conditions present in the public schools. It is no longer a question of ignoring God but of teaching a hatred for Christianity and a scorn for morality. Even a natural respect for the standard of morality is considered as "medieval." Teachers who propose such doctrines are responsible for untold damage to the lives of their pupils. These almost unbelievable facts were presented by a man who is in a position to know the truth and has the courage to fight for it.

The remedy offered by Professor Flood is characteristic of the man. A spirit of generosity in all Catholics, and especially the clergy, is needed to save the souls of public school students, who are being entangled in an educational system that is based on false philosophy. The example of a life led in accordance with Catholic principles, is the most convincing argument in favor of our religion. Lastly, Catholics must throw aside their spirit of conservatism and backwardness in defending their religion. A Catholic must become as bold and defiant in his speech as his opponent. Only such a fighting spirit is respected by our adversaries and is capable of silencing them.

This talk enabled us to understand more clearly the conditions in the world and to realize more fully the danger threatening the Church in our own neighborhood. The subject matter was a surprise to many but profitable to all.

Although the facts and figures Professor Flood furnished dealt exclusively with New York's public schools, he maintained that these are typical of the educational system of every large city in the United States.

## UNIT WHIRLIGIG

The monthly meeting of the Mission Unit was held on April 14th and there was not a dull moment throughout the entire proceeding. Mr. Lauritis climaxed the whole affair with his talk on Catholic Medical Missions, which was both interesting and very enlightening. Tracing the history in the United States as well as in foreign countries of this rather recent movement, he showed its importance and necessity to the Catholic missionary of today. Several decades ago Protestant sects set up clinics and hospitals in their missions with the result that they made numerous converts. Catholics must do the same if they wish to win the hearts of the people to Christ. He himself gave us the example: "And He went about healing all their sick." The value of the Catholic Medical Mission as a convert maker is tremendous. It forces the "Medicine Man," with his various superstitions, out of existence and leaves the natives free to embrace the true religion of Jesus Christ.

The African Hut is being prepared for another public appearance. We hope to have it attract the attention of visitors to the C.S.M.C. Convention to be held in Cleveland from August 17th to 20th. Four scholastics will represent the Unit at the convention and endeavor to make people a little more "African-conscious."

An all-time record was broken this past Easter vacation when the Scholastics got one step ahead of the stamp collector and sorted all the stamps that he had on hand. It just goes to show you that vacation time is not time wasted. Now the problem is to find more sources of supply.

A donation of twenty-five dollars was sent by the Unit to our Fathers in Puerto Rico, towards the purchase of a new rectory.

## STAMPS

In order to stimulate interest in stamps throughout the Province and, incidentally, to lay aside some material against a rainy day, the Stamp Department is trying a new experiment, calculated to make us more 'Stamp-conscious.'

### The Experiment

We are buying large quantities of commemorative stamps from Washington, taking off the Plate Number Block for investment purposes, rolling up the remaining stamps into coil, if requested, and distributing them about the province as needed. (Plate Number Blocks consist of four stamps immediately adjoining the number found on each full sheet of stamps). This commemorative type of stamp will not cost you any more than the regular issues you purchase at your local postoffice. The advantages are many. You will be using commemorative stamps which eventually will land in the bosom of some religious order, thus helping the missions. When you write to confreres, they will be receiving commemorative stamps, which if saved, will help OUR missions, and you will be aiding us to get Plate Blocks, which we could not otherwise obtain. As these are the most desirable stamps on the sheet, they are also the most valuable, and hence it is easily seen why we want as many as we can get.

### What To Do?

If you are interested in helping us in this way, you can send us a list of all the stamps you need, say for a two months' supply; you needn't send the money in advance, (believe it or not, we trust you); and we will fill your order as promptly as possible. Just drop a line to us (or to Father Recktenwald), stating how many of each denomination you can use. Remember, we will roll them into coils for you if you ask.

References: Frs. Provincial, Collins, Mulvoy, Wolffer, Recktenwald, to all of whom we have sold stamps in this way. We shall welcome your order, large or small. If you use one dollar's worth, or hundreds of dollars' worth each month, we would like to supply you.

### What Kind of Stamps?

ONE CENT: TWO CENT: THREE CENT: FOUR CENT: AND FIVE CENT COMMEMORATIVES. Airmail—6c-10c-15c-20c. Special Delivery—10c and Airmail Special Delivery—16c.

When sending a letter Airmail Special Delivery use a 16c Airmail Special Delivery stamp, rather than ordinary ones. They are worth 10c each USED.

## RIDGEFIELD

On Sunday, April 18, Ridgefield became the site of the Novitiate of not only the clerical members of the American Province of the Congregation but of the lay members as well when one novice brother took up his residence there. Accompanying him were two postulant brothers, for candidates for the brothers will spend their term of postulancy there also. Father Lundergan will be the master of novice brothers.

The most admired room in the new wing of the building at Ridgefield, now occupied for several months, is the chapel. A natural oak altar, liturgical in form with the tabernacle in the center of the table and with no gradines, is fronted by a spacious sanctuary. Red inlaid linoleum, with a green center strip, lies between the two rows of stalls facing each other in choir style. On either side of the entrance to the chapel are infirmaries from where those confined by illness may hear Mass. The walls of the chapel are half-panelled in oak with set-in radiators in the window sills. New Stations of the Cross, done in ivory on a blue background, line the walls. Two sacristies on opposite sides of the altar, a vesting sacristy and a work sacristy, complete the arrangement in the chapel.

Throughout the house the window sills, baseboards, etc., are of metal with a wood finish. In the lavatories, done in brown tile bordered by black, chromium fixtures have been used. Two showers have been set up on the fourth floor. (We even hear the novices get a chance at them twice a week now). The new study hall is on the second floor. Other new features are an upper and lower porch on the north side (facing the Pines); a new refrigerator, a new coal stove in the kitchen (charcoal is used), and a new heating system. The floor of the new refectory is covered with block linoleum.

The old refectory has been converted into a community room for the brothers and the old chapel has been made into a reception room.

At intervals along the corridors are placed fire alarms while a fire escape has been attached to the end of the building.

The novice brothers and postulants will occupy the old wing and the clerics the new. The latter has room for housing thirty-six, although at present there are only seventeen novice clerics.

(Continued from page 9)

adorned with African shields, arrows, knives, ornaments, eating utensils, etc. Displayed in the center is a large revolving atlas on which are indicated the various territories in which our missions are located. Who is that looking at it? Oh, just one of the painting crew, choosing some foreign port where perchance the brush he wields so skillfully may prove a boon to him.

What is a stamp worth to you? Probably nothing; but if you visited our recreation hall during this week you would surely have surmised the value they are to us. Hundreds of dollars were found in those little scraps of paper after diligent search and occupation.

And so the week passed. Fireworks were provided by the blasting with dynamite of several rocks impeding the progress of the trench-workers in the cornfield and of a tree in the back grove, said tree refusing to be removed completely by dynamite consented, finally, to be pulled down.



# Our Province

JUNE, 1937

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HOLY GHOST FATHERS *An Editorial from  
The Catholic Transcript  
Hartford, Connecticut, May 20*

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RIDGEFIELD DEDICATION

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FERNDAL TO CONFER DEGREES

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OUR GUARDIAN ANGELS

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### OUR ANNIVERSARIES

#### DURING THE MONTH OF JUNE

We pray for:

Father John Schroeffel, died June 6, 1925, aged 48  
years.

Father Martin Hehir, died June 10, 1935, aged 80 years.

Father Paul Kwapulinski, died June 22, 1927, aged 52  
years.

Mr. Michael Kenny, died June 25, 1916, aged 25 years





# OUR PROVINCE

VOL. 5

JUNE, 1937

No. 6

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

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## SWEAT AND BLOOD

(Editorial)

On Park Avenue it's "perspiration." On Lenox Avenue it's "sweat." Genesis gives a basis for the latter: "In the sweat of thy face shalt thou eat bread." Call it what you will, this effect of hard work is constant and universal. Any grown man who goes to the Judgment seat without having shed a drop gives evidence of a very unhealthy condition and little hope for the Future.

The work of Holy Ghost Fathers is notorious for its ability to bring out sweat. Not only does such labor demand quite a bit of muscular action but it is also capable of severe strain on nerve and mind. And you know that it isn't only physical exertion that opens up the pores. To have to worry about funds for a new church or a coat of paint on the school or food for hungry parishioners; to see the sheep being misled; to see marriage laws disregarded by our own Catholics; to witness the young drifting away is enough to drag the handkerchief out of any priest's pocket. It requires labor—fatiguing labor that has you mopping your brow—to be painstaking and patient with a catechism class, to arouse some little spark of fervor in the indifferent, to maintain a steady pace in the classroom, to show interest in and encouragement for the smallest affairs of those placed in our charge.

July was a good month to choose as the month of the Precious Blood. Such a dedication serves to remind us, on days when our collars wilt and clothes become sticky, that the Founder of our Church knew that same feeling of exhaustion; serves to remind us that the Redeemer of mankind, the first Apostle of abandoned souls—which included all men—knelt in such an agony that "His sweat became as drops of blood, trickling down upon the ground."

### NOTICE

Envelopes of letters mailed from Africa are valuable! **SAVE THE WHOLE ENVELOPE** without removing the stamps and send to the Mission Unit at Ferndale.

Those writing from Africa might request the receivers of their letters to send the envelopes to Ferndale.

## A PICTURE

*Take the perfume of the lilac  
And the beauty of the rose;  
Take the gold from out the daffodil  
And the whiteness from the snows;  
Take the silver of the stars and moon  
And the pure light of the sun,  
The pearl from off the spring morn's dew  
And mould them into One.*

*Then add the heart of Mary  
That burned with love's strong glow,  
The loving arms that cradled Christ  
In Bethlehem long ago.  
Add, too, those tender eyes that watched  
Her Boy in wisdom grow,  
Those eyes that smiled or wept with Him  
In joy or sorrow's flow.*

*Then, too, must come her courage  
As she felt dread Calvary's pain;  
The generous heart that gave to God  
Her Son for mankind's gain.*

*Such sweetness does defy the hand  
To paint it on a cover;  
Yet God has 'grained within my heart  
This picture of my Mother.*

*"And when he had said these things, kneeling down, he prayed with them all. And there was much weeping among them all; and falling on the neck of Paul, they kissed him; being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship."*

*—Acts of the Apostle (XX, 36-38).*

*"A few of us were fortunate enough to accompany our brave and stalwart missionaries even to the deck of the S. S. Paris. Whilst dimmed eyes looked on from the decks and voices shouted their last 'bon voyage,' and handkerchiefs waved droopingly in the breeze, our five fond confreres gathered on the port side."*

*—Ferns in the December, 1934, O. P.*

## ADDITION TO NOVITIATE DEDICATED

Describing their advent to Connecticut as a "benediction on the diocese," Most Rev. Maurice F. McAuliffe, D.D., bishop of Hartford, extended to the Holy Ghost Fathers his deepest felicitations upon the occasion of the dedication of the addition to the novitiate on Thursday, May 20. In the name of the clergy of the diocese the bishop expressed grateful appreciation for the exemplary zeal of the Fathers in the past and the sincere hope that the fruits of their labor would increase more and more during the coming years.

"It is not to the past we especially look today, the day upon which we observe the founding of your congregation," the bishop said, "but to the future when, from this house of prayer and study, will go forth more and more zealous apostles of God and His Church."

Father Michael J. Brannigan, in the principal address of the day, delivered previously from the porch of the new wing, had briefly traced the history of the Congregation from its founding by Poullart des Places two hundred and thirty-four years before, through its merging with the Society of the Immaculate Heart, up to the present day.

Father Brannigan then paid tribute to all those who were responsible for the novitiate's growth and development, abundant evidence of which was to be seen in the new building. He especially singled out for praise the late Father Shortell, at whose suggestion the novitiate was located in Ridgefield in 1922 and who celebrated the first mass in the house. The speaker then made due acknowledgment of the efforts of Fathers Eugene Phelan, Frederick Hoeger and John Lundergan in establishing and developing the novitiate.

The encouragement and assistance given the work by the late Bishop John J. Nilan, and his successor, Bishop McAuliffe, called forth words of grateful appreciation. The residents of Ridgefield, several hundred of whom attended, next received commendation for the generosity and kindness they have shown in the past and the hope was expressed that

the presence of the novitiate might prove to be for them a spiritual return for the material aid they have rendered.

The aid and method of the noviceship were briefly outlined by Father Brannigan, who then concluded with the earnest hope that the progress of the Congregation, which made necessary the larger quarters at Ridgefield, would continue as steadily in the future as it has in the past.

The sermon immediately preceded benediction in the chapel, at the conclusion of which the bishop spoke. The ceremonies opened with the blessing of the exterior by the bishop, assisted by Fathers James A. Riley and Joseph A. Kirkbride, while the scholastics from Ferndale sang the Miserere. The procession then advanced to the chapel for the blessing of the altar and from there retired outdoors for the sermon. Father John A. Strmiska was Master of Ceremonies.

General inspection of the new building by the public was permitted for the remainder of the afternoon.

The new annex to the fifty year-old building is the largest single step in the development of the property at Ridgefield since its purchase from the Cheesman estate in 1922. The grotto of Our Lady of Lourdes was erected in 1925. Increases in the number of novices in recent years have made it necessary to find more garden space. At present an additional stretch of ground across the front road is being cultivated.

Brother Francis Mary Long, of Detroit, has the distinction of being the first novice brother received at Ridgefield. He was given the habit of the Congregation on April 28. Three more candidates have taken up residence there making a total of four postulants.

Present at the dedication were, besides the above-mentioned, Fathers Provincial, Szwarcrok, Hoeger, Cronenberger, Bryan, McGlade, van de Putte, McCarty, T., McCarthy, P., Collins, McGlynn, Roach, Mulvoy, Fitzgerald,

### HOLY GHOST FATHERS

(An editorial from THE CATHOLIC TRANSCRIPT, HARTFORD, CONN., Thursday, May 20, 1937.)

In Ridgefield today, the Bishop of the Diocese is dedicating an addition to the Novitiate of the Holy Ghost Fathers. The structure was built out of necessity. Growing numbers crowded old accommodations and the novices preparing for the world-wide work of the Congregation of the Holy Ghost were forced to live under conditions less than ideal. Even if the type of men who join the Congregation of the Holy Ghost are prepared for hardships and little given to complaint, their superiors felt that the demands of both the present and the future warranted a new venture.

The happy result is a building calculated to accommodate in moderate comfort the young men who during a year of probation, are making a solemn decision concerning the reality of their vocation. At present there are seventeen clerical novices. Soon it is hoped there will be more so that the continuous and healthy growth of the Congregation may be assured.

Like every other religious society the Holy Ghost Fathers build largely upon hope. In all of their ventures they must look forward with a certain anxiety to the future. But if the good wishes and prayers of those, both clerical and lay, who have come in contact with these learned and priestly gentlemen are any guarantee of success, their anxiety is superfluous.

The Congregation of the Holy Ghost has been in the Diocese of Hartford a comparatively few years out of the two hundred and thirty-four of its history. Its priestly members have not had the opportunity to establish that long tradition of good work which distinguishes the Congregation in the Old World. But they have been in the Diocese long enough to verify the fact that here, as elsewhere, the Holy Ghost Fathers are a distinct asset to the Church.



Duffy, W., Holt, Dwyer, Smith, F. P., Haines, Duffy, J. L., Recktenwald. About twelve secular priests from nearby parishes also attended.

#### IN YOUR CHARITY

Please pray for the souls of:

Mr. Henry Dolan, brother of Rev. Mr. Dolan, of Ferndale, who died in New Britain, Conn., on June 4, and for Father Holt's mother who died in Philadelphia, Pa., on June 8. R. I. P.

## Our Communities

### FERNDALE TO CONFER DEGREES

By a measure passed by the Connecticut State Legislature at Hartford on Wednesday, May 26, Ferndale was accorded recognition as a college entitled to confer degrees under the title: "St. Mary's Seminary."

The degrees that will be given are Bachelor of Arts and Bachelor of Divinity, the former to be conferred upon the completion of the philosophy course and the latter at the end of the fourth year of theology.

When application for State approval was made, an inspector of the Connecticut Board of Education was sent to Ferndale to report on the equipment, library facilities, teaching staff, class schedules and academic standards. The report was favorable and on the recommendation of the Board the bill for State approval was accepted by the Legislature. The Board of Education is composed of eight members, representing the eight counties in the state.

The placing of the high school department at Cornwells on the State of Pennsylvania's accredited list on November 27, 1935 (see December, 1935, O. P.), proved to be of great value in securing recognition for Ferndale. The novitiate year was given consideration by the Connecticut Board but does not contribute to the credits required. Credits for the whole six years at Cornwells are accepted.

No new courses will be added to the curriculum at Ferndale as a result of the recognition. In fact, the academic work there already exceeded the State requirements. The regular examinations will be accepted by the State, thus precluding the necessity of additional examinations.

The ever-increasing demand for men with degrees in the Southern States of our own country as well as in Kili-manjaro made some such arrangements imperative.

### ST. PAUL'S, LAFAYETTE, LA.

#### FIELD DAY

Sunday, April 25, was a banner day in Lafayette, Louisiana, for on that day St. Paul's school held its annual Field Day. The participants assembled at 12:30 on the

school grounds, from where they marched to Lincoln Park for the various events.

Following the races and dashes the children returned to the school grounds where all the classes competed in dances and drills. The winners were the Third, Sixth, Eighth and Ninth Grades.

In conjunction with the Field Day a Queen's Contest was staged by the Home Economics Supervisor. The final event of the day was the crowning of the Queen, who was accompanied to the throne by her fourteen Maids of Honor. The group presented a very picturesque sight and was applauded by the vast crowd that filled the school auditorium.

St. Paul's School is one of the largest colored Catholic schools in Southwestern Louisiana, and is conducted by the Sisters of the Holy Family under the supervision of our Fathers.

### ST. MONICA'S, TULSA, OKLA.

A public address system connecting every classroom with the main office will be one of the innovations of the Bishop Kelley School for St. Monica's parish, now under construction. By means of this system of communication it will be possible for Father Bradley's lectures on character-building to be heard simultaneously by all the pupils.

Ashlar stone construction will be used for the exterior finish of the school. The structure will be fireproof throughout. Cost of the building has been estimated at \$75,000. Floor space in the school will be 1,800 square feet. Included will be general assembly, science, music, domestic science and general vocational training rooms, and a gymnasium besides the usual classrooms.

The four hundred children attending St. Monica's have received free lunches daily for the last seven years.

A recent issue of the Black Dispatch of Oklahoma City carried the first-page protest of Father Timothy Murphy against an article appearing in that paper a week previous. The article, a release of the Associated Negro Press, contained reports of supposed laxities and immoralities in Catholic monasteries and convents in Spain. The alert pastor of St. Peter Claver's was quick to answer the charges with news dispatches of the very opposite tenor and proofs to show the ridiculousness of accusing the Church of enmity towards the working class.

Recent issues of the Bells of St. Mary's, Detroit, have given space to appeals for support of all kinds for our missions—prayers, mite boxes, stamps and bequests. A request for volunteers to furnish a room in the new novitiate at fifty dollars a room was also carried.

Accounts of the formation of a Holy Ghost Seminary Aid Society in St. Mary's and of some of its activities, as well as notices of benefits held by the Holy Ghost Mission Aid Society likewise appeared.

#### NOTICE

A copy of the new vocation pamphlet has been sent to each community. Those desiring additional copies may have the same by informing the Provincial Procurator, Ferndale, Norwalk, Conn.

## Our Mail Box

### FATHER FRANCIS HAAS

Catholic Mission,  
Blama, Sierra Leone, B. W. A.  
April 13, 1937.

The Scholastics,  
Ferndale.

My Dear Confreres,

The letters of both Father Kletzel and Mr. Lachowsky arrived some time ago but the Easter Candles reached here only yesterday. I am extremely grateful for your zealous interest in my work and I assure you of my sincere appreciation.

Father McDermott, my neighbor of thirty miles away, went home in January and since then I have been looking after his four schools and forty catechist stations. Fortunately, one of the new Fathers was sent here last November; yet even at that one of us is always on the road. We are very short of men.

The Apostolic Delegate is coming for a visitation in June. He has already finished the Gold Coast and Southern Nigeria and at present is in Northern Nigeria. From there he will come here. From what we have heard he means business and changes in many things are expected here.

Some time last year Mr. Eberhardt sent me a questionnaire. I had begun to write an answer for him but never finished. The reason is that I had been alone up until last November and then when I hoped to finish it this other Mission was put around my neck. I hope he is not too vexed.

I read with interest the activities of the scholasticate as they are given in "Our Province" and I assure you all that you are remembered daily at Holy Mass. Kindly say a little prayer from me also occasionally. With the best of wishes to you all, I am

Yours most gratefully,  
Francis J. Haas.

St. Peter Claver's,  
406 N. Laird Street,  
Oklahoma City, Okla.  
May 20, 1937.

My Dear Confrere,

Two school teachers entered the Church on Easter Sunday, a third still attends Mass but has not yet taken the final step. Things move along very slowly here; no one for instructions since Easter.

I visited the State prison at McAlester last week. There are 4,000 getting free board and lodging in that huge place; about 1,000 are colored. Only 7 of the total population are Catholics. The chaplain was formerly postmaster of the city and deputy warden at the prison. Services are held in the mess room.

Later I visited the Federal Reformatory at El Rino. The deputy warden hails from Boston and, of course, is a good Catholic. Religion and discipline, the authorities believe, are the most important things in character-building. Only 700 live here of whom 100 are colored. The Catholic contingent numbers 30 or thereabouts. Father Neville, who is part time chaplain, lectured to 300 on Monday night.

With best wishes to all, I remain,

Sincerely yours,

Timothy A. Murphy.

### THE ROMANS

Seminaire Francais,  
Roma, Italia.  
May 6, 1937.

Dear Brother Scholastics,

Within the past week we've been flooded with copies of O. P. magazines, Lay Apostles, and yesterday a letter from Maaix brought home to me the realization that I was not "doing right by our Boys" in making them wait so long for at least a word of thanks. Thus, gentlemen, you have the *raison d'être* of this masterpiece.

Your ever faithful Chronicler keeps us *au courant* with all Ferndale activities. Rumor has it that your latest theme song is "Dig a little deeper." So Chinatown and Tin Pan Alley are no more! (Don't look for sequence of thought in this epistle; I'm jotting down these ideas as the *Species Impressa* presents them).

Spring is here and if you want proof, just accompany us on our Thursday P. M. walks to the Pamphili (I'm not so sure of the spelling of that word)—and there see the Englishmen, Irishmen and all the other men indulging in hurley, hurdling, cricket, etc. Ed and I always take our crocheting along. The Americans occupy the Janiculum Hill nearby for their sports' activities. Perhaps we might steal away some day and find out just what this American pastime is.

Sorry to hear that senility has dulled the glimmer of some of the Dale's Stars; but then what would a game be without the proverbial "bench-warmers?" As one of the wags would have it: "It is better to have been a has-been than never to was at all." Them's my sentiments also.

By the time this is placed in your community room along with the other pieces (choice pieces) of literature, all of you will be making the forced marches in preparation for the combats to take place in the Fathers' Community Room. Here's luck to all and sundry! The gladiatorial games annually staged at the Greg U. commence July 1st. This year they begin with the letter M. So you see we'll be having fireworks of another kind for our national holiday.

In Father Prueher's letter of the March issue of O. P., a question has been asked which we also (editorial We) would like to ask. How many are going to Africa and who are they? Naturally you will not have this information before July, but when you get it, don't forget to relay it. And so, YOUNG FATHERS, perhaps our next greeting to the Dale will arrive after you will have been made members of the diaspora. So we're wishing each and every one of you success and God's blessing in your work of the ministry. Father F. X. and his African crew might pay us a visit on their way to Kilimanjaro. We heard of Father Herb



Frederick's spectacular spurt for the hospital. Hope you're "up and doing" by now, Herb.

Yesterday was the anniversary of the Italian victory over Abyssinia. We had the pleasure of seeing Mulligan for the first time. There's going to be a parade here Sunday than which there was no whicher here in Italy. It used to be a novelty to see a Negro in Rome, but for the past few days we've seen nothing else but these sons of Cham. With their khaki uniforms and head-gears, a cross between a shako and a turban, to say nothing of their highly polished features, they ought to add some color to the festivities.

Congratulations to our quondam classmates on the reception of Minor Orders. I've just enough space to sign off, but before I do—just another message: Romulus Supple sends his *meilleures vœux*.

As ever,

Lou.

P. S. Best wishes for the Feast of Pentecost!

## Our Levites

### KERNELS FROM CORNWELLS

The Junior Seminary will soon mark the end of the present scholastic year, and a glance over the shoulder of time reveals some interesting tid-bits of gossip.

To prove that in sports, at least, the present generation is all that the past heroes of Cornwells claim to have been, our boys upheld the tradition of the diamond creditably. Under the guidance of Father Kilbride, they trounced, in the order of their coming, such teams as the D'Andreas Club, St. Philomena's of Lansdowne, and the Christian Brothers of West Catholic High School. The team from Lansdowne, youngsters of eighth grade age, played our "Minims," and the game, while not one to arouse the frenzy of those accustomed to the antics of the Bartells, the Deans, the Medwicks and such, nevertheless provided much that was amusing. One earnest gentleman, all of thirteen years, confided to one of the Fathers, "Gee, these fellows in this place don't seem to mind being here at all. They act like they like it here." On being assured that the life really did vary in many respects from that of a prison, he announced his intention of coming up "with his gang" some time, for a stay. Things like this, unimportant in themselves, are responsible oft times for vocations. And that, after all, is the purpose of our "Outside" games.

The Annual Pentecost Novena, under the auspices of the Archconfraternity of the Holy Ghost, was preached by Father Brannigan, and this year the devotions were held in the Church of Our Lady of the Blessed Sacrament, Philadelphia. On Pentecost morning, after Mass, a Communion Breakfast was served to about sixty-five members of the Student Auxiliary, in the Lorraine Hotel. Fathers Brannigan, Collins and Brennan were the speakers, and the affair was

a pronounced success. Later in the day the Auxiliary and other friends came out to enjoy the freedom of the grounds at Cornwells. The seniors played a game of baseball, repairing their tissues later, as did all the student body, with hot-dogs, soda, and all those things that go to make the day pleasant and the night a torture.

For the past few months the fathers of the community have been visiting schools in Philadelphia, Trenton, Newark and Jersey City, in an effort to recruit vocations for the coming term. Of late years our number of students has gradually fallen off, and more than ordinary effort was indicated to bring the registration up to the desired number in September. The Fathers of the Province are invited, even gently urged to send us any desirable candidates that come to their notice.

Now comes the momentous climax of the year, examinations. Having gone through a year singularly blessed with good health and much else that was favorable, thank God, we look for more than passing success from our students. With this ordeal about to become history, and with train whistles taking on an ever-growing significance, we close with a prayer of thanksgiving to Almighty God for the blessing of a successful year.

### CHRONICLE OF FERNDALE

*May 1st*—The month started in very scholarly fashion. This morning we were audience to a Moral Disputation concerning the accusation of a sin in the confessional which entailed the revelation of an accomplice. Rev. Mr. Dellert and Mr. E. Duffy contended that from intrinsic reasons the penitent was not justified in concealing such a sin and were awarded the decision over Rev. Mr. Leonard and Mr. Lachowsky who upheld the opposite side. Both sides admitted that the conditions which would make for a valid and licit confession, even though the sin were concealed, in this case were present. The disputation was centered about the justification from intrinsic reasons of Julius, the name of the fellow who caused all the trouble, pursuing such a course. It was very interesting and instructive even for the Theologians.

*May 2nd*—I forgot to mention that this beautiful month of Mary started off very beautifully. April came in like a lion and went out like a light. Or is that March? Anyway, May got off on the good weather foot. But let's push on. Nothing happened today. I'm just using it as a plug for the weather.

*May 3rd, 4th and 5th*—Procession and Litanies these three mornings at 6 o'clock.

*May 8th*—Father James Sheridan arrived for supper with a group of boys from St. Joseph's House and stayed overnight—the boys too—in an improvised dormitory on the fourth floor.

*May 9th*—The outside season of horsehide and wagon tongue got its official opening today when the Ferndale stalwarts tackled Father Sheridan's boys in the Ferndale Bailiwick. After ten innings of spotty baseball, St. Joseph's boys came up with the bacon, 4-2. Father Sheridan had a young 250-pound lad from Baldwin's Locomotive Works tossing

them up for St. Joseph's Boys. First game, first loss, but more to come.

*May 12th*—At 8:30 a busload of thirty-one Scholastics and Father McGlynn left for Maryknoll for our annual Spring visit. Through the courtesy of Father McCaffery, Chaplain of Sing Sing prison, the boys were treated to a trip through the Big House. Each one took a turn in the electric chair in the death house. The guard reprimanded thirty-one of the boys for monkeying with the switch when Father McGlynn took his turn. We left for Maryknoll after an hour and a half's visit, during which a very obliging guard showed us all that was to be shown. An extremely interesting, educative, but also very depressing visit. Then off to Maryknoll for dinner and after that a ball game and tennis matches.

We made a clean sweep of the six tennis matches played and dropped the diamond fray by the close score of 3-2. We certainly should have bagged this ball game but the grand old Dame Fortune just wasn't looking our way. It might sound a bit weak but the Chinamen were lucky to snare this one. Supper at Maryknoll and then back home. *May 14th*—Pentecost retreat started at one-thirty sharp. Father Smith, S.V.D., a colored priest, gave us a very interesting talk today in the Auditorium concerning the work he and his confreres are doing among the Southern Negroes. We volleyed him with questions about a colored priest working among colored people and he surely gave us some admirable answers.

*May 16th and 17th*—Pentecost Sunday and Monday. Free days in honor of this great feast. Nothing much in the air except a few ball games among ourselves in a desperate attempt to discover new varsity material. There doesn't seem to be much of it on the loose. Anyone out in the battle lines that would like to take another fling at the great old pastime please write to the Editor. We have a few extra and extra-large suits.

*May 18th*—We had a real treat today. Doctor Grimley, editor of the London Catholic Times, addressed us in the Auditorium on the Spanish situation. He spoke to us for an hour and a half and our only regret was that he stopped. His sojourn in Spain for several years and a thorough acquaintance with the political set-up before the trouble and during it, put us in the way of first-hand information on a situation which, at best, is very bewildering. His facts about the inhumanities heaped upon the nuns and priests of Spain acquainted us with things too horrible to imagine. He is an excellent speaker and always there with the right word. The question period which followed was especially lively and in this Doctor Grimley displayed a marvelous sense of humor at the tip of a ready tongue. It was a privilege to have him and a pleasure to listen to him.

*May 20th*—Ordination to Minor Orders today by Bishop McAuliffe at 7.30. We had dinner at eleven-thirty today to allow us sufficient time to get ready for our trip to Ridgefield to attend the dedication of the addition to our Novitiate. At 12:30 the New Canaan "Comet" and "Greyhound" pulled their giant frames through Ferndale's portals and the whole gang of us were off to Ridgefield. Everything went off great over there but since it is written of elsewhere we have to let it go. We returned for supper.

*May 27th*—That's quite a big jump but it's warranted, for very little happened 'twixt the 20th and today, except plenty of work in preparation for this great feast. As customary,

the boys were up early, to an early Mass, gobbled an early and catch-as-catch-can breakfast and then off to work on the carpets. Father Kirkbride, our Superior, celebrated the Mass, which was followed by the usual procession. The visiting clergy numbered between sixty and sixty-five. At 11:30 Ferndale played host to the visiting priests at a dinner. After the Scholastics' dinner there was a mush ball game staged between the secular clergy of the diocese and a picked team of the Scholastics. As usual in these games, the peres went great guns for two innings and then excess baggage began to get in the road and the home boys had a lot of running practice. We went to bed at eight and darned glad to get there.

*May 30th*—Just one item to be mentioned today which is out of the ordinary. At four-thirty Father Shea, spiritual director of Dunwoodie, the diocesan seminary of New York, was our guest conference speaker. Father Shea's subject was "Conquering Faith" and it contained many helpful hints in the undeniable struggle that the striving for perfection is for most of us.

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## THE UNIT WHIRLIGIG

One of the important activities which has been receiving well-deserved attention by the Province is the obtaining of new vocations. The Unit has not been neglecting to do its part in this line of endeavour. Not only has our representation at the various mission exhibits been fruitful in this respect, but individual members have approached former classmates and teachers at Catholic high schools and colleges with appreciable results. Through the efforts of Unit members a new vocation pamphlet has been published by the Province. It was so designed as to appeal especially to high school graduates.

A copy has been sent to each community. We feel sure that more will be wanted for distribution both in our own and in all other Catholic schools with which our Fathers have any contact. Needless to say, they will be forwarded upon request. Through the efforts of Father Edward Malloy, a copy of the pamphlet has been mailed to each of this year's male graduates of Catholic High Schools in Pittsburgh.

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On Thursday, May 13, a shipment of mission supplies, destined for our Fathers in Africa, was sent from New York aboard the S. S. City of Hankow. Items included were two chalices, books, vestments, altar and medical supplies, etc.

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In the March issue of *Our Province* there was inserted a request for pictures to fill up our Album. So far we have received returns from Puerto Rico, Fribourg and Charleston and are promised some from Tuscaloosa in the near future.

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"Be for yourself the first and the last, and remember that in the business of your salvation, no one is more nearly related to you than the only son of your mother."

—ST. BERNARD.



## ORDINATIONS

To Minor Orders

On May 27

Edward Duffy	David Ray
Robert Eberhardt	Frederick Lachowsky
Cornelius Hogan	Maxim Therou
James White	John Rondeau
William Pixley	

Rev. Mr. Salvatore Federici will be ordained to the Priesthood on July 25, at Fribourg.

## AFRICANA

Maybe it's to be attributed to the increased warmth of the rays of the spring sun. Maybe to the fortuitous simultaneity of several events. At any rate, there is about Fern- dale a growing consciousness of this place called Africa, a marked increase in the attention paid to it and its spiritual and material needs.

If the several events referred to are responsible for the present uptrend in the African market, much of the credit is due to the same cause that boosts the circulation of a news- paper with a rotogravure section—pictures. For some time an occasional photograph of life in Kilimanjaro had been drifting in but the supply was rather sparse. Then, through the kindness of Father Noppinger's parents, we got hold of enough snapshots to supply us with a "reel" a day for sev- eral weeks, more than a hundred pictures in all. They were put on display, ten or so at a time, in geographical order from Tanga on in, with a typed explanation under each photo. The P. O. N. sign on a Tanga warehouse drew a laugh; the shot of a nice, long snake,—not a sound.

Not long after this "serial" had been run off, Father Delaney came through with eight or ten real-life views— two natives (pagans), a native sodality, mission children, etc. A few other pictures were sent in—Father Dooley and lepers at Uru, a view of Mount Kibo. Father Noppinger's father sent about eighty more; this time we made prints of them for the album.

Then, at long last, we got the moving pictures of Africa. Despite some mechanical difficulties, the showing of the films, spiced by Father Fitzgerald's comments, was well worth waiting for. The departure of the 1936 group on the "City of New York" was shown, followed by shots of the similar experiences of Fathers Murphy, Preuher, Lavery and Man- gan in 1934. Views of the various places of interest visited by the latter expedition on their journey—Paris, Marseilles, Port Said—led up to the arrivals at Mombasa and Kilema, respectively. There followed some real animal pictures (Frank Buck, attention)—buffaloes, gnus, an armadillo, lions, a rhino, etc.

The pictures of the various missions made what had previously been mere names, real places to the audience. Father Kelly was portrayed in the act of offering Mass and in preaching to his "congregation" out in the open. Father Joe Griffin was viewed directing the erection of a home- baked brick church. Ndareda, Useri, Rombo, and all the

rest, looked their prettiest for the cameraman. Bishop Byrne gave us a wave and a smile from the screen.

The final event filmed was the closing procession of the Eucharistic Congress held at Kilema last August. (See Jan- uary O. P.). Nearly 15,000 natives, clad in white joined in the line of march before the Blessed Sacrament which wound a two mile zig-zag course up the hill. The very last shot, taken from the mission below, was that of an enormous white Z etched upon the hillside, a written testimony of the faith and devotion of the native Christians.

Between the several chapters in the story the camera had to tell, other mediums of propaganda—letters—were coming in pretty regularly. The three new missionaries, Fathers Baker, Delaney and Dolan, detailed impressions and reflections in full length epistles narrating the events of their trip, their first reactions and their advice to the next caravan- serie. A number of other letters were coming in, most of them in answer to the personal Christmas greeting that had been sent to all the missionaries. Some of them contained re- quests of the Mission Unit—requests for medical supplies, altar canons, prayers. None went by unfilled, at least in part.

Father Fitzgerald, present in the house for some time, gave us two enlightening talks in public and extended a wel- come to all comers (of which there were many) in private.

Why, even the refectory was contributing its bit to generate an atmosphere of Africa, or at least of an ocean voyage. (No reference to the popular name of a well-known item on the menu.) The new inlaid table covers which re- placed the white oil cloth covers are a sea-green, with a de- sign of rolling waves and foam. And—while we're in the refectory—the hero in the latest story on the back of the cornflakes' box is named Jimmy Manning!

The result? Well, for one thing, there's a new mission display in the parlor, featuring Africa; for although all of the territories in which our houses are located are distin- guished on the globe of the world, surmounted by a crucifix, by a marker, the curios in the display are exclusively Afri- can. Set up in the basement, the framework of the Hut has been set up again and experiments are being made to improve its attractiveness.

Even the local wild life seems to be imbued with this spirit. Only the other day we watched one of the gray squirrels, trying to look terribly ferocious, creep stealthily out on the limb of a pine tree, all the while glancing covertly from side to side, stop, gather itself and spring. And the object of its attack was nothing more than an innocent little acorn! Now squirrels don't usually act in this way. But it's quite possible that a squirrel who's pretending that he's a blood-thirsty tiger, stalking prey through an African jungle, and pretending that that acorn, swinging gaily in the breeze, is an unsuspecting gazelle romping through the wood, might do such a thing. In fact, only such a supposition can explain the squirrel's action. And he could have been led into this game of make-believe only by the spirit above referred to.

Finally, of course, the predictions in regard to the per- sonnel of the band that makes the trek this year are com- ing hot and heavy. Even the guesses at the number to go vary this year from three to eight. This, of course, gives lots of room for speculation as to just which three, four, up to eight.

"Be not ashamed and grow not weary in becoming beg- gars for Christ and the salvation of souls."

—PIUS XI.

## AFRICAN CROSS-SECTION

I had a funeral yesterday—a child of three died the night before. It was really pathetic. Dressed in surplice and white stole, I stood waiting at the door for the funeral with two native altar boys. The funeral came—a young man, the father, bearing in his arms the body of his three year old baby. It was wrapped in an old red and black cloth, the child's legs and head dangling over the father's arms as he walked along. He stood at the church door holding the body while I read the prayers and blessed the body.

Just at that time a crowd of people were starting a procession, beating drums as they went along. (There had been a wedding earlier that morning.) I supposed that it was something like the Italian custom of having a band accompany the funeral procession. The father, carrying the little tot, followed the band (or so I thought) and I followed him with the two altar boys until we got to a turn in the road behind our mission house here; but the band turned one way, down the hill, and the father branched off and up the hill a few hundred feet.

"I followed the father until we came to a hole in the ground, dug by a few friends of the man, and there I continued the prayers and blessings. After I had finished, or shortly before, the child was lain in the hole, right on the dirt; then arose a discussion about the cloth. Some would have it buried with the child; others wanted to save it. I did not know what it was all about so I said 'Nini Hii' (which meant nothing). They proceeded to explain what it was all about, however, I did not know whether they should leave it on or not for these people are really poor and, for all I know, it could have been a dress belonging to one of the natives. Just at that moment, however, one of the men came running up and said to bury the child with the cloth on. Then they began to cover the body with dirt. The funeral was all over. I patted the father on the shoulder and said: 'Kwa heri, baba,' and he replied very nicely: 'Kwa heri, Padri.'

"The mother was not present—they seldom come to the funeral—and the only sign of mourning was the sad look on the young father's face. The consoling feature of the whole thing was that just the night before, the child was baptized; and so, not far from my room lies the body of a little angel, I am sure. No, not sentimental; but things do strike you out here. I don't know what it was that hit me, but that passage: 'Remember man—' never struck me more forcibly than when I saw them throwing the dirt over the body of that baby."

### THE HOLY GHOST FATHERS

*Truly apart from their worldly surroundings,  
Though walking the path trod daily by man,  
Gently pursuing the way of their Master,  
Rendering a service where ever they can.*

*Piety, fortitude, deep understanding,  
Wisdom beginning with fear of the Lord—  
Kindly exemplars of gifts of the Spirit,  
Teaching God's love—its reward.*

*Missioners first to the needs of the Negro,  
All things to all men who come to their door.  
Thanks be to God for the Holy Ghost Fathers,  
Priestly priests—bless them, dear God, more and more.*  
—Bells of St. Mary's.

## AVIS DU MOIS (MAY, 1937) OUR GUARDIAN ANGELS

FROM the cradle to the grave, as we hasten our way along the road of life we are never alone. Out of His infinite bounty Almighty God has furnished us with travelling companions: our Guardian Angels.

Numberless saints have been vouchsafed the vision of their heavenly aide. St. Frances of Rome among others, had been so favored. It is not necessary that we enjoy a like distinction to prompt our faith in the abiding presence of our personal angel. He has shielded us from much harm in the course of our infancy and youth, he has inspired us with countless holy thoughts and who can tell but what it was he who directed our steps toward the religious and apostolic life. If we are loyal to his inspirations it will be his greatest happiness to surrender our souls to God; for, with our eternal salvation secured his work is done.

WHAT a consoling thought! Ever mindful of this consolation, let us, in our sufferings and temptations, in all our doubts and trials from the dawn of each new day to its last conscious moment think of our Guardian Angel and earnestly beseech him to guide and guard our every step.

A. L. R.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-35 English Version of Report Which Appeared in  
*Bulletin Mensuel*

## DIOCESE OF PITTSBURGH (Continued)

Community of the Holy Ghost,  
Duquesne University,  
Pittsburgh, Pa.

### Personnel:

Fathers Henry Goebel, Superior, Vice-President of the University,

Joseph Callahan, President of the University,  
Francis Danner, on retreat,

Stephen Bryan, James Carroll, James Maguire, William McMenemy, Edward Malloy, Michael Brannigan, Anthony Lechner, Bursar, Bernard Appel, John Sullivan, Joseph Donahue, James Campbell, John Manning, Thomas Jones, Louis Dietrich.

Brothers Ammon, Daniel, Artheme, Gaudens, Williams, Gerard.

In February, 1932, Father James Carroll, Vice-President of the University, exchanged duties with Father Michael Brannigan, Director of Scholastics, Ferndale.

The opening of school in September, 1933, brought Father Thomas Jones from the Mission Band in Philadelphia to the faculty of Philosophy. Fathers John O'Brien and Louis Dietrich were added to the Preparatory School faculty.



During the year Father James Parent was given leave of absence to recuperate from illness.

In September, 1934, Father Bernard Appel was excused from teaching duty to pursue graduate study at Columbia University, New York. Father William O'Donnell, Dean of Men, was transferred to Charleston, S. C., and was replaced by Father Edward Malloy, pastor of St. John's, Dayton, Ohio. Father John O'Brien was assigned to St. John's, Dayton, and his place on the faculty filled by Father Joseph Donahue from Cornwells. Father Daniel Killean was transferred to Ferndale.

In February, 1935, Father Joseph Danner, treasurer of the University, and oldest member in point of service in the community, left to assume the pastorate of St. Mary's, Sharpsburg, and Father Henry Goebel came to Duquesne as Superior of the community. Father McMenemy, bursar of Cornwells, became the treasurer of the University.

Father William Holt was appointed Director of the Apostolics in Cornwells in March, 1935.

In September, 1935, Father Raymond Kirk, Dean of the School of Education, was transferred to Cornwells and Father Thomas McCarty was assigned to the Mission Band in Philadelphia. Father Bernard Appel returned from his studies at Columbia University and Father James Carroll arrived from Ferndale to resume his former office as head of the faculty of Philosophy. This month also marked the end of the custom of sending scholastic prefects to assist in teaching in the Preparatory School.

The first and largest of the annual retreats was held at Duquesne in June of this year, at which approximately 50 Fathers assembled.

Noteworthy among the visitors to the community during these years were the Most Rev. Ralph Hayes, D.D., newly consecrated Bishop of Helena, Montana. His excellency, an alumnus of the school, was our guest for dinner. Word has recently been received that Bishop Hayes has been appointed Rector of the American College in Rome.

On September 29, 1934, our Most Rev. Father General, accompanied by Father Soul, paid us his eagerly awaited visit. His coming was the occasion of a grand reunion of all the Fathers in the Pittsburgh district on October 2nd.

In January, 1935, the community tendered the Rt. Rev. Barry O'Toole, member of the University Faculty, a testimonial dinner on the occasion of his elevation by the Holy Father to the title of Domestic Prelate.

In addition to their teaching duties, many of the Fathers voluntarily give their services to the neighborhood pastors over the week-ends. Their work of zeal is a source of much-needed financial aid to the community. At the same time, not a few of the Fathers pursue graduate work at our own or other Universities. Father Stephen Bryan received his Doctorate in Philosophy at the University of Pittsburgh this summer, and Father Bernard Appel will be similarly honored by Columbia University.

Father Martin Hehir, for many years Superior and President of Duquesne, passed to his eternal reward at the Mercy Hospital, June 10, 1935. A Solemn Requiem Mass was sung in the chapel by the students and alumni on June 12, and the following day the Holy Office was chanted and Solemn Requiem Mass again offered in the Cathedral in the presence of many priests and several Bishops.

A. F. Lechner.

## Residence of St. Stanislaus

57 Twenty-first Street  
Pittsburgh, Pa.

### Personnel:

Fathers J. Skibinski, Pastor, Bursar,  
A. Bednarczyk, Assistant.

In the past few years many of our people have moved away. Since the buildings in the neighborhood are being torn down, the poor people are forced to seek homes outside the parish limits. Today the parish has about 155 families but what we have are good and pious although very poor. People here are given every possible means to become pious. They frequent novenas, they attend Mass on Sundays, they go to Confession and Holy Communion often. There is no wonder that God has blessed them and the Fathers who have labored so many years in this parish.

On November 9, 1933, Most Rev. H. C. Boyle, D.D., Bishop of Pittsburgh, confirmed a class of 211.

One week's mission was given to the people of the parish in April, 1934. All other spiritual and pious customs are being conducted as in the past.

Sunday, April 7, 1935, a beautiful Grotto of the Souls in Purgatory was blessed by Father F. A. Retka, who also conducted the novena for the Relief of the Souls in Purgatory, in Polish and English. There were 1,500 people for the Solemn Blessing of the Shrine. This novena is conducted every Monday throughout the year. Besides, twice a year special novenas are conducted. This was the beginning of the Purgatorial Society in the parish; the Most Rev. Bishop of Pittsburgh gladly approved of it on September 8, 1935.

Joseph Skibinski.

## Residence of The Immaculate Heart of Mary

3058 Brereton Avenue  
Pittsburgh, Pa.

### Personnel:

Fathers Joseph Sonnefeld, Pastor, Bursar,  
Peter Maciejewski, Assistant,  
Stephen Zarko, Assistant.

Since our report in 1932, the administration of the Immaculate Heart of Mary Parish has remained the same. We are in the midst of a long depression. Most of the people are on relief. Many of our parishioners are suffering from bad colds, due to lack of wholesome food, bad living conditions and lack of fuel. Father Sonnefeld, with the help of various church organizations, worked hard to bring good cheer, encouragement, necessary food and fuel to the indigent of the parish. Various forms of social activities are proposed and invented to acquire funds to help the needy; the most popular seemed to be a game called "Penny Bingo." A two weeks' bazaar was held by the politicians of the parish during the month of October, the proceeds of which were turned over to the pastor for fuel. One thousand tons of coal were distributed to our needy parishioners. During the month of February a special novena to the Blessed Mother was made to ask help from above. The school chil-

dren are supplied with milk. Class books are given them free of charge. Many tons of flour are distributed to the people at monthly intervals. Many children from the public schools are coming back to us. The lukewarm parents of these children, now in the midst of poverty and penury, realize the need of faith and are convinced of the charity that exists in the Catholic Church. A special novena was ordered by Bishop Boyle to Christ the King, to beg God for better times. The church was filled to capacity every evening during the novena, which was climaxed by a solemn procession and an all-day's exposition of the Blessed Sacrament on the Feast of Christ the King itself.

On November 29th a mission for the young people of the parish was begun. The sermons were preached by Fathers C. Tomaszewski and Alachniewicz. The results of the mission were very encouraging. In spite of the low funds in the parish, several new improvements were made. New fire escapes were built to the Lyceum and the boilers were re-conditioned. The expense of both jobs amounted to several thousand dollars.

In 1933, during the month of March, the parishioners by a written ballot elected a new Church Committee. Twelve men were elected. The men are zealous and very devoted to the parish. The envelope system used for several years in the parish was cancelled and a voluntary offering of ten cents at the entrance doors was proposed. This system pleased the people and the results are gratifying. The Lyceum Building and the Athletic activities are under the direction of Father Zarko. Bowling Leagues, and Basketball Leagues are already established. Football teams are organized. The Immaculate Heart of Mary Baseball Team has made a national reputation by winning the trophy of the National Federation of Sandlot Baseball. Mushball teams are also formed. Through the efforts of the Fathers, the public recreation grounds adjoining the parish property were extended and improved. A beautiful swimming pool was built.

It is customary in our parish to hold a special mission for all the people every ten years. Fathers Anthony Srodka and Simon Majcher, widely known preachers of the Salesian Order, were chosen to conduct the mission. The church was overcrowded every evening for two weeks. Two sermons were preached every evening. One Father preached on a dogmatic subject and the other followed him with a sermon on a moral topic. Each sermon lasted a half hour. The faith of the parishioners was rejuvenated and the people solemnly pledged their loyalty to the Catholic Church and the Faith of their fathers.

In 1934 the living conditions of the parish were specially studied by the Fathers during their census taking. The depression is still on and many a good soul suffered hunger and cold without asking for help from the relief agencies. The pastor helped these poor people and placed them on the relief rolls. But in spite of the empty coffers, necessary repairs were made in the rectory and the Sisters' convent. A new roof was placed on the church.

In 1935 the Fathers made an appeal to the parishioners and to the various church organizations for funds to redecorate the church. The appeal was heeded and on July 10 the big task was begun. The church has been washed, repainted in the necessary parts and all the statues repainted.

The worn-out floors are to be covered with linoleum. On April 22nd about 1,200 parishioners accompanied by Father Sonnefeld made the pilgrimages to four designated churches in order to gain the indulgence granted by the Holy Father during the extension of the Jubilee Year. Bishop Boyle on May 14th confirmed 580 adults. Preparations are being made at present for a Triduum to be held in our church the third week of September and exposition of the Blessed Sacrament during the National Eucharistic Congress to be held at Cleveland, Ohio, September 23rd to 26th.

Joseph Sonnefeld.

## Residence of St. Benedict

15 Overhill Street,  
Pittsburgh, Pa.

Personnel:

Fathers Henry J. Thessing, Pastor,  
Edward J. Quinn, Assistant.

As the Colored Catholics of this city are at liberty to attend the white churches in their respective neighborhoods, the attendance has fallen off to some extent since 1932. However, a goodly number of converts along with a number of marriages validated has of late increased the number considerably. The number of baptisms both infant and adult is reassuring.

Improvements made in the church and rectory have enhanced the value as well as the appearance of the buildings. Catechism classes are conducted regularly for both children and converts and the attendance is very satisfactory and productive of much good.

A change in pastors was effected in September, 1934, Father H. J. Thessing replaced Father Edward C. White. The work, although confronted with some serious drawbacks, is progressing nicely and the parishioners seem to be more enthused.

H. J. Thessing.

*"Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord."*

—Letter from St. Paul to the Ephesians (V; 18, 19).

*"The strains of Adeste Fideles called us from our shortened slumbers to arise for the midnight Mass. Lauds followed immediately."*

—Ferns, in February, 1935, O. P.

*"In this present time let your abundance supply their want, that their abundance may also supply your want, that there may be an equality."*

—Second Letter of St. Paul to the Corinthians (VIII, 14).

*"Since we have no endowment fund to draw on, we must do our best to have these candidates (Cornwells students) pay the required tuition fee. Some of the parishes are helping in this matter but we trust all will take an active part in lightening the heavy burdens the Cornwells community has to bear."*

—Letter from the Provincial in Nov., 1935, O. P.



# Our Province

JULY, 1937

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## PERSONNEL

FATHERS: *161 in the United States*  
*29 in Africa*  
SCHOLASTICS: *70*  
BROTHERS: *23*

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IMMACULATE CONCEPTION HIGH SCHOOL  
CHARLESTON, S. C.

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## THE SIGN MAGAZINE

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NEW BOOKS: THE HOLY GHOST *by Rev. Edward Leen, C. S. Sp.,*  
*M. A., D. D.*

INTERRACIAL JUSTICE *by Rev. John La Farge, S. J.*

THE TENTH MAN *by Rev. Edward J. Murphy,*  
*S. S. J., Ph. D.*

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# OUR PROVINCE

VOL. 5

JULY, 1937

No. 7

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

Editorial Office: 65 West 138th Street, New York, N. Y.  
Printed at St. Joseph's House, 16th & Allegheny Ave., Philadelphia, Pa

## WELCOME, LADS!

(Editorial)

A hand of welcome to the nine young fathers newly consecrated to the apostolate! After so long a journey of preparation, during which many another has fallen by the roadside, you are now ready to shoulder the burden of that apostolate; after so many years of striving you have gained the goal.

And yet this, just as all the ends attained in life, is not really *the* goal but is only another means to the last end. All along the way there have been smaller goals to attain—an advancement in class, the novitiate, profession, orders. When these were attained there was always another ahead. The same is the case with apostolic consecration—there is still another goal. But this time there are no intermediaries—no smaller goals in between. There's just that one—to live a life of fidelity to the promises made; to bear, for the rest of your days on earth, the responsibilities of an apostle of Christ; to so fulfill your ministry as to some day hear the Big Superior say: "Well done, thou good and faithful servant."

It's not every profession that can tell its members, when they have finished their time of preparation, that the toughest part is only beginning. It's not every vocation in life that tells those who embrace it that there will never be a time when its practice is easy, never a time in life when they can say they have done enough, that tells them adherence to its ideals gets harder as they go on. When a lawyer or a doctor or an engineer gets his first "job," he knows he is going to have it tough for awhile; but eventually he will probably be well established, successful, able to rest on his laurels. At some not-too-distant-date, life will become a little more leisurely, a little more conducive to expansiveness and mellowness amidst the good things of the earth, even though at present competition is keen and the struggle earnest.

But you—religious, priests, apostles—must face the fact that your life is never going to offer more enjoyment than now; that is, if you are true to its demands. It's going to be just as hard twenty years from now—harder, even—to subject your will to someone else's, to forego a pleasure which your office prohibits, to smile in community life when you much prefer to growl, as it was just after the first lustre of your profession had worn off. You have arrived; but only at the place where you really start.

But isn't that how it should be with followers of Him Who said: "If any man will come after Me let him deny

himself and take up his cross and follow me," and "He that hateth his life in this world keepeth it unto life eternal?"

So when we welcome you to your new duties with the hand of gladness, it is not with the gladness occasioned by the end of trials and labors but that occasioned by your assumption of the "burden of the day and the heats." And yet it is gladness—gladness at the thought of the souls you will save, gladness for the reward you will reap, gladness because His yoke is sweet and His burden light.

## OUR ANNIVERSARIES

DURING THE MONTH OF JULY

We pray for:

- Father Patrick McDermott, died July 3, 1918, aged 59 years.
- Brother Terence Schnell, died July 5, 1918, aged 60 years.
- Brother Rudolph Goeckler, died July 5, 1902, aged 74 years.
- Father Basil Kuhn, died July 11, 1897, aged 43 years.
- Father Anthony Thome, died July 12, 1936, aged 64 years.
- Brother Placidus Nohr, died July 22, 1905, aged 34 years.
- Brother Adolphus Wolf, died July 22, 1909, aged 46 years.
- Brother Wenceslaus Senger, died July 28, 1882, aged 45 years.

## JUST PUBLISHED

THE HOLY GHOST, by Rev. Edward Leen, C.S.Sp., M.A., D.D., has just come from the press of Sheed & Ward, London. It is substantially bound in an attractive red cloth cover. 341 pages. 7s. 6d.

Two other new books that will be helpful in our work as missionary specialists are: *INTERRACIAL JUSTICE*, A Study of the Catholic Doctrine of Race Relations, by John La Farge, S.J. New York: The America Press. 1937. Pp. xii+226. And *THE TENTH MAN*, by Edward F. Murphy, S.S.J. Philadelphia: The Dolphin Press. 1937. Pp. 257.

# PERSONNEL

## PROVINCE OF THE UNITED STATES

### (1873)

FATHERS—161 in the United States; 29 in Africa.

SCHOLASTICS—70.

BROTHERS—23.

## SUMMARY

July, 1937

## FATHERS

NAME	DIOCESE	BIRTH & CONSE- CRATION	PROVINCE	NAME	DIOCESE	BIRTH & CONSE- CRATION	PROVINCE
Ackerman, Richard	Pittsburgh	93 - 27	U. S.	Janczukiewicz, John	Vilna	98 - 25	U. S.
Aikens, John	Philadelphia	98 - 26	U. S.	Jones, Thomas	Boston	03 - 32	U. S.
Appel, Bernard	Pittsburgh	95 - 30	U. S.	Kapp, Charles	Philadelphia	91 - 20	U. S.
Ausman, Augustine	Paderborn	93 - 25	U. S.	Keane, Kerry	Kerry	90 - 22	Ireland
Baumgartner, Joseph	Coire	77 - 08	U. S.	Kelly, Joseph	Down and Connor	83 - 14	Ireland
Bednarczyk, Andrew	Harrisburg	98 - 23	U. S.	Keown, Joseph	Boston	02 - 32	U. S.
Berault, Edward	Montreal	95 - 24	Canada	Keown, William	Pittsburgh	03 - 35	U. S.
Boehr, Joseph	Strasbourg	70 - 95	France	Kettl, Leo	Pittsburgh	06 - 33	U. S.
Boyd, Joseph	Down and Connor	99 - 30	U. S.	Kilbride, James	Hartford	03 - 29	U. S.
Bradley, Daniel	Philadelphia	97 - 24	U. S.	Killeen, Daniel	Hartford	95 - 20	U. S.
Bradley, James J.	Philadelphia	06 - 33	U. S.	Kingston, Edward	Wichita	03 - 33	U. S.
Brannigan, Michael	Clogher	95 - 21	U. S.	Kirkbride, Joseph	Salford	94 - 20	U. S.
Brennan, Patrick	Achonry	98 - 26	U. S.	Kirk, Raymond	Pittsburgh	01 - 26	U. S.
Bryan, Stephen	Ross	79 - 09	U. S.	Kletzel, Joseph	Philadelphia	11 - 37	U. S.
Buckley, Bartholomew	Charleston	98 - 32	U. S.	Kmiecinski, Vincent	Harrisburg	91 - 17	U. S.
Callahan, Joseph	Grand Rapids	78 - 04	U. S.	Knaebel, Edward	Philadelphia	84 - 10	U. S.
Campbell, James	Philadelphia	02 - 29	U. S.	Knight, Gordon	Newark	99 - 30	U. S.
Caron, Eugene	Chicago	79 - 26	U. S.	Lachowsky, Anthony	Little Rock	97 - 23	U. S.
Carroll, James	Limerick	87 - 15	U. S.	Landy, Joseph	Philadelphia	05 - 35	U. S.
Cassidy, Joseph	Philadelphia	04 - 29	U. S.	Lavin, William	Philadelphia	99 - 29	U. S.
Clarke, James	Dublin	93 - 18	U. S.	Lechner, Anthony	Harrisburg	98 - 24	U. S.
Cleary, Ward Francis	Green Bay	94 - 29	U. S.	Lipinski, Peter	Plock	89 - 17	U. S.
Collins, George	Philadelphia	97 - 23	U. S.	Loneran, Joseph	Brooklyn	03 - 28	Ireland
Cooney, Francis	Philadelphia	90 - 28	U. S.	Long, William	Limerick	90 - 18	Ireland
Cronenberger, Joseph	Strasbourg	77 - 01	France	Luczkiewicz, Martin	Sambo	85 - 16	U. S.
Danner, Francis	Pittsburgh	68 - 98	U. S.	Lundergan, John	Indianapolis	84 - 14	U. S.
Danner, Joseph	Pittsburgh	73 - 03	U. S.	Lynders, Joseph	Hartford	01 - 31	U. S.
Diehl, Charles	Philadelphia	05 - 31	U. S.	Maguire, James	Kilmore	87 - 17	Ireland
Dietrich, Louis	La Crosse	06 - 33	U. S.	Maciejewski, Peter	Newark	94 - 18	U. S.
Dodwell, John	Philadelphia	90 - 16	U. S.	Malloy, Edward	Cleveland	94 - 20	U. S.
Donahue, Joseph	Boston	01 - 28	U. S.	Manning, John	Philadelphia	05 - 29	U. S.
Dooley, Edward	Hartford	10 - 37	U. S.	McCaffrey, James	Pittsburgh	04 - 31	U. S.
Duffy, William	Philadelphia	02 - 28	U. S.	McCarthy, Patrick	Philadelphia	97 - 23	U. S.
Duffy, Joseph	Philadelphia	96 - 34	U. S.	McCarty, Thomas	Philadelphia	99 - 23	U. S.
Dwyer, Michael	Philadelphia	04 - 31	U. S.	McGlade, John	Derry	90 - 18	Ireland
Fandrey, Valentine	Pittsburgh	83 - 10	U. S.	McGlynn, Francis	Hartford	97 - 24	U. S.
Favre, Alphonse	Little Rock	01 - 29	U. S.	McGoldrick, Joseph	Philadelphia	09 - 37	U. S.
Fisher, Eugene	Pittsburgh	94 - 18	U. S.	McGuigan, Eugene	Philadelphia	86 - 13	U. S.
Fitzpatrick, John	Tuam	84 - 14	U. S.	McGurk, James	Derry	73 - 03	Ireland
Flynn, Herman	Valleyfield	98 - 30	U. S.	McMenemy, William	Glasgow	96 - 20	U. S.
Gavin, Alphonse	Limerick	72 - 00	U. S.	Mehler, Albert	Erie	74 - 04	U. S.
Goebel, Henry	Detroit	72 - 00	U. S.	Meyer, Theophile	Strasbourg	57 - 82	France
Gres, Francis	Rodez	53 - 78	France	Montambeau, Henry	Grand Rapids	02 - 36	U. S.
Guthrie, Regis	Pittsburgh	01 - 30	U. S.	Mulvoy, Michael	Hartford	01 - 27	U. S.
Hackett, Anthony	Kildare	98 - 17	Ireland	Murnaghan, James	Boston	00 - 32	U. S.
Hackett, Joseph	Philadelphia	05 - 35	U. S.	Murphy, Timothy	Philadelphia	91 - 22	U. S.
Haines, John	Trenton	03 - 34	U. S.	Murray, William	Down and Connor	92 - 26	U. S.
Hanichek, Joseph	Hartford	09 - 35	U. S.	Nolan, Francis	Kildare	87 - 21	Ireland
Hannigan, Charles	Philadelphia	86 - 14	U. S.	Ober, Richard	Pittsburgh	94 - 18	U. S.
Hoeger, Frederick	Philadelphia	88 - 14	U. S.	O'Brien, John	Boston	02 - 33	U. S.
Holt, William	Philadelphia	04 - 31	U. S.	O'Donnell, William	Dublin	89 - 17	Ireland
Huber, Ivan	Pittsburgh	06 - 31	U. S.	O'Neill, William	Hartford	05 - 33	U. S.
Hyland, James	Ossory	86 - 16	Ireland	O'Reilly, John	Ardagh	70 - 02	Ireland
				Parent, James	La Crosse	98 - 25	U. S.
				Park, Thomas	Liverpool	68 - 92	France
				Phelan, Eugene	Ossory	58 - 80	Ireland
				Plunkett, Christopher	Dublin	67 - 94	Ireland
				Pobleschek, Joseph	Gnesen-Posen	83 - 11	U. S.
				Quinlan, Joseph	Philadelphia	97 - 25	U. S.
				Quinn, Edward	Columbus	95 - 26	U. S.
				Ray, Anthony	Louisville	98 - 28	U. S.
				Recktenwald, Edward	Louisville	98 - 34	U. S.
				Retka, Francis	La Crosse	77 - 04	U. S.
				Riley, James	Philadelphia	78 - 08	U. S.
				Roach, Clement	New York	01 - 27	U. S.
				Rodgers, Thomas	Philadelphia	99 - 28	U. S.
				Rossenbach, Joseph	Cologne	86 - 14	U. S.
				Roth, Aloysius	Philadelphia	92 - 16	U. S.
				Schiffgens, Sebastian	Pittsburgh	95 - 23	U. S.
				Schillo, Francis X.	Pittsburgh	09 - 36	U. S.



NAME	DIOCESE	BIRTH & CONSE- CRATION	PROVINCE
Schultz, Joseph	Strasbourg	59 - 88	France
Schwab, Francis	Pittsburgh	83 - 11	U. S.
Sheridan, Andrew	Meath	82 - 14	Ireland
Sheridan, James	Trenton	09 - 36	U. S.
Skibinski, Joseph	Leopol	00 - 28	U. S.
Smith, Edward	Philadelphia	04 - 33	U. S.
Smith, Francis J.	Philadelphia	01 - 28	U. S.
Smith, Francis P.	Hartford	07 - 34	U. S.
Sonnefeld, Joseph	Pittsburgh	90 - 18	U. S.
Sonnefeld, Michael	Culm	76 - 03	U. S.
Spannagel, Louis	Strasbourg	60 - 87	France
Stanton, John	Philadelphia	96 - 25	U. S.
Stegman, Jerome	Pittsburgh	02 - 28	U. S.
Strahan, William	Philadelphia	06 - 33	U. S.
Strittmatter, Mellitus	Altoona	07 - 35	U. S.
Strmiska, John	Brunn	00 - 30	U. S.
Sullivan, John	Philadelphia	02 - 28	U. S.
Szumierski, Francis	Detroit	84 - 12	U. S.
Szwarcrok, Alexander J.	Gnesen-Posen	60 - 92	France
Thessing, Henry	Little Rock	96 - 23	U. S.
Thiefels, Henry	Detroit	92 - 19	U. S.
Todorowski, John	Harrisburg	96 - 23	U. S.
Trotter, Francis	Philadelphia	06 - 32	U. S.
Van de Putte, Walter	Malines	89 - 22	U. S.
Vorndran, Francis	Hartford	07 - 34	U. S.
Walsh, Anthony	Philadelphia	98 - 23	U. S.
Walsh, Francis	Hartford	03 - 31	U. S.
White, Edward	Cashel	93 - 22	Ireland
Williams, Francis X.	New York	90 - 16	U. S.
Wilson, Edward	Hartford	00 - 37	U. S.
Wolfer, Charles	Strasbourg	89 - 19	Germany
Wrenn, Timothy J.	Providence	91 - 23	U. S.
Wrenn, Thomas	Newport	78 - 07	U. S.
Wuest, Joseph	Limbourg	69 - 97	France
Zamborsky, Stephen	Trenton	10 - 37	U. S.
Zarko, Stephen	Sejna	98 - 25	U. S.
Zehler, Julius	Philadelphia	99 - 27	U. S.
Zell, Peter	Strasbourg	71 - 00	France

## AFRICA

NAME	DIOCESE	BIRTH & CONSE- CRATION	PROVINCE
Baker, Edward	Philadelphia	08 - 36	U. S.
Deer, Vincent	Pittsburgh	05 - 32	U. S.
Delaney, Samuel	Trenton	03 - 36	U. S.
Diamond, Charles	Philadelphia	00 - 33	U. S.
Dolan, Thomas	Philadelphia	07 - 36	U. S.
Dooley, T. Charles	Hartford	03 - 28	U. S.
Fitzgerald, Francis	Boston	97 - 27	U. S.
Gorman, John	Hartford	07 - 32	U. S.
Griffin, Joseph	Philadelphia	02 - 29	U. S.
Haas, Francis	Philadelphia	93 - 22	U. S.
Hasson, John	Philadelphia	96 - 23	U. S.
Hayden, Martin	Philadelphia	06 - 35	U. S.
Kelly, John	Middlesborough	98 - 27	U. S.
Lavery, Eugene	Pittsburgh	07 - 34	U. S.
Lucey, Joseph	Pittsburgh	07 - 37	U. S.
Maguire, Thomas	Kilmore	96 - 29	U. S.
Mangan, James	Trenton	07 - 34	U. S.
Manning, James	New York	07 - 35	U. S.
Marron, James	Hartford	02 - 28	U. S.
Marx, John	Detroit	00 - 28	U. S.
Morley, Dennis	Hartford	05 - 32	U. S.
Murphy, Joseph	Pittsburgh	07 - 34	U. S.
Noppinger, Joseph	Baltimore	05 - 33	U. S.
O'Reilly, Francis	Hartford	10 - 37	U. S.
Prueher, Herbert	La Crosse	05 - 34	U. S.
Rengers, George	Pittsburgh	07 - 37	U. S.
Watkins, Colman	Philadelphia	08 - 37	U. S.
Wilhelm, Raymond	Erie	03 - 33	U. S.
Wingendorf, Auguste	Cologne	83 - 12	U. S.

## SCHOLASTICS

NAME	DIOCESE	BIRTH AND PROFESSION
Baney, John	Philadelphia	10 - 32
Brooks, Robert	Philadelphia	09 - 32
Clifford, Edward	New York	07 - 36
Clynes, Thomas	Philadelphia	13 - 35
Connors, Charles	Pittsburgh	12 - 34
Curran, Edward	Philadelphia	05 - 34
Dellert, Sylvester	Pittsburgh	10 - 32
Dolan, Kenneth	Hartford	10 - 31
Donohue, John	Philadelphia	11 - 34
Dougherty, Daniel	Philadelphia	14 - 35
Duffy, Edward	Philadelphia	11 - 32
Duffy, Francis	Philadelphia	15 - 36
Eberhardt, Robert	Philadelphia	10 - 32
Federici, Salvatore	Hartford	10 - 31*
Ford, Paul	Philadelphia	13 - 34
Frederick, Herbert	Pittsburgh	10 - 31
Friel, John	Philadelphia	15 - 36
Fusan, Sylvester	Pittsburgh	11 - 32
Gallagher, John	Philadelphia	15 - 35
Gallagher, Vernon	Pittsburgh	14 - 34
Glasser, Philip	Pittsburgh	15 - 36
Grondziowski, Stanley	Pittsburgh	12 - 35
Haggerty, Philip	Philadelphia	04 - 36
Haley, Henry	Philadelphia	14 - 36
Harcar, George	Trenton	11 - 31
Hogan, Cornelius	Philadelphia	11 - 33
Hogan, William	Philadelphia	13 - 34
Holmes, William	Cloyne	09 - 36
Jacobs, Regis	Pittsburgh	14 - 35
Kanda, John	Chicago	15 - 35
Kanda, Michael	Chicago	14 - 34
Kirby, Dayton	La Crosse	10 - 36
Kirkwood, Eugene	Philadelphia	15 - 36
Kline, Hilary	Altoona	15 - 35
Lachowsky, Frederick	Little Rock	13 - 33
Lang, Joseph	Pittsburgh	14 - 35
Lauritis, Joseph	Philadelphia	09 - 33
Leech, Ambrose	Philadelphia	11 - 34
Leonard, Edmund	New York	10 - 32
Lippert, Paul	Pittsburgh	06 - 34
McDonald, John	Ontario	08 - 33
McGrath, Robert	Cleveland	00 - 33
Malek, Chester	Pittsburgh	12 - 34
Marley, William	Down and Connor	09 - 35
Milford, Kenneth	Scranton	10 - 32
Moroney, Eugene	New York	16 - 36
Moroney, Joseph	New York	12 - 34*
Muka, John	Trenton	13 - 34
Mullen, William	Derry	89 - 32
Mullin, Francis	Philadelphia	09 - 35
Paga, Joseph	Pittsburgh	13 - 36
Pixley, William	Pittsburgh	12 - 34
Ray, David	Boston	13 - 33
Reardon, George	Albany	14 - 35
Reitan, Augustine	Hanoi	15 - 36
Rengers, Joseph	Pittsburgh	13 - 36
Rondeau, John	La Crosse	11 - 33
Schenning, Louis	Baltimore	07 - 33†
Schiffhauer, Paul	Pittsburgh	14 - 35
Stark, Simon	Detroit	11 - 31
Stokes, Vincent	Philadelphia	12 - 34
Sullivan, James	Pittsburgh	13 - 36
Supple, Edmund	Hartford	13 - 33†
Sweeney, Joseph	Philadelphia	13 - 35

NAME	DIOCESE	BIRTH AND PROFESSION
Therou, Maxim	La Crosse	13 - 33
Trotter, Charles	Philadelphia	13 - 34
Walsh, Gerald	Valleyfield	16 - 35
Walsh, John	Philadelphia	13 - 34
Wersing, Richard	Pittsburgh	10 - 34
White, James	Philadelphia	11 - 33

\* Fribourg

† Rome

**BROTHERS**

NAME	DIOCESE	BIRTH & PROFESSION	PROVINCE
Artheme Valleix	Clermont	69 - 87	France
Ammon Peitz	Pittsburgh	58 - 81	U. S.
Cantius Szurszewski	Pittsburgh	90 - 15	U. S.
Columba Leddy	Philadelphia	68 - 05	U. S.
Daniel Turkes	Spire	68 - 87	U. S.
David Schindlery	Szepes	84 - 27	U. S.
Eugene Gontram	Strasbourg	82 - 13	U. S.
Gangolph Wagner	Passau	75 - 00	U. S.
Gaudentius Duffner	Cologne	57 - 92	U. S.
Gottfried Huber	Munich	65 - 88	U. S.
Hyacinth Rosmarynowski	Kalisz	83 - 04	U. S.
John Michael Richert	Pittsburgh	08 - 29	U. S.
Marie Gerard Keating	Harrisburg	94 - 16	U. S.
Matthew Molloy	Meath	05 - 31	U. S.
Michael Yaksic	Pittsburgh	14 - 33	U. S.
Novatus Ebbers	Paderborn	70 - 93	France
Regis Smith	Hartford	09 - 36	U. S.
Richard Stanislaus Piotrowski	Pittsburgh	15 - 37	U. S.
Stephen Bores	Pittsburgh	04 - 32	U. S.
Thomas Doyle	Philadelphia	03 - 31	U. S.
Titus Hartman	Pittsburgh	58 - 85	U. S.
Vincent Pietrucik	Vilna	65 - 12	U. S.
William Rudzki	Culm	79 - 00	U. S.

"About the 'rights of man,' as they are called, the people have heard enough; it is time they should hear of the rights of God."

—LEO XIII.

"For as in one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ and every one members one of another."

—Letter from St. Paul to the Romans (XII; 4, 5).

"For in very truth, the end of our congregation is the sanctification of its members through the apostolate of abandoned souls. The end of the whole is the end of its parts: each of us, then, is dedicated to that same service of the abandoned."

—Editorial in August, 1936, O. P.

**Our Communities****PITTSBURGH, PA.**

The National Pontifical Association of the Holy Childhood reports receipts of \$148,795.71 from one hundred dioceses in the United States for the fiscal year March 1, 1936, to March 1, 1937.

**MILLVALE, PA.**

Father Eugene N. McGuigan, pastor of St. Ann's, has donated a reed-organ to the new novitiate chapel at Ridgefield, Conn., in memory of his mother. The public prints also say that the pastor of St. Ann's gave a very stirring radio address on the Holy Ghost Fathers and their work on Pentecost Sunday, emanating from a Pittsburgh station.

Father Favre, of St. Anthony's, gave the principal address at the graduation exercises of the Millvale Public High School on Sunday, June 13.

**OPELOUSAS, LA.**

"Since the closing of school we have been able to devote a little time to the plants and shrubs on the Church property. I never realized the beauty of this place until I saw Father Hyland's movies of it in natural colors taken the first week of May during our annual Mission. The magnolia blossoms and the natural loveliness of the general scenery were in complete harmony with the peace and happiness that radiated from the glowing countenances of the parishioners. We also enjoyed immensely Father Hyland's address to the graduates of Southwestern College, Lafayette, La., and judging from the letters and messages he received the radio audience likewise appreciated it."

**CHARLESTON, S. C.**

An outstanding event in Catholic Colored circles occurred Sunday afternoon, June 13, when the Graduating Exercises of Immaculate Conception High School were held in the Cathedral of St. John the Baptist, Charleston, S. C. His Excellency, Most Reverend Emmet M. Walsh, D.D., Bishop of Charleston, and Right Reverend J. J. May, V.G., Rector of the Cathedral, are deserving of great praise for their eminent Catholic stand in granting the use of the Cathedral for the Commencement Exercises of the Colored School. It is the first occurrence of like nature in Charleston and, so far as is known, in any Southern city.

The Cathedral was unable to accommodate the throng that turned out for the occasion. Every bit of standing room was required for the 1,200 who got through the doors. In spite of the crowded condition it was a most respectful and orderly assembly, impressive to all who witnessed it.

His Excellency tendered a royal welcome to all and made everyone present feel that it was a distinct pleasure to have them there. At 3:30 p. m. there was no room and



several hundred had to remain standing during the services which lasted about fifty minutes. The children sang very well and the eleven altar boys were the best who ever assisted in the Cathedral for any occasion. Charleston has something to remember and all the undergraduates are looking forward to a similar experience.

The Alumni occupied front pews opposite the graduates. Four of the young men served as ushers. Msgr. O'Brien came out to the graduates and congratulated each one as the Recessional hymn was being sung. The class stood in the aisle afterwards and left the Cathedral as the organ played the Priests' March.

Bishop Walsh delivered the sermon and awarded diplomas to the twelve who had completed the course of study in this State-accredited High School.

The exercises closed with Solemn Benediction; Msgr. May, V.G., and Msgr. O'Brien, Superintendent of Diocesan Schools, assisted the Bishop as deacons of honor. Rev. J. L. Manning, D.D., Chancellor, was deacon and Rev. J. J. McCarthy, Vice-Chancellor, was subdeacon. The clergy of the city of Charleston were present in the sanctuary.

This was the fourth graduating class of Immaculate Conception High School. Though the primary grades have been conducted for many years, the High School was opened in 1930. It owes its origin and its continuance solely to Bishop Walsh. Because of his interest in the Colored people and because of his tireless energy in soliciting funds in Northern cities our High School flourishes today.

Immaculate Conception School is attached to St. Peter's parish for the Colored and is assigned to the Holy Ghost Fathers who have charge of the work among the Colored in the city of Charleston. The Oblate Sisters of Providence, the oldest Colored Religious Congregation (founded in 1829), maintain an efficient teaching staff in both the grade and the high school. They have established a reputation as excellent teachers and good Religious.

## ARECIBO, PUERTO RICO

The Fathers moved into their new rectory on May 5 although negotiations for its purchase were only completed on May 27.

## MORRILTON, ARK.

According to the Arkansas Democrat of June 3, Sacred Heart High School, Morrilton, Ark., secured the unique distinction of having four State prize winners in essay contests. Miss Ethel Lienhart was awarded first prize for Arkansas in the annual contest conducted by the Gorgas Memorial Institute, first State prize in the essay contest under the sponsorship of the International Business Machines Corporation, and second State prize in the John Carroll contest. She was also valedictorian of her class. Miss Christine Kordsmeier won the first State prize in the John Carroll contest; Miss Marcella Drilling was the winner of the first State prize in the contest conducted by The Guardian, the official publication of the

Catholic Church in Arkansas, and Miss Elizabeth Kaufman captured fourth prize in the John Carroll contest. Father Francis A. Schwab is the pastor of Sacred Heart parish and principal of the High School in Morrilton.

## TULSA, OKLA.

St. Monica's Colored parish, Tulsa, Oklahoma, since its foundation in 1926 by Father Daniel Bradley, boasts of one hundred converts annually. Starting eleven years ago with only one parishioner, today, 100-per-cent convert, it has a membership of eleven hundred. Two hundred and fifty-two of the parishioners, one hundred of whom had been converted since January, were confirmed in a single ceremony.

St. Monica's school, taught by the Sisters of the Holy Ghost, has an attendance of 375 children in the primary and elementary grades. More children seek admission but, since only five teachers can be employed and the building is small and completely inadequate for future needs, they must be turned away.

A free employment bureau maintained by Father Bradley renders invaluable service to the Colored people of every denomination and, at the same time, offers the pastor an efficacious means of making contact with them.

An account of the rapid growth of St. Monica's and of the busy apostolate of Father Bradley appeared in the June 20 issue of *The Register*. It concluded with the following paragraph:

"Father Bradley, swamped with requests for religious instruction, teaches convert classes four nights a week. Aside from his religious apostolate, this hard-working missionary priest labors tirelessly for the social advancement of the Colored people, by whom he is affectionately called 'Our Champion.'"

## ST. MARK'S, NEW YORK

St. Mark's parish, situated in the center of Harlem, "the Negro city within the city of New York," has been the beacon light of the poor and exploited colored people ever since its foundation in 1912. Presenting a field of unlimited activity to its missionaries, St. Mark's has impressed upon the Negro mind, through its many achievements, the Church's deep concern for the spiritual and temporal welfare of the Colored. An article written by Mr. Rosario de Paul, following a visit to St. Mark's, and which appeared in the June-July issue of *The Colored Harvest*, extols the work of the Holy Ghost Fathers there, pointing out some of their outstanding accomplishments. It reads in part:

"... We stopped at St. Mark's and partook of the hospitality of the Holy Ghost Fathers who for years have been among the foremost in grappling with the complexities of the bi-racial situation in the United States—and that in a day when it was not at all stylish to be interested in the Negro..."

"St. Mark's Church is located at 61-65 West 138th Street and boasts of a very fine brick church and rectory. The pastor of the congregation is the energetic and popular Father Michael F. Mulvoy who is an important figure in

all movements for the betterment of the Harlem Negroes. He is enthusiastically supported in his endeavors by several wide-awake assistants.

"St. Mark's Hall, spacious and well appointed, is one of the finest in Harlem and a distinct asset to the mission. The school is modern and up-to-date, enrolling over four hundred children who are taught by the Sisters of the Blessed Sacrament and three lay teachers."

Doubting the claims of missionaries in the South that the migrations of Negroes to the North have been seriously hampering the success of their work, a visit was paid to St. Mark's school where an inquiry was made as to the birthplace of the attending children. Very amazing was the fact that a great number of them were southern-born and that eighty per cent of these were from the States of Virginia and South Carolina. And when inquiry was made as to the natal origin of the parents of the children born in northern districts, the number from Virginia and the Carolinas was greatly increased.

### CHIPPEWA FALLS, WIS.

The Iris, a yearbook published by the McDonell Memorial High School, Chippewa Falls, Wis., depicts in vivid style, the scholastic achievements, the social and athletic activities and other extra-curriculum enterprises of the students. Dedicated to the late A. A. McDonell, who, in union with his father, the Hon. A. B. McDonell, had donated the magnificent school to Notre Dame Parish, the 1937 publication of the Iris marks the twenty-second year of its existence. Its ninety-six pages, bound by a stiff, gold-colored cover, are replete with interesting episodes and well-taken pictures representing practically every phase of McDonell life. Each member of the graduating class, dressed in cap and gown, is cleverly characterized by some apt quotation from Shakespeare. Science, commercial and language classes are pictured while in progress; her social entertainments and plays, her football and basketball teams are portrayed in action; the gay and humorous life on the campus is wittily represented. Indeed, the Iris of 1937 will fittingly fulfill the mission for which it is intended, namely, so that "in future years 'at a pause in the day's occupations' vivid memories may be recalled when the graduates of 1937 leaf through the pages of their yearbook."

Fathers McGurk, Hanichek and Ausman, assisted by the School Sisters of Notre Dame, teach the McDonell High School students.

### DETROIT, ST. JOACHIM'S

On Sunday, June 27th, St. Joachim's Church, Detroit, celebrated with characteristic Franco-American zest and devotion the feast so dear to every French-Canadian—that of St. John the Baptist.

The celebration, an annual affair in the city of Detroit for many years, once more proved with its marked piety and devotion the ardent and sincere desire of a God-fearing and God-loving race to perpetuate for generations to come a warm devotion toward its national patron.

The festivities began at 9 A. M. with a parade, composed of various French organizations and societies with

their bands and floats—led by a youthful John The Baptist clothed in a scanty garment of wool, and bearing a cross and lamb. The course of the procession extended for about three miles through the streets of the neighborhood and ended at the church doors in time for a Solemn High Mass at 11:00. The Mass was sung by Fr. Montambeau, who was assisted by Fr. D'Haene, S.J., Professor of Philosophy at the University of Detroit, and Mr. Roll, S.J., a scholastic at the University. The sermon for the occasion was delivered by Fr. Gilbert Pitre, of Tecumseh, Ontario. Immediately after Mass a Dinner was served in the Auditorium to hundreds of visitors, followed by several short speeches by all of the Fathers present, both in French and in English. The remainder of the day was spent in dancing, musical entertainment and various other amusements both in the auditorium and on the school grounds.

As hoped for the celebration this year proved the most successful and best attended in recent years, thanks to the work of Fr. Beriault and his assisting committee, and it is hoped that in succeeding years this occasion will be marked with increased attendance as a mark of the Franco-Americans' undying devotion to their national patron.

### THE SIGN MAGAZINE

June 10, 1937.

Dear Father Kirkbride,

Pardon a word from a stranger. I have just happened on the report that the Seminary has been recognized as a College and is empowered to confer degrees.

As an ex-foreign missionary, I rejoice that this step forward has been taken. Changing conditions in foreign fields require, I believe, that full prestige be accorded those who are representing the Church. Whether we like it or not, some countries are demanding that only degreed men and women be placed in charge of certain institutions. It is well to be prepared for such conditions.

Begging the Lord to bless your splendid work, and asking a remembrance in your prayers, I am

Sincerely yours in Christ,

THEOPHANE MAGUIRE, C.P.,  
Editor.

"For first of all I hear that when you come together in the Church there are schisms among you, and in part I believe it. For there must be also heresies that they also, who are approved, may be made manifest among you."  
—First Letter from St. Paul to the Corinthians (XI; 18, 19).

"In the neighboring Protestant mission a schism has arisen. One of their followers had a vision wherein it was disclosed to him that the end of the world was nigh; in fact, this year. To be saved, one must renounce the use of native beer and salt."

—Letter from Father Morley, in Oct., 1934, O. P.



## Our Mail Box

St. Joan of Arc Rectory,  
919 Cambronne Street,  
New Orleans, La.,  
June 28, 1937.

Dear Father,

*Ex imo corde*, I thank you for your letter and the clippings. They make me want to do a little more "Tenth-Manning." And there's so much to be done along that line!

What a book, for instance, Father Kerry O'Connor Keane, of your fine Order, here in old N'Orleans, could write! And Father Dwyer—he's living many a book in his mission at St. Monica's.

The time must be ripe for Catholic expression on the Negro. What was my surprise, when I presented my ms., most hesitantly, to the Dolphin Press last March, to receive a letter of acceptance in little more than a week! And they pushed it through with lightning speed.—But whether the book will compensate them financially remains to be seen. It's an experiment—dishing out information in story-form; something like medicine at a meal. But, so far, the critics have been kind. And letters like yours, dear Father, are most heartening. God bless you!

Lots of interesting things occur down in this old Capital of yesterday's slavery. May I pass on some of them to you in partial return for those kindly clippings. And if I ever get so near to the North Pole as New York, may I call on you in transit?

Again with gratitude, and hoping one day to clasp your hand,

Servus servorum,

E. F. Murphy, S.S.J.

Catholic Mission,  
Blama, Sierra Leone,  
British West Africa.  
April 14, 1937.

Dear Father,

Your letter arrived yesterday and as we have a "free day" today, St. Joseph's, I am getting off a few letters. I intend starting on "trek" again tomorrow. I only returned on Sunday evening. This is our busy time getting around to the stations and the towns in the district to give the people an opportunity of making their Easter duty. We must have our statistics ready by the first of July for Rome. It is amazing how good some of these people keep only seeing a priest once or twice a year. . . .

At present I am building a new school about 24 miles from here. It is a most promising place and according to the Government schemes it will be a centre of a net-

work of motor roads in the very near future. The big diamond mines are very close to it. So I am still going strong. Gerihun with its four schools and 40 catechist stations has been thrown into my lap.

Kindly give my kindest regards to Father Provincial and to all the other confreres. With the best of wishes to yourself and hoping the next time you wish to escape to the tropics I shall see you in Blama, I am,

Yours devotedly,

Francis J. Haas.

Assumption Church,  
Carencro, La.,  
June 4, 1937.

Dear Father Provincial,

The Holy Ghost Confraternity has been erected here and a good number of parishioners responded to the call.

Some time ago the Scott Church property was handed over to the S. V. Ds. There were two arpents in this property worth at the time of purchase, \$300 per arpent. Though there was no pecuniary transaction, in March, 1936, the Bishop applied \$500 to the Assumption Church note and in December, 1936, \$1,000. This reduced our note to \$700 which makes things more pleasant here.

A Mission given in French was conducted by Father A. Rosset, M.S., the first week of March. It was a great success spiritually. Father Rosset also gave a mission (in French) to the parishioners of Prairie Basse which produced much good. A few converts were made raising the Catholic population from 98% to 99%! A few backwoods people came and made their first communion including several adults.

The Bishop was here for Confirmation on May 20, the feast of the founding of our order. One hundred and forty-three, children and adults, were confirmed, including twenty from Prairie Basse. A dinner was served after the religious exercises to the local priests and the Holy Ghost Fathers from the vicinity.

I now have two masses here on Sundays. Father Rodgers goes to Prairie Basse every Sunday. The masses are well attended. There is plenty of work to be done all the time. A little French is necessary. There is the school at Carencro to be attended to, as well as extra classes in Catechism for those children who do not attend school and for the French children who study their catechism in French. This holds also for St. Elizabeth's School and the Mission and School at Prairie Basse. There are fairs and entertainments and then we are required to take up the census frequently. Conditions are much better now than a few years back and the schools have improved, and in consequence so have the children and the older members of the parish.

The hot days of summer are now with us—just something to make us think of those cold days of last winter. All goes well. Best wishes to everyone.

Devotedly in Spiritu Sancto,

F. J. Smith.

St. Cyprian's Mission,  
Box 108,  
Helena, Arkansas.  
June 4, 1937.

Very Rev. and dear Father Provincial,

No doubt you will remember me as a voice calling from the depths of Arkansas. How interminable that train ride and how chilly those long days! How could you forget them! But now a new day is dawning, a day brightening with new hope and the advent of accomplishment. The mission of St. Cyprian is going forward and the cry is EXCELSIOR! EXCELSIOR! I have one whole family of nine who want to be Catholics, and they have already begun their course of instruction. I hope to make this place go yet. However, I do feel the need occasionally of a little mental, spiritual and financial recuperation.

I am having a short summer school now. The old mammy who cooked for you when you were here last Fall quit, but I got another one, older—who must have been washed up this way by the flood and the high water of the Mississippi. The first one is pensioned off. Regards to all in New York and Ferndale. I have a relic of Blessed Martin Porres.

Sincerely yours in Spiritu Sancto,

Joseph J. Lynders.

### OFFICIAL

The annual retreat for the confreres of Louisiana and Alabama will take place at Convent, La., October 11-15 and at Morrilton, Ark., from October 18-22 for the confreres of Arkansas and Oklahoma. Father Schwab will conduct the exercises.

The Irish Province has notified us that Burns & Oates have agreed to reprint the Life of the Venerable Libermann from Father George Lee's text, first published by Herder of St. Louis, Mo. We have ordered some copies. The Provincial Procurator, Father Recktenwald (Ferndale, Norwalk, Conn.) will gladly accept orders in advance of publication.

Father Provincial wishes to thank sincerely all who contributed to the Pentecost appeal.

The confreres are asked to pray for Father Manuel J. Barros, of Bristol, R. I., who died last month.

"By the fact that we reverence and honor God our souls are subject to Him and in this their perfection lies."

—ST. THOMAS AQUINAS.

### CORRECTIONS

We are indebted to Father F. A. Danner, of Duquesne University, for the following exact information:—

Father Michael Kelly died May 31, 1931.

Father John Moranville died May 16, 1824. Father Moranville is probably one of the Holy Ghost Fathers who, among others, was working in Canada in the days of our Venerable Founder, and who, with many others of whom we have heard, passed to Louisiana, where he died.

Brother Ludolph Schoenrock died March 13, 1927.

Brother Peter Joseph Shortis died February 17, 1930.

### COINCIDENCE

An alert reader submits the following remarkable coincidence. Having come across an excerpt from the letter of a Bishop Augouard, of French Congo, in a biography of the Little Flower (St. Therese de L'enfant Jesus, by Monsignor Laveille), he was led to conclude from the address "Brazzaville" that the bishop might be a member of the Congregation. Upon investigation he discovered that this was true. The interesting element is that Bishop Augouard died on October 3, 1924, the feast of the Little Flower, for the introduction of whose cause he wrote the letter quoted.

The passage follows:

"Brazzaville,  
Nov. 10, 1912.

"... Two years ago I was confined to my room for three months by very painful rheumatism which caused me great suffering. During this time I had an opportunity of reading the life of little Soeur Therese, and was deeply edified. One evening, when the sufferings had increased I besought the beloved Carmelite to ask God for my cure or for my death, for I had no wish to remain a burden on my mission. Having reflected during the night, I withdrew this petition and said to the little sister: 'Let me suffer, since such is the will of God. I ask nothing now for myself, but save Father . . . (naming one of my missionaries) from death.' The missionary in question had been attacked by the fatal sleeping sickness of the Congo. He was sent back to France, where he was examined at the Pasteur Institute, and was pronounced entirely free from any microbe. He returned to the Congo and never again gave any cause for anxiety on the score of health, although he had had for two years previously symptoms of the dread disease.

"To crown all, I myself, who no longer asked anything personal, was cured the day after I had withdrawn my petition. In thanksgiving for this double cure, I made a pilgrimage to the saint's tomb at Lisieux.

"Thus I am happy to join my voice to those of my venerable colleagues in the episcopate, asking the Holy Father to introduce as soon as possible the cause of this beloved Carmelite who has already accomplished such wonders.

Prosper Augouard,  
Bishop of Upper French Congo."



## CHRONICLE OF FERNDALE

*June 1st*—The Month of the Sacred Heart started beautifully but very warm. Whenever you hear June you think of exams and whenever you think of exams—well, let's not mention it. Free speech is too fine a privilege to abuse on such a degrading subject.

*June 2nd to 7th*—Just a lot of hot weather and the last straggling days of class to give us a bit of batting practice for the fast ones they're serving up tomorrow. Location and examining groups posted today on the bulletin board. The battle is divided between the Fathers' community room and the parlor, with three Fathers in each examining group. They're passing out the poison in small doses this year. It's a moot question whether three Fathers can scare you as much as can the Faculty "en masse." This question has provided many an interesting debate.

*June 8th*—First day of exams. The "Corridor of Sick Stomachs" was lined with Philosophers today, who were making a valiant but sorry attempt to appear nonchalant before they faced the firing squad. The rest of us whittled away a few hours in the Auditorium with our written Moral and Dogma. Pretty soft—for the Fathers.

*June 9th*—First Theologians on the mat today. Usual scene of sickly smiles and nervous laughs. There's something about these orals that sticks in your throat. Just when you want to say something, too. The residue again ambled to the fourth floor for a bit of penmanship. Ho hum!

*June 10th*—Won't this ever end? The 2nd and 3rd Theos went down to the sea in shipments and discovered that diving for pearls ain't all it's cracked up to be. Every one complained of a dull pain but no one could locate it. Must I say again that those who did not go down went up for the type of examination that is done in pen and ink? (White collar boys.)

*June 11th*—And now—the Canonicals. Slowly, silently, staunchly and—if pushed to it—I might say, serenely, stepped ten men who, we all hoped, were taking their last examination in Ferndale.

*June 12th*—Last day of these annoyances. Liturgy was the order of the day and after that—it's hard to describe. Nothing to look forward to but retreat and vacation.

*June 13th*—Nothing much today except a ball game betwixt the Philosophers and Theologians in which the upperclassmen taught the yearlings a few timely lessons in the art of handling a willow the way it should be handled. The score was 3-1 in favor of the Theos. Retreat—a three-day one—started tonight.

*June 13th-16th*—So much happens during a retreat and exciting, too, that space does not permit a chronicling of these hectic events. So let's call it quits with saying: "We had a retreat during these three very hot and sticky days." Father Boehr, Pastor at North Tiverton, is with us this week making his retreat. Fathers McGlynn and Knight collaborated on the Scholastics' retreat.

*June 17th*—Off retreat and filled with some sound advice concerning vacation. The results of the examinations posted today on the Bulletin board. General cleaning up today. Lots of vacation talk and rumors about appoint-

ments and so forth and so on. We had a showing of the Corpus Christi procession and the Carpets in Technicolor Motion Pictures. Very enjoyable. Last evening recreation with the young Fathers.

*June 18th*—Continued where we left off yesterday in the cleaning up process. Last day with the young Fathers. We who are yet to die, bid thee farewell. It's a distorted metaphor, but you get what I mean. Or do you? Well, it doesn't make any difference; I'm just stalling for space. Apostolic Consecration this afternoon. This will be written of elsewhere so with a mere mention of it, Chronicler takes a fadeout bow.

## BULLETIN OF WORKS (Continued)

### AMERICAN PROVINCE

1933-35 English Version of Report Which Appeared in  
*Bulletin Mensuel*

## Pontifical Association of the Holy Childhood

949 North Lincoln Avenue, N. S.

Pittsburgh, Pa.

Personnel:

Fathers J. A. Rossenbach, National Director, Bursar,  
J. L. Hasson, National Secretary,  
Eugene Phelan, Socius.

The new residence of the Holy Childhood acquired through the efforts of the National Director in August, 1931, has proven a decided advantage in carrying on the work of the Association. With correspondence and data easily reached, the Fathers in charge of the organization who dwell in the upper part of the house, unhampered by daily ministry, may devote their entire energy to the cause. Besides, a private dwelling with ample room makes it possible to entertain influential visitors who might pass through Pittsburgh. Among these latter, not to mention several Diocesan Directors, we had the pleasure of accommodating Most Rev. D. F. Desmond, D.D., Bishop of Alexandria, and also Rev. J. J. Considine, First Assistant to the Superior General of the Maryknoll Fathers. Also Most Rev. Edw. J. Galvin, D.D., Bishop of Hanyang, who gave a splendid account of the Holy Childhood results in China.

The real progress of the Association is not very striking with the yearly returns, owing to the international disturbance over gold and the depreciation of the American dollar abroad. In 1932, \$50,000 was forwarded to the Paris Office which amounted to 2,910,000 Francs. A similar amount was forwarded in 1933; but in 1934, \$60,000 amounted only to 1,806,738.91 in French currency. Adding to these figures approximately \$9,000 each year which has been distributed among the Colored and Indian Missions of the United States, together with another amount of \$15,000 yearly to the various Missions as specified donations, one can acquire a fairly accurate idea of the annual funds contributed to the Holy Childhood by our American children.

In January, 1934, Father John L. Hasson, who had five years' experience in the Mission of Southern Nigeria, B.W.A., was appointed as Assistant to the National Director. This appointment made a new venture possible. Mis-

sion letters were arranged in an attractive form for the schools. Two or three questions, with answers concerning the Missionary's life and difficulties, followed by a half-page story of some happening in the Missions, made good and interesting information for the children. These letters were mailed each month to the schools enrolled in the Holy Childhood in order to supply the Sisters with the necessary material for a weekly mission class. The response to this effort was so encouraging that a new series of Mission Letters has been arranged in booklet form to be distributed to each teacher.

The Holy Childhood was well represented in a Mission Exhibit held in New York City in January, 1934. Then again in Brooklyn, N. Y., in October of the same year; after which the National Director and his Assistant visited several Eastern dioceses, adding many new schools to the Association. The Assistant Director spoke to the priests on retreat in the Diocese of Portland, Maine, and visited each school personally. The result was a noticeable increase in the returns sent to the National Office at the close of the year.

Judging from the results of the useful literature distributed during the last three years, calendars, leaflets and mission letters, the National Director has good reasons to believe that the Association of the Holy Childhood is becoming better known, better supported. Personal visits to the schools, talks to the children, either in the classrooms or assembled in the auditorium, have produced the desired results. Consequently the National Director is always willing to perform this duty whenever possible.

In July, 1934, the patronage of His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, was solicited as the Protector of the American branch of the Holy Childhood. His Eminence graciously accepted. Immediately there followed the appointment of His Eminence, Eugene Cardinal Pacelli, Protector of the Holy Childhood in Rome. These two appointments gave birth to the new idea of changing the form of the Annals into Rotogravure. This bi-monthly magazine for our associates was formerly distributed gratis, one copy for each group of twelve children, but the new form suggested the plan of each child procuring his own copy by donating an extra penny a month to his Association fees. In this manner, the expenses of the National Office will be decreased and the children will have a worth-while Mission magazine to take home to their family.

Following this idea, the National Office wrote to each Diocesan Director to revise the number of Annals sent to the school and at the same time submitting the new plan of and extra penny a month. The result was that half of the letters were answered immediately, increasing the circulation of our bi-monthly from 60,000 to 165,000 each issue. Besides, Bishop John F. Noll, D.D., of Fort Wayne, Indiana, ordered every school in his Diocese to support Holy Childhood.

During the past year, seven new Dioceses were added to the Association and the future seems very bright for the cause of pagan children in foreign lands.

J. A. Rossenbach.

## Residence of St. Mary

210 Penn Street,  
Sharpsburg, Pa.

### Personnel:

Fathers J. P. Danner, Pastor,  
J. F. Zehler, Assistant, Bursar,  
C. Diehl, Assistant.

On March 8th, 1932, Father H. Thiefels bade farewell to Sharpsburg to take up his duties as pastor of St. Peter Claver's Church, Detroit. Father Charles Diehl came to assist in his place.

Father Diehl took charge of the Holy Name Society. It is edifying to see the large number of men who frequent the Sacraments every second Sunday of the month. Father J. Zehler is moderator of the Young Ladies' Sodality. The Christian Mothers' Confraternity, like the Sodality, is following closely the pace set by the men. They form a splendid guard of honor on their Communion Sunday around our Eucharistic King.

In May Father Diehl was appointed by the Bishop to act as local director for the Society for the Propagation of the Faith, while Father Zehler was appointed district director. A campaign was conducted during May and June for new members.

Foremost among the events of the past few years was that of the Golden Jubilee of St. Mary's Lyceum. On December 16, 1883, Father Francis Schwab assembled the boys of the parish to begin a much needed activity on their behalf. At first it was a literary society known as St. Aloysius' Literary Society and entailed reading and the producing of plays. Later, however, the work grew into a recreational center for the parish. And in 1913 it was deemed proper to erect the present building to accommodate not only boys but men as well and, later on, ladies also. It is a monument to the sagacity and foresight of our early Fathers. The event was celebrated with special solemnities.

On February 7th, 1935, Father Goebel was appointed Superior of the Community at Duquesne University. He was succeeded here by Father Joseph Danner. Unfortunately, however, Father Danner's health hindered him from entering into the work at once. On April 9th he was taken to the hospital. His condition was rather serious so that on the 17th of the same month it was necessary to amputate his toe. His condition not improving, the doctors amputated his leg below the knee on May 6th. Since then Father Danner has returned to his duties and is steadily improving.

Julius F. Zehler.

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"All our spiritual progress is measured by the degree of our conformity to the divine will."

—ST. TERESA OF AVILA.

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"When we have formed Jesus Christ in ourselves, then only shall we be able to give Him easily to families and to societies."

PIUS X.



# Our Province

AUGUST, 1937

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MIDSUMMER CHRISTMAS *Editorial*

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FOUR SCHOLASTICS to FRIBOURG and LOUVAIN

---

MISSIONARY ACTIVITIES, July, 1935, to July, 1936

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A NEW ENTHUSIASM

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LAYMEN'S RETREATS

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## OUR ANNIVERSARIES

### DURING THE MONTH OF AUGUST

We pray for:

- Brother Methodius Lobos, died August 5, 1915, aged 37 years.
- Brother Aloysius Kapp, died August 5, 1921, aged 35 years.
- Father August Rumbach, died August 9, 1924, aged 72 years.
- Father John Simon, died August 12, 1920, aged 35 years.
- Father Dominic Salles, died August 13, 1884, aged 45 years.
- Father Andrew Feger, died August 18, 1923, aged 61 years.
- Father John Kelly, died August 24, 1912, aged 37 years.
- Brother Liberato Rena, died August 25, 1912, aged 24 years.
- Father James MacEneany, died August 30, 1888, aged 31 years.





# OUR PROVINCE

VOL. 5

AUGUST, 1937

No. 8

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDAL, NORWALK, CONNECTICUT

Editorial Office: 65 West 138th Street, New York, N. Y.

Printed at St. Joseph's House, 16th & Allegheny Ave., Philadelphia, Pa.

## MID-SUMMER CHRISTMAS

(An Editorial)

Writing about Christmas in the middle of a broiling summer's day may seem strange at first thought; but when you recall that on last December twenty-fifth we resolved to maintain the Christmas spirit all year 'round, you will realize that such a topic is proper for all times and occasions.

When Dickens urged that the spirit of Christmas be fostered to the extent of having it pervade our lives every day in the year, he was stealing the thunder of Catholicity. For the duty of the Catholic Church, the only true organ of Christ's teaching, is to keep constantly before men's eyes the lessons that Christmas teaches: of God become man to save mankind through the sacraments of His Church; of the paradox of values that Christ personified—poverty the real riches of life, deprivation of sensible goods and of the pleasures they provide an end to be sought after. To maintain the spirit of Christmas the year 'round is not a matter of choice; it is the *duty* of Christianity, for in this consists the essence of Christianity.

The Crib scene makes a very attractive picture at Christmas-time but if it is only a picture and nothing more the paint is likely to peel off under the merciless attack of a scorching July sun. On the other hand, if the poverty of the stable at Bethlehem so impressed itself on us in December that we can cheerfully endure the lack of a comfortable shower bath or a cool dip at the end of a hard day's work in July, or perhaps even a change of linen, or an hour of peaceful seclusion, simply in imitation of the poverty and suffering of Jesus Christ (Who knew what He was about because He was God)—if we can cheerfully accept all this, we must have painted a canvas last Christmas far superior to anything ever turned out by Messers. Rembrandt, Raphael, Van Dyke, Holbein, *et al.*

## FOUR SCHOLASTICS TO STUDY ABROAD

Four Scholastics will depart for Europe on September 11th to continue their philosophical and theological studies. Paul J. Lippert and John J. Walsh, both of whom completed their first year of theology in June, will go to Fribourg to attend the University there. John R. Kanda and Gerald J. Walsh will begin a three-year course in philosophy at the University of Louvain. The two latter have already completed two years of philosophy.

The present contingent of Europeans makes a total of eight scholastics now studying abroad. Last year Father Federici and Joseph Moroney sailed for Fribourg, while Edmund Supple and Louis Schenning took up work at the Gregorian University, Rome, in 1935.

The four constituting this year's group will sail on the SS. Volendam, of the Holland-America Line, leaving Hoboken, N. J., September 11th. They hope to join Father Federici and Mr. Moroney in Paris where the latter are to spend a few days en route from a vacation in Mortain (Normandy) to Fribourg.

The *Columbia Review*, a biennial, published by the Columbia Society of the American Students of the University of Fribourg, in its latest issue carried an article *Is the Negro Wanted?* by Salvatore J. Federici.

Incidentally, though he may have been far from home for his ordination, Sal received a number of reminders from his homeland of the interest taken in his advancement to the priesthood. The usual congratulatory messages were sent by his former classmates. Monsignor Finn preached about his ordination in all of the masses in St. Mary's, Norwalk, and *The Norwalk Hour* realized the significance of the event to the extent of printing his picture on their front page for Monday, July 26th.

## A NEW ENTHUSIASM

An address of Father William J. Walsh, pastor of St. Ignatius Church, Philadelphia, Pa., to a group of Augustinian seminarians, at Villanova, Pa., which appeared in the June issue of *The Interracial Review*, divides the Church's efforts to convert American Negroes into three distinct phases. The first of these phases, beginning with the earliest American Catholic colonization and ending only sixty years ago, deals with the sporadic work done among the Colored by individual bishops, priests, sisters and lay people. This interest, active and energetic though it was, remained, for the most part, individualistic, and it was only during the past half century that it burst forth into an organized and practical form. Hence, during this second phase, we see the establishment of the Josephites, our own Congregation, the Sisters of the Blessed Sacrament and many others, each having its own specialized and organized means of attaining the one goal—the evangelization and salvation of the American Negro. "The Holy Ghost Fathers came into the work on a grand scale, and today Negro evangelization is one of their principal

duties. Their parishes are spread through the South and North, ministering to the spiritual needs of the colored on a grand and worthy scale."

Because so many zealous organizations are now laboring in Colored fields, because so many publications are revealing unknown facts of Negro life, and with Rome ever insisting on the necessity of an enlarged activity among them, we are witnessing the beginnings of an active interest in the Negro on the part of a growing number of Catholic men and women everywhere. Realizing that a mission field as rich as any throughout the world lies at their very door, Catholics, especially those of the North, have established interracial groups, purposing, thereby, to break down prejudice, and to bring to them the Gospel of Christ. Bishops and priests, seeing the immensity and importance of missionary activity among the Colored, are beginning to feel that the task requires more than Josephites, Holy Ghost Fathers, Sisters of the Blessed Sacrament or any other group of Negro specialists; "that it requires the energies of the whole American Catholic Church, with all its Orders, Congregations, Societies and Associations, to provide a fitting instrument for the conversion of the twelve million Negroes in this country who are not yet Catholics." This new enthusiasm and keen interest, of the third phase, in the cause of Negro evangelization, is finding expression amongst a group of priests of different Eastern cities who work among the Colored or who are interested in them. "This group, which meets every two months, is known as the Priests' Conference on Negro Welfare and is composed of Religious Priests and Diocesans. In the conference, gather Paulists and Dominicans, Jesuits and Redemptorists, Holy Ghost Fathers and Benedictines. . . . In almost every meeting, some Catholic School or College is mentioned as opening its doors to Negroes for the first time, or some interest is shown in the work where no interest had been previously shown."

## AMERICAN PROVINCE

### SUMMARY

#### Status Animarum

#### COLORED PARISHES AND MISSIONS

##### YEAR 1936

Number of Families .....	6,304
Number of Souls .....	31,182
Number of Baptisms, Children .....	1,188
Number of Baptisms, Adults .....	683
Number of Easter Communions .....	15,212
Number of Communions during the year .....	251,224
Number of First Communions .....	1,505
Number of Confirmations .....	1,242
Number of Catholic Marriages .....	308
Number of Mixed Marriages .....	173
Number of Sick Calls .....	5,085
Number of Burials .....	456
Number of Children at Parochial Schools .....	6,672

## MISSIONARY ACTIVITIES OF THE HOLY GHOST FATHERS

(JULY, 1935-JULY, 1936)

### AMERICA

MISSIONS	CATH- OLICS	CATECHU- MENS	BAP- TISMS
United States (for Colored) ..	47,734		2,038
St. Pierre and Miquelon .....	4,125	5	99
Guadeloupe .....	302,526		5,085
Martinique .....	234,000	2	6,063
French Guyana .....	42,000		634
Teffe .....	84,000		3,252
Upper Jurua (Started in 1935) .....			
Total .....	714,385	7	17,171

### EAST AFRICA

Katanga (North) .....	27,043	21,494	3,621
Kroonstad .....	8,800		1,810
Zanzibar .....	25,000	9,000	2,054
Kilimanjaro .....	32,514	3,904	4,757
Bagamoyo .....	38,411	5,530	4,472
Diego Suarez .....	27,059	11,786	926
Majunga .....	26,880	14,530	1,917
Reunion .....	195,590	50	7,678
Mauritius .....	147,818	62	5,268
Total .....	529,115	66,356	32,503

### WEST AFRICA

Dakar .....	41,117	7,437	3,250
Bathurst .....	3,330	315	91
French Guinea .....	11,200	10,500	1,600
Sierra Leone .....	7,344	2,494	802
Onitsha Owerri .....	124,249	109,536	24,497
Benue .....	1,418	4,953	333
Duala .....	85,023	67,431	7,390
Yaunde .....	175,580	86,098	16,993
Gaboon .....	57,500	47,300	9,207
Loango .....	31,419	16,081	3,165
Brazzaville .....	65,614	15,626	8,012
Ubangui Shari .....	14,386	15,146	3,904
Portuguese Kongo .....	30,300	9,024	1,997
Lunda .....	68,115	23,438	5,844
Kubango .....	318,000	180,000	31,636
Cunene .....	26,258	3,692	1,143
Total .....	1,060,853	599,071	119,864

### TOTALS

America .....	714,385	7	17,171
East Africa .....	529,115	66,356	32,503
West Africa .....	1,060,853	599,071	119,864
Grand Totals for 1936 .....	2,304,353	665,434	169,538
Grand Totals for 1935 .....	2,165,000	550,000	164,683
Increase .....	139,353	115,434	4,855



## Our Communities

### FERNDALE RETREATS

Ferndale's third successive year of week-end retreats for laymen opened on Friday, July 9, with twenty-six attending from Danbury and Ridgefield. A few slight changes have been made in the daily rule of the retreat, but for the most part the same program used in other years was followed.

Father Fandrey preached the conferences and conducted the meditations for the first three groups while Father Bryan will do the same for the last three. Father Kirkbride is again retreat master.

Some indication of the growing popularity of the retreats with the Catholic men of the district is evident from the fact that the first two retreats alone this year had an attendance almost half of last year's total of one hundred forty-six for the whole summer. Added to Danbury-Ridgefield's twenty-six were forty-six from St. Mary's, Stamford, during the week-end of July 16-18, making a total of seventy-two for these two groups. Thirty-nine more men from Stamford, this time from the Carroll Club, were present the following week. With three more retreats scheduled, indications are that the two hundred mark will easily be topped.

The line-up for the remainder of the summer follows:

July 30-Aug. 1—Waterbury.

Aug. 6-8—Norwalk, Darien, New Canaan.

Aug. 13-15—Bridgeport.

### KILIMANJARO

"We heard the Coronation Service of George VI., and his speech. Big day all over British Possessions. We were to the parade and the reception. We had a High Mass and Te Deum for the occasion. This was the rule all over these territories.—May 23, 1937."

"We had a terrifying experience this month at Kilema. Brother Josaphat of Bura, Kenya Vicariate, went over a precipice on Kilema Hill with 3 Sisters in car—plunged down a bank over 50 feet into a mountain stream. Nobody hurt, not a scratch—car pulled out by 200 men, nothing broken not even a lamp or wind screen—right hind wheel bent where car struck stone—a miracle if ever there was one. Fr. Diamond will tell you about it. He saw the place. I'd never believe it had I not seen it.—June 30, 1937."

Fathers Charles Dooley and Charles Diamond, of Kilimanjaro, arrived in Brooklyn on August 14 aboard the SS. Cincha. Father Dooley sailed for Africa in 1928 and Father Diamond in 1933.

### ORDINATION DATE

Ordinations to the priesthood will be held at Ferndale on Wednesday, September 8. Eleven deacons are in the class to be advanced; the twelfth "Apostle," Father Federici, was ordained at Fribourg on July 25.

Tonsure will be conferred on Tuesday evening, September 7.

### PERPETUAL VOWS AT FERNDALE

July 31, 1937

Messrs.:—

Vernon Francis Gallagher

Paul Joseph Lippert

Michael Vincent Kanda

Paul Stephen Ford

John Joseph Walsh

Charles P. Connors

John Thomas Donohue

William Francis Hogan

### THREE YEAR VOWS AT CORNWELLS HEIGHTS, PA.

July 31, 1937

Messrs.:—

Edward A. Curran

John R. Muka

Ambrose M. Leech

Charles F. Trotter

### PROFESSION

To Perpetual Vows:

Brother Matthew Molloy, at Ferndale, July 16.

## AMERICAN PROVINCE

### SUMMARY

#### Status Animarum

#### OTHER PARISHES AND WORKS

YEAR 1936

Number of Families .....	15,810
Number of Souls .....	96,782
Number of Baptisms, Children	3,098
Number of Baptisms, Adults	138
Number of Easter Communions .....	28,945
Number of Communions during the year ....	575,427
Number of First Communions	1,352
Number of Confirmations	4,338
Number of Catholic Marriages	475
Number of Mixed Marriages	91
Number of Sick Calls	4,920
Number of Burials .....	541
Number of Children at Parochial Schools	6,508

Modern civilization seems to be incapable of producing people endowed with imagination, intelligence, and courage. In practically every country there is a decrease in the intellectual and moral caliber of those who carry the responsibility of public affairs. The financial, industrial and commercial organizations have reached a gigantic size. In all nations, economic and social conditions undergo extremely rapid changes. Nearly everywhere the existing form of government is again under discussion. The great democracies find themselves face to face with formidable problems—problems concerning their very existence and demanding an immediate solution. And we realize that, despite the immense hopes which humanity has placed in modern civilization, such a civilization has failed in developing men of sufficient intelligence and audacity to guide it along the dangerous road on which it is stumbling. Human beings have not grown so rapidly as the institutions sprung from their brains. It is chiefly the intellectual and moral deficiencies of the political leaders, and their ignorance, which endanger modern nations.—Alexis Carrel in "Man, the Unknown."

## BRAVE BEGINNINGS

### ST. JOSEPH'S, CONWAY, ARKANSAS

The beginning of St. Joseph's parish dates back to 1877, when a secular priest, Father Brem, occasionally visited the few Catholic settlers along the Missouri Pacific Railroad between Little Rock and Fort Smith. At that time there were in Conway five Catholic families, all of whom had migrated from Ohio: the Lachowskys, Schneiders, Wenzelbacks, Rappels and Schichtls.

In 1876, when the Holy Ghost Fathers had settled in Marienstadt, near Morrilton, Father Joseph Strub dispatched a pamphlet, "St. Joseph's Guiding Star," to Europe which succeeded in attracting emigrants from Switzerland, Germany, France and Poland. The consequent increase in the ranks of the little community required that a larger church be provided. Accordingly, a rectory, frame church and school building were erected. The Sisters of St. Joseph's taught in the school for some years but eventually had to give up the work due to lack of financial support.

In 1884 the little church was destroyed by a cyclone and for a whole year the Conway congregation heard Mass in the back yard of the rectory, the altar being on the back porch. Father Charles Steurer, who was then pastor (Fathers Willms, Richartz and Javosky having preceded him, in the order named), began construction of a new church with funds received from Germany and Austria. The edifice was completed in 1888, during the pastorate of Father Eugene Schmidt. Up-to-date brick buildings have replaced the old frame buildings, being erected under the guidance of Father Joseph Pobleschek. A complete four-year high course has been added to the parish school.

The list of those who have served as pastors of St. Joseph's from the time of Father Steurer's second term, following Father Schmidt's period of service, includes Fathers Heitzman, Langst, Muespach, Goepfert, Roth, Feger, Zell, Pobleschek and Lachowsky.

### ST. JOHN THE BAPTIST'S, FORT SMITH

In founding a colored mission it is prudent to study the future prospects of the locality and the possible migration of the colored population to other parts. The natural prosperity of the city of Fort Smith, its many industries, and its well developed outlying farm districts will always afford sufficient means of livelihood to the colored folk to keep them from migrating in any large numbers to the North and East.

Fort Smith is a city distinctive, a city of marked and outstanding characteristics, which give it an individuality all its own. It does not depend upon any one industry or any one branch of human endeavor. It is in the heart of a great agricultural area. In its agricultural resources there is the safety of vast variety. There can be no failure for the harvest season is from early spring to late autumn and the crops are most diversified.

The natural resources of Fort Smith are not only agricultural. Vast forests, from pine to hardwood, are near at hand, sustaining woodworking industries of all kinds. Fort Smith is the one city of the Southwest where a furniture dealer can buy his entire stock.

There are clays and shales, supporting large brick and tile industries. Just to the north and east of Fort Smith lie the immense zinc and lead fields to feed her smelters, while the Ozarks lure the prospector and investor with the glittering promises of mineral wealth in many lines. No other locality is so blessed with fuel supply as Fort Smith. The city is literally surrounded with natural gas fields, now in merely the first stages of development, although natural gas is already flowing through several pipe lines by the hundreds of millions of cubic feet daily, and high-power transmission lines carry electricity produced by gas fuel, in all directions, like a vast spider web, within a seventy-mile radius. Thousands of kilowatts of electric power are available for industrial uses. Within the bowels of the earth lie billions of tons of Arkansas smokeless coal almost untouched.

Fort Smith is a city of beautiful homes and home-loving people, of magnificent churches and unequalled school system, with its half million dollar high school. All the streets are paved, the entire city sewered and the municipal water works furnish crystal pure water supply. In fact, Fort Smith was first located as a natural home site, "Belle Point" in the cooling shade, with rolling hills and undulating valleys at the convergence of the Arkansas and the Poteau rivers. The weather is not subject to any very radical changes. The fall and winter are dry. The spring is early, with seldom a killing frost after March 21. The mean temperature for the winter months is 41 degrees and for the summer 79 degrees.

St. John the Baptist's Mission was founded in December, 1917, by the Holy Ghost Fathers, with Rev. J. M. Lundergan, C.S.Sp., as pastor and about 25 parishioners. The history of the origin of this mission is worthy of recording if it were only to inform Catholics what good they can do by remembering the missions and other Catholic charities in their last will and testament, no matter how little they have to leave behind them. On January 30, 1891, Wm. J. Sullivan, of Fort Smith, wrote into his last will and testament:—"I give to the Most Rev. Bishop of



Little Rock Lots 4, etc., in this city, to be held in trust for a parish school until the Christian Brothers or some other Order shall come to teach when they shall receive the property—in case they do not come within ten years from this, the property to be handed over to the Order of the Holy Ghost in this diocese for the purpose of establishing or teaching colored Catholic schools.” This legacy of a few lots was far from sufficient to establish a colored mission but it served as an inspiration and encouragement to the Holy Ghost missionaries to make great sacrifices on their part in behalf of the colored people of Fort Smith.

Previous to the opening of the mission of St. John the Baptist the colored Catholics attended divine services with the white people of the Immaculate Conception Parish, a corner of the church having been placed at their disposal. When the proposition of having a church of their own was set before them they were fearful of not being able to support a church because their number was so small. These fears however were soon allayed and great was their joy when, on the first Sunday of Advent, 1917, they took possession of their own little place of worship, saw their own boys vested in cassock and surplice serving the priest at the altar. They showed their gratitude to God by all receiving their Saviour in Holy Communion and since that date the practice of weekly Communion has been kept up by almost every one who is of the age to receive. Only two have ever failed to make their Easter duty and they, too, have since mended their ways. Another mark of their appreciation of the service of their priest is the way in which they make sacrifices to contribute to the support of church and priest. There is not one who fails to give his or her mite to the monthly collection.

The mission was opened in a frame building forty feet long and twenty feet wide which had previously been used as a drug store. The building was fitted up as neatly as possible for Catholic devotions and continued in use for eighteen months. During that time the members manifested their zeal in bringing the light of faith to others of their race by inducing many to come to the instructions, with the result that eight embraced our holy religion.

In April, 1919, through the generosity of the Most Rev. Bishop and Mother Katharine Drexel, eight fifty-foot lots were purchased in the heart of the colored section of the city. On one of the lots was a dwelling which was in a somewhat dilapidated condition. This building was remodeled, the partitions were removed from between the rooms on the first floor, and that was made to serve as a temporary chapel. The second floor served as the rectory. In its poverty it was much like the home of the great High Priest of Nazareth. In this new location nine more converts were received into the church in September, 1919.

Finally, the original lots left by Mr. Sullivan to found a colored mission were sold and the proceeds of the sale with another generous donation from Mother Katharine Drexel were utilized to begin the erection of a one-story brick building, sixty-eight by fifty-six feet, at a cost of \$11,185. One-half of the building was fitted out as a church. On June 8, 1920, it was dedicated by His Lordship, Most Rev. John Baptist Morris, D.D., Bishop of Little Rock. At the same time he confirmed a class of twelve. His words of encouragement addressed on that occasion to priest and people will long be remembered.

During the first three years of its history St. John's had nineteen converts. According to the report in the last Bulletin of Works there were twenty converts in 1935.

The Bulletin also records the erection of a parish hall with a seating capacity of two hundred. The number of parishioners is given as one hundred and sixty-three and the pupils in school as one hundred and twenty.

## Our Levites

### FERNDALE CHRONICLE

Now that vacation's here we'll relax a bit and disopened on Sunday, June 20, with 47 fathers in attending to calendaric preciseness.

The Fathers' Retreat, preached by Father Schwab, opened on Sunday, June 20, with 47 fathers in attendance. Just the day before that the first contingent of Scholastics, numbering about forty, shoved off for a vacation. Father Julien Peghaire, of St. Alexander's, arrived on Saturday, the day after the close of the Fathers' Retreat, for an extended visit.

A quiet two weeks, marked by an exhibition of African curios by Father FitzGerald and an outing at Sherwood Island on the Sound, followed. The next outing was to the Jesuits' Keyser Island.

The first Laymen's Week-End Retreat of the season was opened on Friday, July 9. Striving for a minimum of clatter with a maximum of efficiency, the scholastics played the roles of waiters, porters, chauffeurs, ball-players and clean-up men generally, somewhat to perfection. Some of the deacons returned on the 14th and those having an extra day for travelling arrived clean from Pittsburgh on the 15th.

At Benediction, a few hours before the opening of the second laymen's retreat, Brother Matthew took his perpetual vows.

Brother Gerard furnished one of the season's best when he arrived unexpectedly just at the time the lay-retreatants were arriving. Half-way up the front steps, before he had a chance to introduce himself, Brother felt his bag being gently but firmly removed from his grasp by one smiling scholastic while another guided him to a table in the first corridor for registration. During his passage from the steps to the table, Brother had time to begin to get indignant but he got no more than a few sputters out when he was politely informed: "You will occupy Room 2-25." "But," he started, "I—" "Supper will be served in ten minutes. The dining hall is—" "Say, I'm—" "—down on the next floor. Your name, please?"

Then he exploded. "I'm Brother Gerard!" "Eh-er-what's that?" "What's goin' on here? Where's the Superior?"

The light suddenly dawned on two hitherto bland countenances. "Why, it's Brother Gerard." Astonishment

was succeeded by pure and unadulterated mirth. "This is good. We thought— Then you're not—? Sure, we've heard of you, Brother. Why didn't you tell us your name? We'll get you a room in a minute. Not 2-25, though; that's for a genuine lay-retreatant. Wait'll the boys hear this one!"

Brother carried his own bag the rest of the way.

A trim, cord-carpeted float in the middle of the front lake greeted the view of the first vacationers upon their return. The new platform, plus the renovated hut on the island increases the enjoyment of a swim. New cedar uprights were provided the hut, a concrete floor was laid in place of the wooden one and the roof was completely re-shingled.

Your prayers are requested for Father White's father who died in Ireland last month and for Fr. Morley's father, who was buried July 20, in Waterbury, Conn.

## GOVERNOR LEHMAN—FATHER MULVOY

Father Michael Francis Mulvoy, pastor of New York's St. Mark the Evangelist Church, has been named by Governor Lehman of New York as a member of a temporary State commission to investigate and recommend measures to improve the economic, cultural, health and living conditions of the urban Negro population, according to the *New York Times* of July 7.

Serving with Father Mulvoy are Rev. John H. Johnson, Episcopal minister, and Golden B. Darby, of Syracuse, executive secretary of the Dumbarton Association.

We and the laity may win a hearing for Christ if the moderns come to regard us as His ambassadors. Hate, prejudice and the desire to quibble on points of doctrine will melt away only when face to face with a messenger who reflects the Master. A path for grace will be opened more by what *they see in us* than by what *they hear from us*. If they are enabled to look into our lives and to find Christ there, then they will more readily yield to Him.

—Rev. W. H. Russell.

"It is absolutely heard that there is fornication among you and such fornication as the like is not among the heathens . . . In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan for

the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ."

—First Letter from St. Paul to the Corinthians (V; 1, 4).

"A group of our young people here went to a pagan dance recently, got a bit out of hand. As soon as the Vicar General heard of it, he stopped all communions, suppressed all singing at Mass, suppressed all flowers, read the riot act, a kind of interdict."

—Letter from Bishop Byrne in July, 1934, O. P.

### NOTICE

The community at Duquesne University has requested the following back numbers of *Our Province*:

Vol. I No. 2 (December, 1933)

Vol. II No. 3 (March, 1934)

Communities having extra copies of the above are asked to send them to the Editor.

## BULLETIN OF WORKS

DIOCESES OF PITTSBURGH, PROVIDENCE,  
RHODE ISLAND, AND SAN JUAN, PUERTO  
RICO

*Continued*

### Residence of the Sacred Heart

344 West 9th Avenue,  
Tarentum, Pa.

#### Personnel:

Fathers A. B. Mehler, Pastor, Bursar,  
M. J. Sonnefeld, Assistant.

Since the last report this parish is practically in *status quo* so far as the number of families is concerned. Death has removed a number of the "old-timers" who helped build the church and pastoral residence under the leadership of the late Father Otten in 1890.

Lack of opportunities for employment in this district has caused others to take up their residence in Detroit and other cities. Very few "new-comers" have settled in Tarentum since the beginning of the depression.

As a result of these conditions, the material or financial aspect of the parish for the past few years has been rather discouraging. However, the vast majority of the parishioners have retained their membership though they could have joined a neighboring parish one-half block away in which the demands upon them would have been less severe. A genuine love for the church in which they were baptized and confirmed and made their First Holy Communion caused them to make heroic sacrifices in order to meet the expenses of the church and school.



Whilst the material side was unfavorable, the spiritual side developed to a marked degree. Societies for men and women, the young people, and the boys and girls in the grade school have been organized and are in excellent condition. A monthly Communion Sunday has been assigned to each group. The number of Communions is about 15,000 per year. The most popular devotion is that to Our Mother of Perpetual Help which is held each Tuesday morning and evening. This devotion was inaugurated by Father Meighan, C.S.S.R., on October 15th, 1933. During the month of March, 1935, an artistic shrine was erected in order to attract persons from the adjacent towns. The Very Rev. H. J. Goebel, Superior of Duquesne University, dedicated this shrine on May 7th. A special novena of nine Tuesdays before the feast of St. Anne (the Confraternity of St. Anne has been canonically established in this parish) and on nine Tuesdays before the feast of the Little Flower is conducted each year. Devotions during May and October in honor of the Blessed Mother of God, and during June in honor of the Sacred Heart are held daily during these months. In fact the parishioners are given every opportunity for fostering their favorite devotion.

The school is in charge of the Sisters of Divine Providence who have taught here for the past 44 years. They are doing excellent work. The Superintendent of the Public High School of this district declared on several occasions that the pupils from the Sacred Heart School rank among the leaders in knowledge and their conduct is most exemplary. The Sisters also take care of everything that pertains to the service of the altar. Catechism is taught regularly by the Fathers in the parish school, whilst the Public School children receive instruction weekly.

At the time of the last Bulletin, Father Mehler was Director and Pastor, with Father Quinn as Assistant. Father Schultz also made his home here, hearing confessions and consoling the sick. Both were transferred in 1934. Fathers Stegman and Aikens were appointed in succession, but they remained only a short time. Father M. J. Sonnefeld is serving as Assistant at present.

This account would be incomplete if we failed to mention the visit of the Most Rev. Louis F. Le Hunsec, D.D., our Superior General, and Father Soul, on October 3, 1934. We extended them a hearty welcome to the Allegheny Valley. Though their visit was brief, it brought us great joy and gave us new courage to labor for the spiritual and temporal interests of those committed to our care.

A. B. Mehler.

### Residence of St. Catherine

Little Compton, R. I.

#### Personnel:

Fathers J. J. Todorowski, Pastor,  
Eugene L. A. Fisher, Assistant.

St. Catherine's was elevated to the status of a parish on June 27, 1930. Father Emil Knaebel, who was its first pastor, died on December 9, 1933, and was succeeded by Father J. J. Todorowski.

Attached to the parish are two missions: St. Madeleine-Sophie Barat at Tiverton Four Corners where services are held the whole year round, and St. Theresa at Sakonnet Point which is only served in summer. The people of St. Catherine's Church are almost exclusively Portuguese. Those of St. Madeleine's are French-Canadians and Portuguese. The members of St. Theresa's are all

American and Irish. This postulates a knowledge of Portuguese, French and English on the part of the confreres.

The first Catholic settlers in this district were Portuguese, and the nearest church was twenty miles away. For years they could not attend Mass, and this brought about an indifference to religion which is very difficult to overcome. It is a truly missionary work and the priest must go out into the widely scattered farms and try to bring them back to Christ.

Since the last report the attendance at Mass has almost doubled. Our little church was overcrowded at the one Mass that was celebrated at St. Catherine's, and now we have a second Mass. At present there are only about ten families that do not practice their religion.

To help us in organizing the parish and in bringing as many as possible under the influence of the Church, we have established the Holy Name Society for the men, the Holy Rosary Confraternity for the ladies, and for the younger members of the parish, Entertainment Committees, St. Catherine's Athletic Club and a Home Demonstration Club. These organizations are kept alive by monthly meetings at which the pastor always gives instructions.

The children attend the public school which is situated near the church. They receive their catechetical instructions every day during the recreation period. Besides this, they have an hour's instruction on Saturday and Sunday, from two to three o'clock.

The First Friday devotions are well attended and the reception of the sacraments has greatly increased.

The depression is telling hard on our people, at least this year. Most of them have mortgages on their homes and cannot meet the interest. In spite of this they are very generous and do what they can for the church.

John J. Todorowski.

### Residence of the Holy Ghost

117 Hooper Street

North Tiverton, R. I.

#### Personnel:

Fathers J. Boehr, Pastor, Bursar,  
A. D. Ray, Assistant.

Since November 17, 1932, the date of our last Bulletin, things have been going along very quietly here. The depression, besides paralyzing all material progress, has had a chastening effect on all activities. True, nothing was given up but more could have been accomplished. We still have 300 families numbering about 1,700 souls. All the parish buildings have been maintained in good condition. The same societies still exist. Father J. J. Sabaniec was replaced by Father A. D. Ray as assistant, on September 22, 1934.

There are 350 children between the ages of six and fifteen who attend public schools of the district because we have no parish school. Father Ray looks after their religious training, instructing them three times a week.

All the devotions, novenas and tridua, prescribed by the authorities, are observed. In 1932 the St. Vincent de Paul Society was established for the relief of the poor. Missions given in French and in English help much to quicken faltering souls.

J. Boehr.

## Residence of St. Anthony

Portsmouth, R. I.

### Personnel:

Fathers Bart J. Buckley, Pastor,  
Joseph T. Keown, Assistant, Bursar.

Since 1932 a few changes have been made at St. Anthony's: the interior of the church has been decorated, the rectory painted and, through the generosity of one of our parishioners, many evergreen trees have been planted about the church property.

In 1933, His Excellency, the late Bishop Hickey, of Providence, confirmed a class of 275, among whom were 12 converts.

The Religious Sisters of the Holy Union of the Sacred Hearts, of St. James' Convent, Nanaquaket, a neighboring town, came here in 1933 to teach Sunday school. They attend the children's Mass and recite different parts of the Mass with them. After Mass the children are divided into classes. Those who have not yet received the Sacrament of Confirmation are drilled in their catechism. The older children who have been confirmed are taught Bible History. On week days catechism and Bible History are taught by the priests. On three days each week for the period of an hour the school children come to the church after school for religious instructions.

On July 15, 1934, Father Ward, the pastor, was taken to the hospital and operated on for a throat malady. From then until February he grew steadily worse. After some little time spent in the hospital he was brought home to the rectory. On Thursday evening, February 7, 1935, Father Ward was summoned to his eternal reward. His mind was clear up to the end. He died peacefully, thanking God for allotting him so much time to prepare his soul for death. He was 63 years old. At his bedside were Fathers Bart J. Buckley and Joseph T. Keown, who administered the last sacraments.

On February 15th Father Buckley was appointed pastor and Father Keown, assistant.

A large and active St. Vincent de Paul Society has been doing splendid work during the present paralysis of business. A vigorous Holy Name Society has been established in the parish. A Junior Holy Name Society has been formed for the young men of the parish of school age. A Holy Rosary Society has been started for the women of the parish. Nearly all the women of the parish are now enrolled.

Since 1932 two missions, one for the Portuguese element of the parish, and one for the English-speaking members, have been conducted by the Redemptorist Fathers with gratifying results.

B. Buckley.

## Residence of St. Christopher

Tiverton, R. I.

### Personnel:

Father John J. O'Reilly, Pastor, Bursar.

St. Christopher's, formerly a mission of St. Anthony's, Portsmouth, was constituted a separate parish in 1926, with the late Father O'Rourke as first pastor.

The parish, covering an area of about ten square miles stretching along the Seaconnet River abandoned territory before the arrival of the Holy Ghost Fathers, led by Father Rooney, some thirty years ago—has now a scattered Catholic population of 500 souls, American, Canadian, French and English-speaking Portuguese, and this

is more than doubled by the influx of holiday makers during the summer months, much to the advantage of our income. Tiverton is one of the beauty spots of New England.

The large rectory, standing on its own spacious grounds and having its own private water front, owing to its central position is a convenient place for the frequent reunions of the confreres of Rhode Island.

Needless to say we have the usual parish religious societies for men, women and children, with their monthly general Communion, as well as the usual seasonal devotions, missions, novenas, tridua, etc., but it was found necessary to establish athletic and social clubs for our young people to prevent association with similar well-established clubs attached to Protestant churches, with resultant danger to the faith.

We have not so far a sufficient number of children to warrant establishing a Catholic school, but by bringing our children by bus to the assembly hall three times weekly, after school hours, we are enabled to give them the necessary religious instruction.

J. J. O'Reilly.

## Diocese of San Juan, Puerto Rico

Community of San Felipe  
Arecibo, Puerto Rico

### Personnel:

Fathers W. F. P. Duffy, Pastor,  
J. D. Boyd, Assistant,  
R. C. Guthrie, Bursar,  
F. P. Trotter, Assistant,  
E. J. Kingston, Assistant.

The "Isle of Enchantment" read the passing placard extolling the marvels of La Patria. "La isla del encanto," repeated a barefoot native in ragged clothes, "The Isle of Enchantment' they call Puerto Rico, but it should be called the isle of enchantment and of hunger," he continued tapping his empty stomach. And most realistically did he sum up not only the material paradox that exists here but also the spiritual as well. Enchantment, indeed, is to be found in the scenic beauty of this semi-tropical island whilst misery and want are the portion of all but a few of its inhabitants. The spiritual paradox is similar. Settled by Catholic Spain, under supposedly Catholic influences for centuries, our Faith should be rooted in the very depths of its soil. Perhaps our Faith is rooted in its soil as the numerous churches and shrines and traditions seem to testify, but its people, except for a few, is not less spiritually than corporally hungry. Traditionally they are Catholic, vociferously so; practically they can scarcely be called Christians. But just as the body grows weak when deprived of nourishing food so too does the soul when deprived of the Bread of Life.

The work in Arecibo, our miniature diocese, is not so much to minister to a Catholic congregation, not to convert souls from erroneous sects, but practically entirely to instill into the souls of our people the fundamental truths of Christian belief and practices.

In our last bulletin we were happily able to report after two years of effort, the abundant and consoling fruits of our labor. God has continually and singularly blessed our efforts so that what appeared in the beginning would be a disheartening task has turned out to be a most encouraging work marked by slow but steady improvement.



In our last report the opening of a parochial school was recorded. The school began with the first six grades with an enrollment of 70 taught by four Sisters of Divine Providence from Pittsburgh. At the beginning of the new school year in 1933 the seventh grade was added and the enrollment jumped to more than 100 pupils. In September, 1934, the school was transferred from the unsuitable rented quarters, which pecuniary difficulties made necessary, to our own building. This was a two-story concrete building of four rooms owned by the parish. After adding another floor to it and remodelling the two lower floors the parish could boast of its own school building consisting of nine class-rooms. The eighth grade was added this same year and the enrollment increased to more than 150 pupils. On May 8, 1935, the first graduation exercises of San Felipe's School took place, His Excellency, Bishop Byrne, presiding. Eighteen pupils received their eighth grade diploma. On September 3rd of this year the first year of the High School course was opened. The second, third and fourth year of the High School will be added as time goes on and circumstances warrant. The enrollment has increased to more than 180 pupils. At present the school comprises the kindergarten, the eight elementary grades and the first year of the High School course. Of course our school is entirely accredited by the State Department of Education in the island. The Sisters' Community has increased from five to seven members. The teaching of religion in the school is supervised by Fathers Duffy and Boyd. Classes in church history are conducted daily by Father Duffy. The splendid work of the Sisters is recognized and appreciated by all, Catholics as well as non-Catholics. The vast superiority of Colegio San Felipe, even in the secular branches, over the public schools in the parish, is indisputably acknowledged. Our greatest hope rests in the success and progress of the school, as the real work here consists in instilling into our people the very fundamentals of the teachings and practices of our Faith. The progress of the school although steady has been slow. Much more rapid would it be if material resources were more available. For whatever may be said to the contrary, in furthering Christ's Kingdom on earth the material is in a large measure the handmaid of the spiritual.

In January of 1933 the Spanish Mercedarian Fathers established in the parish church the Confraternity of the Eucharistic Thursdays. A week's mission was preached and at the end of it almost 300 members were enrolled in this society. The members receive Holy Communion weekly, every Thursday, at the half past six Mass, during which hymns in honor of the Blessed Sacrament are sung, special prayers recited and a short instruction given. In the evening Holy Hour in honor of the Blessed Sacrament is conducted. The results of this devotion have been almost miraculous here where practically no devotion to the Blessed Sacrament existed before. After two years the number receiving Holy Communion every Thursday is more than 150. Such perseverance is almost incredible to one who is acquainted with the appalling lack of knowledge of and devotion to the mystery of the Real Presence.

On May 18, 1933, our beloved Superior, Father Plunkett, left for the United States to become as we were soon pleased to learn, Provincial of the American Province. Father William F. P. Duffy, one of the original community of Arecibo, was named to succeed him. Taking up the

work where his predecessor left off he has ably directed the affairs of this miniature diocese. It might be well to mention here that the Fathers enjoy most friendly relations with the civil authorities and those holding positions of influence in the community. Due to this much is achieved for the general good of the cause.

In October of this same year Father Edward J. Kingston arrived to take his place in the community. Quick to learn the language, he was ready in a very short time to take charge of the mission of Miraflores which numbers more than 3,000 souls.

During 1934 the work in the country missions made noticeable progress, or rather evidence of the fruits of the previous three years' work was visible. Two missions which had previously been attended irregularly were now being attended regularly by the new Fathers of the community, that of Hato Abajo by Father Trotter and that of Miraflores by Father Kingston, and the results of their labors were most encouraging.

In the other country missions as well the increased numbers assisting at holy Mass and receiving the Sacraments gave hope and encouragement for the future.

January of 1934 was ushered in by the first visitation of Father Provincial to the new mission in the Caribbean. All were happy to see Father George J. Collins who accompanied him, completely restored to health after his long and serious illness. Although his first visitation to Arecibo as Provincial, it was a return to familiar scenes for Father Plunkett, for it will be remembered that it was he who established this first community of the Holy Ghost Fathers in Puerto Rico.

In October of this same year we had the happiness of being visited by our Most Reverend Father General, Bishop Le Hunsee, accompanied by Father Soul of the Mother House. All were deeply impressed by the kindness and fatherly interest of our Father General. It was a keen disappointment to all that his itinerary made it impossible for him to remain in our midst more than one day.

In the spring of 1935, Father Provincial made his visitation accompanied by Father Joseph J. Callahan, President of Duquesne University. Before his departure he had the pleasure of seeing the foundation of a new chapel laid in Miraflores which is attended by Father Kingston. With the resources available and the financial help Father Provincial was in a position to lend he was able to approve not only the construction of the new chapel in Miraflores but also one in the mission of Hato Abajo which is attended by Father Trotter. These two chapels have since been completed at a cost of \$2,000 each. Measuring 60 feet by 20 feet, they will seat comfortably about 250 persons. They are built of reinforced concrete and every precaution has been taken to make them "hurricane-proof." His Excellency, Bishop Byrne, who dedicated both chapels, expressed his great satisfaction with the work the Fathers have accomplished in spite of the difficulty in obtaining help in these hard times.

We also appreciated the visits this year of two confreres, Fathers Hoeger and Fandrey. Through the generosity of a donor from Detroit another new chapel will be built this year.

Our most pressing need now is a suitable residence for the Fathers. We hope to be able to construct a new house before the next report, with God's help.

R. C. Guthrie.





# Our Province

SEPTEMBER, 1937

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THAT SIXTH ONE *Editorial*

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HOUSE BILL No. 1652

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STATE BOARD of EDUCATION, Hartford, Connecticut

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### OUR ANNIVERSARIES

During the month of September we pray for:

Father Eugene Schmidt, who died September 5, 1895,  
aged 41 years.

Father Charles Laengst, who died September 5, 1899,  
aged 44 years.

Father Cornelius O'Rourke, who died September 15,  
1932, aged 71 years.

Brother Geran Rauscher, who died September 18,  
1907, aged 46 years.

Father Paul Sztuka, who died September 21, 1930,  
aged 42 years.

Brother Clemens Becker, who died September 26,  
1882, aged 56 years.

Father Patrick Dooley, who died September 29, 1918,  
aged 39 years.





# OUR PROVINCE

VOL. 5

SEPTEMBER, 1937

No. 9

PUBLISHED MONTHLY FROM THE OFFICE OF THE PROVINCIAL  
FOR PRIVATE CIRCULATION

HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

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## THAT SIXTH ONE

(An Editorial)

The personnel of the province, as published in the July issue of O. P., shows a total of one hundred and ninety of our fathers working in the United States, Puerto Rico and Africa, seventy scholastics and twenty-three brothers. This is a gain over last year's figures of eight fathers and four scholastics. The number of the brothers is the same. If the increase is slow it is also steady.

It may sometimes be a test of our faith to be confronted with the fact that the eternal salvation of one man almost invariably depends on the activity of another. It is a comparatively simple matter to see the justice in every individual's being judged by God according to his own record of good or evil. It is much more difficult to understand how it is just that the activity of another should so influence the quality of that record.

Next month five of the newly consecrated will sail for Africa. They will accomplish just so much good, will bring the sacraments and the grace of salvation to a limited number of souls. But what if there had been six instead of five. That would mean eternal life to some pagans who will not now receive it. It would mean the saving waters of baptism poured over perhaps hundreds of heads which now will nod off to everlasting sleep without the possibility of waking to the vision of God. And yet that is the way God has chosen to send salvation to men—by the hands of other men. He leaves it to the energy and zeal—dependent on Him, of course—of those who have received knowledge of Him from other lips to pass it on to yet others. We are Catholics because some hundreds of years back there were six instead of five missionaries came to the shores of Germany or Ireland or England or Poland or the United States. That sixth one got to our ancestors; that sixth one won't get to the ancestors of the next generation of Wa-chagga.

Gratitude to God for the gift of faith, if not filial devotion to the wants of the Congregation as well as conformity to its wishes as expressed in the Constitutions, should prompt us to work for vocations; to work in prayer, in example, in edification, in increasing the scope of our activity so as to draw it to the attention of others. Perhaps the place of that sixth one will be filled when we make known to some young acquaintance of ours the post that is awaiting him in Christ's army.

## OFFICIAL Appointments

- Father James A. Hyland, Notre Dame, Chippewa Falls, Wis., Mission Band,
- " Charles Wolffer, St. Ann's Millvale, Pa.,
- " Anthony J. Walsh, Holy Ghost, New Orleans, La., assistant,
- " Joseph B. Donahue, Notre Dame, Chippewa Falls, Wis., assistant,
- " William F. P. Duffy, Our Lady of the Blessed Sacrament, Phila., pastor,
- " James J. Campbell, Alexandria, La., assistant,
- " Francis X. Walsh, Charleston, S. C., assistant,
- " Edward M. Smith, Ferndale, professor,
- " Joseph L. Duffy, Ferndale, bursar,
- " Francis P. Smith, Catholic University, Washington, D. C.
- " Joseph T. Hanichck, Tarentum, Pa., assistant,
- " Mellitus T. Strittmatter, Dayton, Ohio, assistant,
- " Edward F. Dooley, Lake Charles, La., assistant,
- " Edward F. Wilson, Marksville, La., assistant,
- " Joseph A. McGoldrick, Carencro, La., assistant,
- " Joseph R. Kletzel, Cornwells Heights, Pa., professor,
- " Joseph P. Lucey, Kilimanjaro, East Africa.
- " Colman J. Watkins, Kilimanjaro, East Africa.
- " Francis X. O'Reilly, Kilimanjaro, East Africa.
- " George P. Rengers, Kilimanjaro, East Africa.
- " Simon J. Stark, Kilimanjaro, East Africa.
- " Herbert J. Frederick, Isle Brevelle, La., assistant.
- " Thomas F. Rodgers, Opelousas, La., assistant.
- Messrs. Paul J. Lippert and Jo'h'n J. Walsh, to Fribourg, Switzerland, for theology,
- " Gerald J. Walsh and John R. Kanda, to Louvain, Belgium, for philosophy.

AN ACT AUTHORIZING THE ST. MARY'S SEMINARY TO CONFER  
ACADEMIC DEGREES AND GRANT DIPLOMAS OR CERTIFI-  
CATES.

*Be it enacted by the Senate and House of Representatives in General Assem-  
bly convened:*

The St. Mary's Seminary, a college for young men maintained in Norwalk by The Congregation of the Holy Ghost and of the Immaculate Heart of Mary, is authorized to grant such diplomas and certificates as are customary in institutions of education and to confer the degrees, "Bachelor of Arts" and "Bachelor of Divinity," provided the curricula and character of work of said college shall be approved by the state board of education. If said college shall be dissolved or shall be inoperative for three successive years, the right to confer degrees shall terminate.

*Certified as correct by*

RICHARD H. IRELAND,

*Engrossing Clerk.*

T. FRANK HAYES, Lieutenant-Governor.

*President of the Senate.*

J. MORTIMER BELL,

*Speaker of the House.*

Approved June 22, 1937.

WILBUR L. CROSS, Governor.

by GEORGE L. ROCKWELL.

CONNECTICUT

STATE BOARD OF EDUCATION

HARTFORD

In accordance with Section 181-C, Cumulative Supplement to the General Statutes, the application of St. Mary's Seminary of Norwalk as expressed in this agreed amendment to House Bill 1652:—

"The St. Mary's Seminary, a college for young men maintained in Norwalk by The Congregation of the Holy Ghost and of the Immaculate Heart of Mary, is authorized to grant such diplomas and certificates as are customary in institutions of education and to confer the degrees, Bachelor of Arts and Bachelor of Divinity, provided that the curricula and character of work of said college shall be approved by the Connecticut State Board of Education. If said college shall be dissolved or shall be inoperative for three successive years the right to confer degrees shall cease and terminate."

for authorization to confer college degrees has been considered by the State Board of Education and is endorsed by the recommendation of said Board.

E. W. BUTTERFIELD,

*Secretary.*

May 26, 1937.

The Honorable Edward J. Daly, Attorney General, prepared the original copy of the bill at the instance of Representative George L. Rockwell, of Ridgefield, Conn., who also appeared before the Education Committee in its behalf. The bill was introduced in the House of Representatives by the Honorable Frederick H. Holbrook, Chairman of the Committee on Education, of Madison, Conn., on May 21, who spoke in favor of its passage. The Honorable Noah H. Swayne,

of Darien, Conn., Republican leader of the House, exerted great influence and the Honorable George R. Sturgis, of Woodbury, Conn., Attorney of the State Board of Education, gave his fullest co-operation to the measure which was passed on favorably by the State Board of Education and went through both the House and the Senate without a dissenting vote and was promptly signed by His Excellency, Governor Wilbur L. Cross, on June 22, 1937.



## HOW IT HAPPENED

Father Edward F. Dooley—St. Margaret's School, Waterbury, Conn., St. Aloysius' School, Rome, N. Y. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Lake Charles, La., assistant.

Father Stephen A. Zamborsky—St. Peter and Paul's School, Trenton, N. J. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Lake Charles, La., assistant.

Father George P. Rengers—St. Mary's School, Sharpsburg, Pa. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Kilimanjaro, East Africa.

Father Joseph A. McGoldrick—Immaculate Conception School, Jenkintown, Pa.; La Salle Prep., Philadelphia, Pa. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Carencro, La., assistant.

Father Colman J. Watkins—Sacred Heart School; Our Lady of Victory School, Philadelphia, Pa. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Kilimanjaro, East Africa.

Father Francis X. O'Reilly—Mulcahy School; Crosby High School, Waterbury, Conn. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Kilimanjaro, East Africa.

Father Edward F. Wilson—St. Mary's School, New Britain, Conn. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Marksville, La.

Joseph R. Kletzel—St. Mary's School, Manayunk; St. Joseph's Prep., Philadelphia, Pa. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, June 18, 1937. First Appointment, Cornwells Heights, Pa.

Joseph P. Lucey—St. Paul's School; Schenley High School, Pittsburgh, Pa. Cornwells. Profession, July 25, 1931. Ordination, February 2, 1937. Apostolic Consecration, June 18, 1937. First Appointment, Kilimanjaro, East Africa.

Father Herbert J. Frederick—St. Mary's School, Sharpsburg, Pa. Cornwells. Profession, July 25, 1931. Ordination, September 7, 1936. Apostolic Consecration, August 28, 1937. First Appointment, Isle Brevelle, La., assistant.

Father Simon J. Stark—Sacred Heart School, Gladwin, Mich. Cornwells. Profession, August 6, 1931. Ordination, September 7, 1936. Apostolic Consecration, August 28, 1937. First Appointment, Kilimanjaro, East Africa.

## Our Levites

## RIDGEFIELD

Twenty-two aspirants were vested with the habit of the Congregation at the novitiate on Saturday, August 14. Father Joseph Pobleschek preached the sermon.

The additional twenty-two makes a total of forty-four now at the novitiate, including three postulants and one novice brother, and fifteen cleric novices soon to be professed.

On Thursday evening, August 12, Mr. Richard Johnson, of Torresdale, one of the aspirants, received word that his mother had died. He was clothed in the habit on the following morning before departing for his home. Your prayers are asked for the repose of the soul of his mother.

## FIFTEEN MAKE PROFESSION

On Wednesday, August 25th, Father Lundergan presided at the profession of fifteen novices. The fifteen new scholastics are:—

Messrs.: John Paul Gilligan, Edward John Tulley, John Joseph McHugh, Edward Joseph Wolfe, Clement Joseph Moroz, John Patrick Irwin, Harry Joseph McNulty, James Francis McNamara, Thomas M. Flanagan, John Anthony Burns, Roland Thomas Cookson, James Patrick Reilly, James Francis O'Day, Francis B. Stocker, Francis P. Curtin.

Present for the occasion were:—Fathers Szwarcrok, Kirkbride, Collins, Mulvoy, Ackerman, T. Charles Dooley and F. X. O'Reilly. Father Ackerman preached a strong, appealing, eloquent sermon.

*"For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the Saints that are in Jerusalem."*

—Letter from St. Paul to the Romans (XV, 26).

*"We wish to acknowledge, with sincere thanks, donations received for Puerto Rico from our Mission Procurator, Father Edward Knaebel, and from Fathers Clarke, Mehler, Keane and Hyland."*

—Official, in March, 1934, O. P.

*"Make haste to come unto me to Nicopolis. For there I have determined to winter."*

—Letter from St. Paul to Titus (III, 12).

*"To Fathers Lavery, Mangan, Murphy and Prueher:*

*Greeting from the land of real sunshine. We'll all be waiting for you with open arms when you arrive in Moshi. . . ."*

—Letter from Father Wilhelm, Kilimanjaro in Nov., 1934, O. P.

## Our Communities

### FERNDALE

The close of the last laymen's retreat of the year on Sunday, August 15, with thirty-six men from Bridgeport present, marked the termination of another progressive season of Ferndale's principal summer activity. In all, two hundred and twenty-eight men made the retreats this year, an increase of eighty-three over last year.

During the three years that the retreats have been conducted, one more has been added each year and each year the number of retreatants has increased. A comparison of the figures for the three years shows the rise in attendance:

#### 1935 (four retreats)

Stamford	34
Danbury-Ridgefield	23
Norwalk	23
Bridgeport	12

Total	92
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#### 1936 (five retreats)

Stamford	24
Stamford	39
Danbury-Ridgefield	18
Waterbury	26
Bridgeport, Norwalk, New Canaan	38

Total	145
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#### 1937 (six retreats)

Danbury-Ridgefield	26
Stamford	46
Stamford	41
Waterbury	28
Norwalk, New Canaan, Noroton	51
Bridgeport	36

Total	228
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### ST. MARY'S, SHARPSBURG

St. Mary's Lyceum was instrumental in having Sharpsburg included in the \$25,000,000 appropriation for flood control, passed by Congress on July 19. As a result, flood walls will be built as a protection against disasters similar to that of 1936 when the whole Ohio valley was inundated.

The Board of Directors of the Lyceum had previously sent a letter to President Roosevelt asking his aid in the effort to have Sharpsburg included in the appropriation.

### MARCONI MASS AT DETROIT

"1500 Detroiters attended a Marconi Memorial Mass, celebrated at St. Aloysius' Church by Monsignor John M. Doyle, chancellor of the Archdiocese of Detroit.

Monsignor Doyle was assisted by Father Bartocetti (recently decorated by the Italian government) and Father Vismara, both of local Italian parishes. Among those attending the Solemn High Mass sung on this occasion were Germano Castellani, Italian Consul in Detroit, with members of his staff, accompanied by the British, German, Belgian, Cuban and Costa Rican consuls and their staffs. Acting Mayor John Smith represented the city. Besides these were members of 15 Italian clubs, headed by the colorful banners of their organizations.

The front of the church was draped with black and orange bunting and a plaque commemorating Marconi.

The choir of St. Joachim's, Detroit, was favored with the honored distinction of singing the Mass for this singular occasion."

### TUSCALOOSA, ALA.

"Everything is going along nicely here. Father J. B. Hackett is busy preparing for the arrival of the Sisters to take charge of St. Mary's School. This will be a great help to the work there."

### OKLAHOMA CITY, OKLA.

The place here has been fixed up a little bit; a coat of paint makes a big change. The parlor is now the office and the bedroom is the parlor. Fr. Walde got an assistant—that means I lose \$180 a year. I put on a 6 o'clock mass to attract the early workers who have to be in the hotels at 7; 35 came the first Sunday at 6 and 30 to the 9. Many are moving away so there have been no converts since Easter. It has been very hot here this month (August) but July was very mild. The crops should be excellent this year with more than the usual amount of rain.

### ST. MARY'S, DETROIT, MICH.

Word has just been received here of the sudden death of Very Rev. Charles L. Grunenwald, Spiritual Director of the Franciscan Convent, Little Falls, Minnesota, on August 19. R. I. P.

*"And when they had ordained to them priests in every Church and had prayed with fasting, they commended them to the Lord in whom they believed."*

*—Acts of the Apostles (XIV, 22).*

*"On Monday, September 7, in St. Mary's Chapel, Ferndale, Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford, ordained ten scholastics to the priesthood."*

*—News item in October, 1936, O. P.*



## Our Mail Box

### BISHOP BYRNE

Kilema, Tanganyika Terr.,  
British East Africa.  
July 2, 1937.

Mission Unit, Ferndale.  
Dearest Friends,

A thousand thanks for the trunkful of things sent by the *City of Hankow* in February. It reached here some weeks ago but with rains and muddy roads we opened it only yesterday. Reviews are being distributed; vestments splendid. Altar canons and missal—books—thanks for everything! Packing was excellent; nothing was broken, nothing damaged. God bless you all!

We are anxiously looking out for the new men. We don't know who they are yet.

Father Kelly is over home. Father Dooley and Father Diamond are on their way for a much needed rest. They will all tell you about this great corner of the Lord's vineyard and the good work going on. Study hard; pound the Matrimony treatise. You will all be welcome as your turn comes along.

All are well here at present. Father Wilhelm is a new man, in splendid form. Father Manning and himself are going west tomorrow to visit Father Griffin. They have a month's break in the Seminary just now. It is a way after 10 p. m. They are all in bed. I am trying to rush this off to you tomorrow. I want you to know that Kilimanjaro is always grateful to its benefactors and begs God to bless them.

God be with you.

Yours affectionately and gratefully in Jesus Christ,

† Joseph Byrne, C.S.Sp.

Please tell Father Director Father Murphy got his box. Bills of lading for a box of books and three other cases sent in March or April have come. A thousand thanks. Cases here soon.

### FATHER JAMES MANNING

St. James Seminary, Kilema,  
Tang. Terr., B. E. A.

Dear Confrere,

No excuses this time. Your letter came in yesterday and *basi!* (as the natives say) here goes an answer. Thanks a lot for garnering what books you could for the Seminary here. After all, the native priests are the hope of Africa. We, as Americans or Europeans, will never fully understand the native and training their own men for the priesthood is a great work but *bwana*, it's tough going.

After all, this is the first generation receiving any educational training, for the seminary is only twelve years old; and still it will be a few years before the first one of them is ordained. Besides, this place is overcrowded

and all are in one dormitory, juniors and seniors. A senior seminary is to be started this year; that is, separate buildings, in a new location. That will take money; but what I am after is not the buildings but the books to train them. Of course, if you could get any donations for the building fund, they would be appreciated; but the classroom work is the thing I am after at present. . . .

There are eight senior seminarians but by December the top class will come up from the juniors and that will make twenty. Then there will be about one hundred juniors. Woe is me! What to do? It is like having a gold mine and not having the tools to work it. . . .

When Father Dooley arrives get him to tell you some stories. When you meet him just say: "Father Superior, tell us some jokes." We were all over to his mission at Uru for the feast day and after a hearty meal the lad rises up from the table and says: "Let's go into the parlor." So we picked up our chairs and went over to the other side of the room. . . .

Word has reached us that four are coming out this year but the names of the individuals are not known as yet so we are having a great time with the old custom of passing rumors and taking our choice. Father Baker says we have to write them down so that when we do get the names we won't all say: "I told you so!"

Perhaps in a year or so you can come out here and see Africa for yourself, for, in truth, when you go to write about it you get lost for words; and that is the reason, I suppose, that so many of us just can't get off a good account of what the place is like. The old story of there being so much to relate one doesn't know where to begin, with the result that nothing is related. "Come and see," is the way to put it.

Say a prayer for me on your great day and "ad multos annos" to yourself and the rest of the ordinandi.

James Manning.

### FATHER FEDERICI

Seminaire des Missions,  
Mortain (Manche) France.  
August 7, 1937.

Very Rev. and dear Father,

One of the happiest, and, I think I am justified in saying, the happiest member of the foreign contingent, is pleased to address you.

The events of the past two weeks have lifted me beyond the pale of mortality. It is beyond the comprehension of mere mortals to fully realize what a privilege it is to be called to the priesthood.

The occasion of one's ordination and first Mass is an occasion of great rejoicing both spiritually and materially. May I take this opportunity of thanking you for this foreign appointment. For by it the material element was suppressed to the minimum and all my attention could be concentration on the spiritual. I do not mean to say that I did not miss the company of my dear ones at home. I know their sacrifice was very great. But their reward will be greater. The ordination of a son and a brother is a great joy for the members of any family. Consequently to have to miss it, especially when they had waited so long,

and it had approached to a point within one year, the disappointment was keen. But I know my dear Mother was as generous on this occasion as she was on those other occasions when she gave her "fiat" to the request of God, demanding a son and a daughter.

I beg you, dear Father, to unite with me in thanking God for this great favor, and ask Him at the same time to make me a true representative.

En route to Mortain we stopped off at Chevilly for four days. My first Mass in that place was celebrated at the Tomb of our Venerable Father. That Mass was offered for the members of the American Province, and especially for the community of Ferndale—that through the intercession of our Sainly Founder his spirit may be perpetuated in all our works.

August 15 I will sing my First Solemn Mass in this community. Mr. Moroney is doing fine and we are anxiously awaiting the new arrivals.

Filially in Sp. Sancto,

S. Federici.

## FATHER HAAS

Catholic Mission,  
Blama, Sierra Leone,  
B. W. Africa,  
July 18, 1937.

Dear Father,

Your letter reached me last week. Thanks very much for all. Last week Archbishop Riberi, the Apostolic Delegate, passed here. I had the task of accompanying him around the mission. He is a "regular feller," most sympathetic and very affable. It seems Father J. Marron made a very favorable impression on him. We travelled several hundred miles in my car and, thank God, the journeys were done safely. I did the driving. I did not relish going the rounds with him and I suggested hiring a driver but he insisted that I go. Our houses here are small and in consequence I had some queer sleeping places. Even in my own house I had to sleep in the garage! One night I spent killing mosquitoes. I was played out the next day. In his talk to the people of Blama he paid great tribute to America and told them that their superior was from that great country. He had a little fever at Blama so I transferred the reception until the following day and put him to bed and gave him a dose of aspirin and a good hot drink. In an hour's time I had to change even the mattress he sweated so much. However, the next day he was perfectly well and said Holy Mass for the people. He remarked that he found Blama a very fine mission.

My former assistant, Father Ambrose Kelly, has been chosen Bishop. He is an excellent priest and a first class missionary. I am delighted with the appointment. It was he who took charge of Blama whilst I was home. He is very well liked by the people and all the Fathers. . . .

With kindest regards to all and the best of wishes to yourself, I am,

Yours most gratefully,

Francis J. Haas.

## FATHER MARRON

St. Catherine's,  
Rombo, P. O. Moshi,  
Tanganyika Territory,  
British East Africa.  
July 20, 1937.

Dear Father Provincial,

You seemed so pleased with the little account of St. Catherine's that I have decided to send you a picture of missionary ingenuity.

Sister Osmunda does admirable work in our little hospital. The picture is a maternity case. The mother is seen on a quite comfortable bed. It is wooden, and made by our carpenter here. We had some iron ones, but the wire springs broke quickly. We had wooden slat frames made to replace these. Then we decided we could make beds better and more economical than the iron ones. A straw mat thrown over the wooden "spring" is quite comfortable for a native. It is far softer than the ground, to which they are accustomed.

What I like most is Sister's little crib for the baby. Just a box. Soft pillows inside and stick nailed on the box so that a netting may be spread over the box.

This is a pagan mother. We did not have the happiness of baptizing this baby, but we do have frequent Baptisms of children of pagan parents in danger.

I see two little babies carried to Church every Sunday by their little nurses. I remember well the circumstances of their Baptism. Their parents feel it their duty to have the little ones brought to Church. "Little nurses" may not be intelligible to you. It is common for a mother out here to hire a neighbor's child to look after her baby. It is nice, but it often keeps children from school. On inquiry for children, I am told he or she is "yaya," that means, the baby's nurse.

You had so much and such varied experience in Harlem Hospital whilst pastor at St. Mark's that I think this bit of missionary hospital work will interest you.

By patient, kindly help Sister has cured many difficult cases. Just lately I was pleasantly surprised to see how she saved the sight of a woman's eye; the whole upper lid was cut open and all around the pupil injured and pussy. She stitched it up, and disinfected it. Very simple.

Thank you for the welcome you extend me. Perhaps some day, "in God's good time," is all I say. Best wishes to all. Assuring you of daily remembrance,

Sincerely yours in Sp. Sto.,

James Marron.

(Sorry picture could not be reproduced—too indistinct.—Ed.)

## CHRONICLE OF FERNDAL

July 21st—"Keyser Island thou hast thy enchantment, too." Those who thought their vacation over find it anew as they enjoy the freedom of the Island afforded them by the hospitality of the Jesuits—the lawns, the chairs, the trees, even the sea seemed to breath hospitably at our arrival. Some doubting it—the aquatic hospitality of the



## MEDICINE AND MISSIONARIES

(Paper read at a meeting of the Ferndale Mission Unit)

### Why Medical Missions?

Just as the wave of "China Consciousness" is settling into its proper place of importance in Mission Propaganda, the white-clad figure of "Medical Missions" rises above uplifted slogans and banners that form the panoply of the Missionary Army.

But surely, China is not nearly adequately manned, nor yet Africa sufficiently emphasized that men should leave the field to follow this white banner. Are there already so many schools and churches in the missions that the time has come to build hospitals? Are there so many in the ministry that the Church should desire to shuttle off new recruits into this side line? Are difficulties of poverty, climate, environment a thing of the past for the missionary? Has the civilization of the native so progressed that he may justly now claim the niceties and conveniences his teachers enjoyed in their native lands? It would not seem so. Facts and figures belie it. Poverty and short-handedness still conspire to shackle the Church in mission countries. It would seem that this Medical Consciousness is a fad that moves ahead on its own initiative and in anticipation of the spirit. The time and finances required for its advancement might well be utilized to build schools, remunerate underpaid catechists, make life more livable for that living martyr, the missionary. Still, we have the new craze blazing all before it. New religious orders of women doctors and nurses are being established to carry it on. What can it mean?

It means that there must be something to it. And we need go no further than the words of Our Holy Father to make us realize what that something is:

"Let the missionaries remember that they must follow the same methods with the natives as did the Divine Teacher when He was on earth. He, before He taught the multitude, was accustomed to heal their sick: 'and all that were sick He healed; and many followed Him and He healed them all; He had compassion on them and healed their sick.' He ordered His Apostles to do the same: 'and into whatsoever city you enter . . . heal the sick that are therein, and say to them: The Kingdom of God is come nigh unto you. And going out they went through the towns, preaching the gospel and healing everywhere.'"

A little reflection upon the story of the Good Samaritan and many other similar instances will show the importance Christ put upon the healing of the sick. The tradition of the Church from its earliest beginning is solidly behind the movement. The establishment of the Order of the Hospitalers of the Holy Ghost in 1198, is actually the origin of our scientifically perfect hospital system of today. A little further reflection will recall the fact that the Church has civilized every nation it converted and, as someone has nicely phrased it: "the Church is Civilization." But Civilization spells Corporal Works of Mercy as well as culture, education and brotherly love. These are fundamental reasons for the popularity of the new move in Mission Methods.

sea—floated about on tubes all day. Some imitated faithfully the local fishes. Others—the more land-loving type—were attracted by the insular scenery and were happy when they watched the seascape from a comfortable seat on the shady lawn. But all conducted themselves in a manner appetizingly embarrassing to the lunch. Other happy trips to Keyser were made on August 4 and on August 11.

July 22—"Telephone." *Bulletin Board*: "Until further notice each Scholastic will take a turn at porter duty." But, Porter, what bell is the telephone bell?

July 24—"Come with me into a desert place." Sure enough many of the local laymen have listened to these words of invitation and have come up to Ferndale to think things out with God. Forty-one of them arrived today. Active men they are, those boys from Stamford who staunchly stumped Ferndale's ball team with the only defeat of the summer. Waterbury's retreatants, twenty-six in number, were imbued with the reticence of retreat rather than with love of bat and ball, so Ferndale did not get a chance to win—or lose. The Norwalk fifty-one felt right at home. Bridgeport sent forty-six lay retreatants. Ferndale still wins the ball games.

July 27—"Sherwood Island." *A change of islands. A change of scenery. O wonderful are the varieties of vacation! Bulletin of the day: Water: cold with undercarpet of rough rock. Appetites: elegantly elephantine. General: everybody happy.*

July 31—"Forever." Something majestic and awful about that word, "forever." And so it sounded this morning when eight scholastics made their perpetual vows. Forever. To belong to Christ—forever!

August 12—"Go West, young men, go West"—and they did. Rev. Mr. Robert Brooks and Mr. George Reardon sallied forth to Cleveland this morning. They will be met there by Mr. William Hogan and Mr. Joseph Lang. These four scholastics are our delegates to the C. S. M. C. Convention and Mission Exhibit to be held from August 15 to 20.

August 15—The last of the lay retreats for the season. Your chronicler sits down till scythe-laden Time has cut further through the harvest of events at Ferndale.

### PROFESSION

Of Perpetual Vows:

On Sunday, August 15, at Ferndale.

Rev. Mr. Richard F. Wersing

Vows for one year:

Mr. Vincent M. Stokes

### APOSTOLIC CONSECRATION

Ferndale, August 28, 1937: Fathers Simon J. Stark and Herbert J. Frederick.

### PROFESSION

Perpetual Vows

Ferndale, August 15, 1937: Mr. Richard F. Wersing.

Three Year Vows

Ferndale, August 15, 1937: Mr. Chester Malek.

Vows for One Year

Ferndale, August 15, 1937: Mr. Vincent M. Stokes.

Prayers are asked for Father Goebel's brother who died in Detroit last month. R. I. P.

## What Is the Program of the Medical Missions?

In 1835, Pope Gregory XVI, realizing the low ebb in missionary activity witnessed in the Church for one hundred and fifty years, gave a new impetus to the command of Christ to "go, teach all nations." At the end of the century the missions were slowly consolidating themselves. Coincidentally, medicine and nursing had been enjoying extraordinary development. Unfortunately, the Catholic Church, ever-blessed with a light cash-register, could not avail itself of this new opportunity. Governmental aid was withdrawn at this time and the problem of volunteer financing began to vex it. Protestant missions, on the other hand, supported by enormous finances, had entered the field simultaneous with the boom in medical and nursing development. With the advance of medicine, canonical restrictions against clerics practicing surgery and medicine were made, despite the fact that the monasteries were the hospitals and monks the priest-physicians and both monks and nuns the nurses of the Middle Ages.

Something had to be done. Protestant medical missions were making converts in droves. The Catholic clergy and religious had been forbidden to practice medicine. There was nothing left but to enlist the services of the laity. But the laity was neither prepared for the work from a missionary standpoint nor was it organized to make suitable arrangements for proper social life on the missions. It is readily understood why a Catholic layman cannot easily find his proper social environment among exclusively clerical or religious companions, just as a Catholic lay-woman does not find her environment in a community of nuns. The non-Catholic missionary does not face this problem because the family and not the clerical or religious state is ordinarily the basis of social life for the Protestant foreign mission personnel. Furthermore, the non-Catholic missionary is prepared specifically for the medical and nursing professions.

There was a definite necessity for the organization of the Catholic Medical Apostolate upon strictly scientific lines. Two Scotch converts, Drs. Agnes McLaren and Margaret Lamont, through their writings and activities, became the precursors of the new movement. In 1922, the Catholic Medical Mission Board was founded at Catholic University for the purpose of studying and fostering Catholic Medical Missions. The Board has survived with headquarters in New York City. It has developed, in particular, medical assistance to missionaries in the field by supplying them with medicines and medical kits, and at times, funds. It also conducts summer courses in first aid for prospective missionary priests, brothers and sisters, and makes plans to educate native lay doctors.

Almost simultaneous with this beginning was the founding of the Medical Mission Institute of Wurzburg, Germany, in December, 1922, at the University of Wurzburg. The Society comprises two institutions, one for young men and another for young women. Upon completion of the medical training, a working agreement is drawn up between the prospective missionary and the Bishop of the mission diocese in which the doctor is to labor as a medical missionary. The special features of this contract are that the doctor receives a support which is,

broadly speaking, equivalent to the one given the priests of the mission, whilst provision is made for the education of the doctor's children, if he be married.

In September, 1925, in Washington, D. C., the Society of Catholic Medical Missionaries was founded by Father Michael A. Mathis, C.S.C., and Dr. Anna Dengel, a protegee of Dr. Agnes McLaren. Unlike the German Society, the American institution is a religious community of women doctors and nurses. It receives as candidates both women doctors and nurses as well as young women who desire to prepare for the medical and nursing professions. In 1932, the Society was erected into a canonical diocesan community. In 1931 a branch was established in London.

On May 29, 1935, a new Congregation of Sisters, "The Daughters of Mary, Health of the Sick," whose purpose it is to aid the activities of the Catholic Medical Mission Board, was founded in New York. Their program is to send selected groups of their members to teach native girls in the mission lands; to be nurses and at the same time skilled catechists; or to be physicians and catechists if their talents promise success in the medical profession.

## What Is the Value of Medicine in the Missions?

The question may now be raised: "But what is precisely the value of all this material aid to the native?" It borders very closely on crowding out the spiritual perspective." And our reply is this: it not only does not overshadow the spiritual apostolate, it furthers, augments, complements and leads to the spiritual. Did not Our Lord say: "Come, ye blessed of my Father; for I was sick and you visited me . . . as long as you did it to one of these my least brethren, you did it to me." Was He simply spinning a yarn when He told the story of the Good Samaritan? Does not the penny catechism list the care of the sick among the corporal works of mercy? If medicine had only the value of supplying the means for the practice of Christian charity, all our efforts would be amply repaid. And, as Shakespeare once wrote:

The quality of mercy is not strained;  
It droppeth, as the gentle rain from heaven  
Upon the place beneath; it is twice blessed:  
It blesseth him that gives, and him that takes.

Medicine has a further two-fold value which, at the present time, is absolutely indispensable. As a convert-maker, it ranks next to prayer and fasting. Peter Claver knew it; so did Francis Xavier. Rushing almost madly into disease-racked slave-ships with food and medicines, Peter Claver would say: "We must speak to these poor people with our hands before we speak to them with our lips." Francis Xavier never tired telling his young assistants: "We must enchain these people to us with charity." It is undoubtedly more difficult to teach a suffering pagan to bear his sickness with patience than it is to convince a healthy one. The idea is to remove the suffering. Furthermore, the pagan expects it. In Africa pagans as well as Christians have recourse to our hospitals for aid. The Protestants hold open-house for all, and Catholic missionaries would be foolhardy to refuse pagans. Thus, if



we offer them the same temporal advantages tendered them by Protestantism, we easily win out because we have infinitely more after that in the spiritual line while our poor separated brethren confuse the native by their inability to agree among themselves just what spiritual benefits they have to give. Protestantism gives medicine and the Bible; Catholicism gives medicine and grace. The native is far from stupid; he'll make the correct choice. But it must first be offered him.

As a sin-preventative, medicine is the closest rival of grace. We are all familiar with the damage being done here in the United States by free clinics which give instruction on birth control, with easy and inviting access to the use of contraceptives. It may be surprising to some of us to learn that the same game is being played in the Protestant hospitals in foreign missions. I need not remind you of the untold difficulties ahead of the Church in the missions if it cannot provide sufficient medical aid for the native. He'll go to the Protestant clinic and you've lost another Catholic.

I would like to venture a prediction. Regarding Africa, I may say that once that continent becomes sufficiently hospitalized, it will be converted overnight. In the past and at present the witch-doctor has been the root of nearly every superstition and stupidity that has kept the natives backward both in culture and religion. Give Africa something better than the witch-doctor and there'll come upon its unfortunate races a boom of material and spiritual prosperity to make the American epic insignificant.

### What Is the Missionary's Role in Medical Missions?

I believe I am safe in saying that, right now, it is the leading role. He is there in the field: he knows the value of medicine; he sees the inroads being made into the ranks of the Negro by Protestant hospitals. Although word comes from home that societies are being organized to come to his aid, the average missionary sees little tangible evidence of it as yet. His duty is to instruct his friends and superiors back home to preach Medical Missions; to have medicine sent to the Catholic Medical Mission Board; to have his associates going home to rest make direct appeals for Medical Missions. People, especially Americans, are particularly moved by accounts of suffering. Witness the generosity manifested in our droughts, floods and major disasters. When they are told that malaria, cholera, tuberculosis, leprosy and dysentery are as common in Africa as are colds in America, they'll not only be moved to tears but to dollars. A little less stress on the personal discomforts of the missionaries might decrease the now suspicious attitude people are assuming. Generosity, if it be genuine, begets its kind. Medical Missions is a fit subject upon which to lavish it.

To future missionaries, those in the field, and those resting temporarily, the new medical consciousness should have a particular attraction. The time has passed when this work can be entrusted to some inexperienced Brother or Sister who is unable to diagnose a disease. The natives have great confidence in the priest and even though he be able to aid them only in common ailments, he is looked upon as a great doctor.

There is no longer time for bluffing. Courses are open for missionaries and seminarians; books are numerous on the market for the studying. And as this great new apostolate is still in its infancy, the present and next generations of missionaries must feel compelled to carry a greater share of the burden. While on this point, the importance of fostering vocations to the Missionary Sisterhood cannot be overestimated. Canon Law forbids clerics the practice of medicine. Lay doctors and nurses must carry on the new work. And, as the history of the Church bears out, it is the priests' office to campaign personally for the work. Prayers, preachings and painstaking persistence are the requirements.

### What of Medicine in the Confessional?

Too little emphasis is placed on the importance that a knowledge of medicine and psychology plays in the confessional. All the reasons and all the moral ever printed are unavailing to turn confirmed sinners from the error of their ways. But a knowledge of psychology will go a long distance in curing scruples, complexes, manias and bad habits. When a young man or young woman of good family and good training comes back every week with the same sins and the same hopeless story of ineffectual struggle against passion, a little discreet questioning may reveal a hidden and unsuspected ailment. Bad tonsils, abscessed teeth, stomach trouble, run-down nerves, constipation, and glandular irregularities are notorious concomitants of moral disintegration and in nine cases out of ten, the predisposing factors. For a priest to discover these illnesses in his wayward penitents and to send them to their physicians, is nearly always to help them back on the way to grace and back on the high-road to heaven. The early Christians used to say: "With the grace of God and a good daily movement, I may become a saint." Any priest or seminarian can pick up sufficient knowledge of experimental psychology and medicine to make him a better doctor both of soul and body. And with the popularity of the new psychoanalysis, no priest can afford to sit idly by with the smug attitude of mind that this is the doctor's business and not his own.

\* \* \* \* \*

This is the story of Medical Missions. It has behind it the authority of Christ, the tradition of the church, the approbation of the Holy Father and the Propaganda. It is an Apostolate that commands the support of the layman and demands the co-operation of the clergy. "Lord, when did we see these sick . . . ? Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me."

J. A. Lauritis.

#### AFRICA NEEDS (among other things):

Ciboria.  
Barber's supplies (clippers, combs, etc.)  
Altar supplies (used ones accepted).  
Vestments.

Articles sent to the Ferndale Mission Unit will be shipped to Bishop Byrne in Kilimanjaro.





# *Our Province*

OCTOBER, 1937

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ALL IN THE DAY'S WORK *Editorial*

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BROOKLYN TO TANGA

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LIBERMANN CLIENT

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A SILVER JUBILEE IN HARLEM

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RESCRIPT: BLESSED MARTIN DE PORRES, O. P.

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### OUR ANNIVERSARIES

During the month of October we pray for:

- Father Claude Francois Poullart Des Places, founder  
of the Congregation of the Holy Ghost, who died  
on October 2, 1709.
- Father David Fitzgibbon, who died on October 1,  
1928, aged 67 years.
- Brother Marcus Fuchsloch, who died on October 6,  
1908, aged 74 years.
- Father John Baptist Descours, who died on October 9,  
1917, aged 58 years.
- Father Patrick Carey, who died on October 10, 1886,  
aged 35 years.
- Father John Griffin, who died on October 10, 1935,  
aged 79 years.
- Father Prosper Goepfert, who died on October 11,  
1914, aged 72 years.
- Father James Richert, who died on October 11, 1918,  
aged 75 years.
- Brother Fulbert Heim, who died on October 12, 1926,  
aged 64 years.
- Father Xavier Lichtenberger, who died on October 14,  
1921, aged 51 years.
- Father Fridolin Frommherz, who died on October 18,  
1902, aged 29 years.
- Brother Gaudens Schneider, who died on October 23,  
1888, aged 52 years.
- Father Emil Reibel, who died on October 27, 1907,  
aged 45 years.
- Father Anthony Rachwalski, who died on October 28,  
1920, aged 55 years.
- Father Donat Schloesser, who died on October 31,  
1914, aged 55 years.





# OUR PROVINCE

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## ALL IN THE DAY'S WORK *An Editorial*

In the early twilight of a September afternoon, an East African steamer, bound for St. Helena, Capetown, Durban, etc., eased her way out from Pier 7, Bush Docks, Brooklyn, N. Y. Aboard were five Holy Ghost Fathers. In just 56 days they would set foot in Tanga, on a strange continent, in a strange climate, in a strange environment. Yet, in a sense, that continent upon which, in less than ninety years, more than one thousand of their confreres have given their lives, cannot be said to be strange to these five. That climate which has burnt out the best that was in thousands of members of the same Congregation but which cannot burn out the hearts of those who still come on, cannot, in a sense, be called strange. That environment which has felt its barbarous self reluctantly shaped by the hands of an army of Holy Ghost Fathers, cannot be strange to any Holy Ghost Father.

If the departure was too quiet, too simple, too ordinary for the taste of some, it can rest its merits on that very fact; for if there is one title to glory of which we may be proud, it is that we are doing the ordinary work of the Church. It is no new thing in Christ's Church for men to set sail for a foreign land to preach His Gospel. Since it is natural to do the ordinary in an ordinary manner, let's start out on our job without too much fanfare.

Does this imply that we are to confine ourselves to ordinary means to attain our end? Not at all. It means, it demands, that we resort to every possible strategy to perform that ordinary work. It means we've got to be first-aid surgeons one minute and litterateurs the next. It means we've got to know how to mix cement and mix an omelette as well. We've got to show men that Christ's religion isn't a superficial something outside the sphere of common human activity but that it is the aim and end of all activity. If to do this requires writing a book or digging a foundation or being a confidant we've got to write and dig and learn to keep a secret. But all this must wind up with the same result—more souls for Christ. "I became all things to all men that I might win all to Christ."

Were the new Missionaries to make a tour of the land

of their adoption, they would see how their confreres who have proceeded them have been following this line of action for the past century. But what of those of us who will never see these concrete results neither in the rich vineyards of Africa nor in stubborn Puerto Rico, nor in the pathetic South? What of those of us that are doing such

ordinary work that we don't have to move out of our back-yard to get to it? Again we have reason for exulting; for the Church has been built up and maintained only by every congregation and order—in modern times—doing its particular task in a steady, plugging effort. To accomplish this, each individual must perform his duty well, no matter how ordinary it is.

It sometimes requires extraordinary virtue to stick at an ordinary job.

Those whom circumstances throw together must respect each other's rights.—*Confucius*.

I shall pass through this world but once; any good things, therefore, that I can do, or any kindness that I can show to any human being or dumb animal, let me do it now. Let me not defer it or neglect it,

for I shall not pass this way again.—*John Galsworthy*.

Character is the foundation... Courtesy and unselfishness the groundwork... Manners the tools or expressions... Etiquette the rules of the game. With these ingredients you will have the finished temple in the form of a charming and gracious man or woman.

—*The Courtesy Book*.

From the August *Bulletin Mensuel*: "This year, in all our provinces, the number of young fathers reached one hundred and eighteen; and of these, eighty-five received appointments to the missions or to posts outside their province."

From a letter of Bishop Byrne: "Six novice sisters—native nuns—made their profession at Haruma last Thursday... The governor of the Territory was here to dine with us last Sunday. He was very cordial and friendly."

### THE ROSARY

to a good many people nowadays is the name of a song, nothing more. Once upon a time it was effective enough to defeat a heresy. Help to restore it to its rightful position of honor in the hearts of men, and you will help to save the world today; for it is the devotion par excellence to Mary, Mediatrix of all graces.

## Our Levites

### CORNWELLS HEIGHTS

The radio and newspaper have tolled the sad news of the reopening of school, and Cornwells was one of the mourners. But not for long. On September 8th, the boys came trooping in, the old ones sad-eyed, the new ones, mystified, 82 altogether. Soon, however, old acquaintances were renewed, new friendships formed, and in the general melee the seashore and swimmin' hole began to fade out of the picture.

The eagerness with which the boys have taken to the regular routine, the gay spirit among them, even on the first full day, have been particularly noticed.

The many improvements of last year have been maintained and a few more added, notably in the refectory and in the assembly hall, which is fast taking on a theatre appearance, giving a fine background for our "talkie machine." It is planned to have movies regularly on Saturday evenings.

Father Riley opened the new scholastic year with a Solemn Votive Mass of the Holy Ghost, on Friday morning, September 10. The "Schola Brevis" followed, after which the boys found their way to the 'cow pasture' for soft-ball and to the other recreational facilities.

Regular classes began on Saturday morning. The schedule, arranged last year in order to conform to the State requirements, will be followed again this year, giving us a maximum of 181 days.

There have been several changes in the personnel. Father E. M. Smith has joined the faculty at Ferndale, Father A. J. Walsh has departed for New Orleans, and Father Kletzel has been added to the faculty.

It has been considered advisable for a Father to take the same class for both major subjects, Latin and English, in order to co-ordinate them. This rearrangement of classes has produced the following schedule:

Fr. Roth, Dean of Studies, College Mathematics and Latin.  
Fr. Fitzpatrick, Fourth High.  
Fr. Dodwell, College Latin and Mathematics.  
Fr. Lipinski, College Greek and Religion.  
Fr. Stanton, Second High.  
Fr. Kilbride, Fourth High School Subjects.  
Fr. Kettl, Director of Music, Science, Liturgy.  
Fr. Flynn, College French, and High School Subjects.  
Fr. Holt, Director, French.  
Fr. Kletzel, Sub-director, First High.

The only discordant note on an otherwise happy occasion, was the small number of Apostolics on the register for this year. There are 66 returned boys and 16 new ones. Two or three are still at home on the sick list. The Fathers made every effort to secure new vocations, having spoken in some 25 schools in and around Philadelphia. The small number of returns is somewhat puzzling. It certainly does not compensate for the twenty that were sent to the Novitiate this year. We would like to suggest that every Father in the Province, who cannot account for a vocation fostered during the past ten years, make every effort to

secure at least one for next year. After all, our works will succeed in the future only if we have new men to replace those who have completed their life's task. Will you work to secure another member who can continue the work that you are doing? We shall welcome all who have the requisites demanded by the Church for candidates to the Holy Priesthood.

\* \* \*

Father Collins paid us a short visit during the past month, as also did Fathers Williams and Strahan.

\* \* \*

The week of September 12th, the community room echoed the names of Singa-Chini, Uru, Rombo, Kilema, and the home ports of the rest of our "over-seas contingent," as Father T. Charles Dooley, just returned, and Father Kilbride discussed their mutual experiences. They also gave us thumb nail descriptions of the "Private Lives of our Confreres Across the Seas." It was quite a treat to get first hand information about our Missions and about those old familiar names that first we heard in Cornwells and Ferndale. You are quite welcome here at any time, Father Dooley.

\* \* \*

According to a report in the newspapers, there were 2,600 plaster models of Independence Hall, made by WPA workers in Pittsburgh, to be distributed in connection with the Constitution sesqui-centennial celebration, to prominent national figures. Your chronicler has not yet heard who the local nationally prominent figure might be, but Holy Ghost Apostolic College was the recipient of one of these models.

### ARCHBISHOPRIC OF NEW YORK

Chancery Office  
477 Madison Avenue  
New York

September 29th, 1937.

Rev. Michael F. Mulvoy, C.S.Sp.,  
65 West 138th Street,  
New York.

Dear Father Mulvoy:—

Referring to your letter of May 29th, his Eminence the Cardinal duly petitioned Rome and we are now in receipt of an indult reading as follows:

"E. mus ac Rev. mus Dominus Card. Archiepiscopus Neo Eboracensis, as pedes SS. mi D. N. Pii Papae XI provolutus, facultatem petiit qua, in quibusdam paroecialibus Ecclesiis, permittere valeat cultum Beati Martini de Porres, O. P., ad majorem profectum spiritualem fidelium praesertim nigri coloris. SS. mus autem Dominus Noster Pius Papa XI, referente infrascripto S. R. C. Card. Praefecto in audientia diei 11 Augusti, 1937, benigne indulsit ut in paroeciis dictae Archidioeceseos, quae id postulent, in die celebrationis festi B. Martini de Porres, celebrari valeat unica Missa cantata et altera lecta de eodem Beato, dummodo non occurrat festum primae classis, feria, vigilia, octava privilegiata, et permissa tantum missa cantata occurrente festo secundae classis. Idem Sanctissimus D. N. indulsit praeterea ut imagines Beati praefati publice ibidem exponi queant. Hoc rescripto ad dicennium valituro."

With every best wish, I am,

Sincerely yours in Christ,  
McIE. J. Francis A. McIntyre, Chancellor.



# FERNDALE

With a house of seventy-four scholastics, the new school year at Ferndale was opened on Monday, September 13th, with Solemn High Mass, followed by public profession of faith by all the members of the faculty. An abbreviated class schedule occupied the remainder of the morning. Just the day before, her newest young Fathers, eleven in number, celebrated their first Masses in their respective home parishes.

The ordination took place on Wednesday, September 8th, at the Nativity of the Blessed Virgin Mary, at the hands of Most Rev. Maurice F. McAuliffe, D.D. The Church's age-old rites had their usual impressiveness for both clergy and laity alike. The thrilling tones of the *Ecce Sacerdos* and Cardinal O'Connell's *Tu Es Sacerdos*, provided a devotional atmosphere that came as close to being adequate for so solemn an occasion as is humanly possible.

On the previous evening, Bishop McAuliffe had tonsured fifteen First Theologians and one member of the second year class. Fathers Kirkbride and Strmiska were the Bishop's assistants.

On the following Sunday, Saint Mary's Church, Sharpsburg, had the privilege of having two First Masses, those of Father Dellert and Father Fusan. This is the second year in succession that this double honor has been given to St. Mary's. Last year Father Herbert Frederick and Father George Rengers celebrated their first Masses on the same day.

The sermon at Father Fusan's Mass was preached by Fr. Eugene N. McGuigan, C.S.Sp. Father Edward J. Recktenwald, C.S.Sp., was arch-priest, while Father Rengers and Father Julius F. Zehler, C.S.Sp., were deacon and sub-deacon, respectively.

Assisting Father Dellert were Father Anthony F. Lechner, C.S.Sp., arch-priest, Father Jerome Stegman, C.S.Sp., deacon, and Father Frederick, sub-deacon. Father Richard H. Ackerman, C.S.Sp., preached.

New Britain, Connecticut, was the scene of two more First Masses, when Father Dolan celebrated in St. Mary's and Father Leonard in St. Joseph's. The former had as his assistants Father Matthew Traynor, arch-priest; Father Francis P. Smith, C.S.Sp., deacon, and Father James Brophy, sub-deacon. Father Smith delivered the sermon.

In St. Joseph's, Father Leonard was assisted by Fathers Paul Keating, F. X. O'Reilly, C.S.Sp., and Richard Scully, arch-priest, deacon and sub-deacon respectively. The sermon was preached by Father Walter McCrann.

Father Harcar celebrated his First Solemn Mass in the Immaculate Conception Church, Trenton. Father Adolph Bernholz, O.M.C., served as arch-priest, Father Stephen Zamborsky, C.S.Sp., as deacon, and Father Pascal Gura, O.M.C., as sub-deacon. Father Cyril Orendae,

O.M.C., preached the sermon.

Assisted by Father Vincent Burke, arch-priest, Father Edwin Heyl, deacon, and Father Alphonse Favre, C.S.Sp., sub-deacon, Father Connors celebrated in St. Paul's Cathedral, Pittsburgh. The sermon was delivered by Father Francis Schillo, C.S.Sp.

Three of the newly ordained celebrated their First Masses in Philadelphia. Father Mullen, celebrating in Most Blessed Sacrament Church, had as preacher Father John Stanton, C.S.Sp. Father James A. Riley, C.S.Sp., was arch-priest, Father Patrick J. Brennan, C.S.Sp., deacon, and Father Colman Watkins, C.S.Sp., sub-deacon.

Father Baney was attended by Father Phillip Donohue, arch-priest, Father Leonard Heckman, deacon, and Father Thomas Connolly, sub-deacon. The sermon was delivered by Father John J. Manning, C.S.Sp. Father Baney celebrated in St. Monica's.

The Mass of the third Philadelphian, Father Brooks, took place in St. Edward's Church. Father F. X. Williams, C.S.Sp., gave the sermon and acted as arch-priest. Fathers William J. Holt, C.S.Sp., and James Sheridan, C.S.Sp., served as deacon and sub-deacon, respectively.

Father Wersing was assisted by Fr. Stephen Walsh, arch-priest, Fr. Cornelius Finneran, deacon, and Father Joseph Sullivan, sub-deacon, at the Mass, celebrated in St. James' Church, Wilkinsburg. Father James F. Carroll, C.S.Sp., preached.

At St. Leo's Church, Irvington, N. J., Father Milford was assisted by

Fathers James Collins, Mellitus T. Strittmatter, C.S.Sp., and John Byrne. Father John Buchmann preached the sermon.

On the following Sunday, Father Milford celebrated a "second" First Mass in St. Gabriel's, Hazelton, Pa., on the occasion of the dedication of the new Convent. He was assisted by Father Thomas Monahan, deacon, and Father Edward Lynch, sub-deacon. The sermon was given by Monsignor Dennis Kane.

The annual scholastic retreat, held this year from September 1 to 7, was preached by Father Francis Fitzgerald.

## Class Schedule

The newly ordained returned on the following Wednesday. September 14 and 15 were given over to manual labor, these days being allotted that special privilege on the *Kalendarium* posted on the bulletin board. The *Kalendarium* follows last year's schedule very closely. The mid-year exams will be held from January 25 to 29, and the finals from June 7 to 11. The annual *Disputatio Philosophica* will be held on December 11, while the annual theological encounters will be staged on March 5 (Dogma), and May 7 (Moral).

## ORDINATIONS

### To Priesthood

George Augustine Harcar	Sylvester Francis Dellert
Kenneth Andrew Dolan	William James Mullen
Robert James Brooks	Kenneth Philip Milford
Edmund Joseph Leonard	John Edward Baney
Sylvester Bernard Fusan	Charles Paul Connors
Richard Francis Wersing	

### To Tonsure

Michael V. Kanda	Joseph M. Lang
Francis L. Mullin	Daniel P. Dougherty
Stanley J. Grondziowski	Hilary J. Kline
Thomas J. Clynes	John P. Gallagher
Joseph F. Sweeney	George C. Reardon
Paul A. Schiffhauer	William G. Marley
Regis M. Jacobs	James D. Sullivan

The school year will finish up with the beginning of vacation on June 19, Corpus Christi occurring on the 16th, and retreat being held on the two following days.

#### Faculty Changes

Several changes have taken place in the personnel of the faculty at Ferndale this year, Father Valentine J. Fandrey having gone to Ridgefield and Father Francis P. Smith to Catholic University. A new face is seen on the roster in the person of Father Edward M. Smith, who comes to us from Cornwells. He will teach Sacred Scripture and Canon Law. The other professors and their subjects are: Father Knight, both classes in Dogma; Father Bryan, both classes in Moral; Father van de Putte, both classes in Philosophy; Father Strmiska, liturgy, ritual and church history; Father McGlynn, director, public speaking and sacred eloquence. The treatise *De Gratia* is scheduled in Dogma and Matrimony in Moral.

No new subjects have been introduced this year, but it is hoped that an elementary course in Kiswaheli may be included in the regular curriculum before the term is over.

#### Diplomas

Bachelor of Arts degrees, title to bestow which was granted by the State of Connecticut early this year, have been dispatched to those who made their apostolic consecration in June. No formal ceremony is observed in their presentation but a diploma in the customary form is being considered.

#### Material Improvements

By transferring both scholastics' and brothers' linen rooms and the tailor shop to the large room which has served as the brothers' community room since the destruction of their house by fire, four more private rooms have been provided on the first floor. The tailor shop has been partitioned off into two rooms. As a result, only two scholastics have been forced to "double-up" on rooms.

The brothers now use a room on the first floor, new building, newly furnished and decorated, for their community room. The place they vacated, now used as the tailor shop and the linen rooms, once served as a trunk room and later as a scholastic recreation room.

No other changes have been instituted in the material arrangement of the house, although some much-needed repairs and alterations were made during the summer months. The brothers' refectory is now glistening under a new coat of paint; one room has been completely replastered and a few others have received smaller applications. Repairs are being made in the boiler rooms. We haven't been able to find out just what's going on down there, but if noise means anything, it must be a locomotive in the process of construction.

### BROOKLYN TO TANGA

At 5 o'clock in the afternoon of September 30th, the motor ship *City of New York*, of the American South African Line, Inc., was eased from her berth at the foot of 43rd Street, Brooklyn, N. Y. An enthusiastic group of relatives and friends stood on the dock waving farewell and bidding bon voyage to the cruise passengers and the entire ship's company. Listed among those sailing were five of our confreres, Fathers Lucey, Watkins, Rengers,

O'Reilly and Stark, Kilimanjaro-bound. Present to cheer them at their parting and to bid them godspeed, were other confreres: Fathers Riley, Knaebel, Lundergan, Williams, McCarthy, McCarty, Collins, McGlynn, Mulvoy, Kelly, J. F., Stegman, Dooley, T. C., Smith, E. M., Diamond, Duffy, J. L., Recktenwald, Sheridan, J., Kletzel, Brother Regis Smith and Messrs. Rengers and O'Reilly, scholastics from Ferndale. A glorious day. A happy parting. A long safari. Many ports of call. Strange places and stranger faces. Tanga.

### OFFICIAL

Father Valentine J. Fandrey, Ridgefield, Conn., Father Joseph T. Quinlan, Arecibo, Puerto Rico, bursar, Father Regis C. Guthrie, Arecibo, Puerto Rico, pastor, Father Stephen A. Zamborsky, Holy Ghost parish, New Orleans, La., assistant, Mr. Robert M. McGrath, Duquesne University, Pittsburgh, Pa.

The retreat for the Fathers of Alabama and Louisiana will be held at Convent, La., the week of November 8th.

The prayers of our confreres are asked for the happy repose of the soul of Father Edward M. Smith's father, who died in Philadelphia, Pa., on September 19, for the soul of Father Edward J. Quinn's mother, who died September 18th, at Newark, Ohio, and for Father Peter A. Lipinski's father, who died in Pittsburgh, Pa., on October 6th.—R. I. P.

### AFRICA

1. Most Rev. J. J. Byrne, D.D., C.S.Sp., Moshi, Tanganyika Territory, British East Africa.
2. St. Patrick's Training School, Singa Chini, Kibosho, P. O. Moshi, Tanganyika Territory, British East Africa.
3. Holy Ghost Fathers, Catholic Mission Rombo, P. O. Moshi, Tanganyika Territory, British East Africa.
4. Holy Ghost Fathers, Gare, P. O. Lushoto, Tanganyika Territory, British East Africa.
5. Catholic Mission Ufiomi, P. O. Babati (via Arusha), Tanganyika Territory, British East Africa.
6. Holy Ghost Fathers, Useri, P. O. Moshi, Tanganyika Territory, British East Africa.
7. Holy Ghost Fathers, Tanga, Tanganyika Territory, British East Africa.
8. Catholic Mission, Kilema, P. O. Moshi, Tanganyika Territory, British East Africa.
9. Holy Ghost Fathers, P. O. Arusha (via Moshi), Tanganyika Territory, British East Africa.
10. Holy Ghost Fathers, Kibosho, P. O. Moshi, Tanganyika Territory, British East Africa.
11. Holy Ghost Fathers, Kilomeni, P. O. Lembeni, Tanganyika Territory, British East Africa.
12. Rev. John R. Marx, C.S.Sp., Catholic Mission, Giriam, P. O. Mariakani, Kenya Colony, British East Africa.
13. Catholic Mission, Uru, P. O. Moshi, Tanganyika Territory, British East Africa.
14. Rev. Francis J. Haas, C.S.Sp., Catholic Mission, Blama, Sierra Leone, British West Africa.

(If the monthly copies of OUR PROVINCE do not reach the residences listed above, kindly notify the editor without delay and please advise if address is correct.—Ed.)



## PERSONNEL

## UNITED STATES

	Number of Priests	In Our Colored Missions	In Our Other Works	Number of Brothers	Number of Scholastics	Number of Novices	Number of Apostolic
<i>Archdiocese</i>							
Cincinnati .....	3	2	1				
Detroit .....	11	4	7				
New Orleans .....	3	3					
New York .....	5	3	2				
Philadelphia .....	27	6	21	6			82
<i>Diocese</i>							
Alexandria .....	11	11					
Charleston .....	3	3					
Bay City .....	4		4				
Harrisburg .....	5		5				
Hartford .....	15		15	11	*82	*25	
La Crosse .....	6		6				
Lafayette .....	10	10					
Little Rock .....	4	2	2				
Mobile .....	2	2					
Oklahoma City and Tulsa ..	3	3		6			
Pittsburgh .....	36	1	35				
Providence .....	8		8				
San Juan .....	5		5				
<b>Totals</b> .....	161	50	111	23	*82	**25	82

*Vicariate  
Apostolic*

## AFRICA

Bagamoyo .....	1	1
Kilimanjaro .....	26	26
Sierra Leone .....	1	1
Zanzibar .....	2	2
<b>Totals</b> .....	30	30

\*Includes 8 in Europe.

\*\*Includes 2 Novice Brothers.

## CHRONICLE OF FERNDALE

Aug. 17th—After the busy week-end of the final summer retreat for laymen, the scholastics and Brothers enjoyed a day of leisure and sport at Sherwood-Isle-on-the-Sound.

Aug. 18th and 19th—Return of the second vacation group.

Aug. 22nd—After the Sunday Mass, celebrated by Father Szwarcrok, one of the deacons distributed Holy Communion. Return of the scholastic delegates from the C. S. M. C. Convention in Cleveland.

Aug. 23rd—New regular manual labor charges of the scholastics assigned, effective till the New Year. "Go'wan, that's my broom!"

Aug. 25th—Advent of the fifteen happy newly professed.

Aug. 26th—A group of Altar Boys from a New York City parish romped in the rain but seemed to enjoy a pleasant afternoon in Ferndale.

Aug. 27th—Oral re-exams for those indisposed last June. Sighs of relief followed.

Aug. 29th—After a full week of rain, the newly professed exerted their athletic enthusiasm in a "pick-up" ball game, the first in months on the Ferndale diamond.

Aug. 30th—The last excursion of the season to Manresa, the S. J. Summer Camp on the Sound. "Tummy aches" caused by a mild attack of ptomaine poisoning marred the joy of the outing for a few, one of whom was taken to the Norwalk Hospital for observation. For the others, the Louis-Farr bout as reported by radio brought the day to a pleasant close.

Aug. 31st—The novices from Ridgefield, our guests today. Had it not been for the enemy's late last-inning rally, they might have gone home a boastful ball team.

Sept. 1st—Opening of the Annual Retreat for the scholastics.

Sept. 6th—Exams for the ordinandi.

Sept. 7th—Closing of Retreat. The "Bible Class" (first year divines) were raised by Bishop McAuliffe to the rank of clergymen by Tonsure.

Sept. 8th—The DAY of the year in Ferndale! Ordination of eleven to the priesthood with a capacity crowd of visiting clergy, nuns and laity attending. Departure of the newly ordained for the First Mass in their respective home towns.

Sept. 9th—Feast of St. Peter Claver, a free day.

Sept. 10th—The occasion of the informal send-off of the four scholastics embarking the following day for Lou-

*vain and Fribourg. No tears were shed, but the parting of boon companions of three, five, ten years, was hard to take with a smile. Our best wishes that theirs will be a bon voyage and a happy and successful stay abroad.*

Sept. 13th—Formal opening of the class year with Solemn Votive Mass of the Holy Ghost and Profession of Faith by the faculty.

Sept. 14th and 15th—Beginning of the attack on the fall harvest. Under the direction of the brothers, the scholastics sallied into the right flank of the corn and literally mowed the enemy to the ground. No widows and orphans to gather the 'scattered' (apologies to Brother Matthew) stuff, so into the silo it goes.

A new device for keeping the local residents posted on the location of all the Fathers and Brothers of the province has been placed in the recreation hall. It is a large wooden frame divided into sections, which are in turn subdivided into horizontal racks. In the racks have been placed small wooden blocks, each containing the name of a Father or Brother, together with the year of consecration. The names of those engaged in a particular work are grouped together in the racks under the name of that work. The various works are listed according to cities and, finally, according to dioceses.

## HUT SHOWN IN CLEVELAND EXHIBIT

Three thousand delegates of the Catholic Students' Mission Crusade, representing the seminaries, colleges and high schools of the country, convened in Cleveland, Ohio, from August 17 to 20 to discuss the problems of the day and to plan a systematic Catholic method of solving them. In connection with the convention, a mission exhibit was held in the municipal auditorium for the entire week.

Among the one hundred and thirty displays which constituted the exhibit, the largest held in this country, the Holy Ghost Fathers' African straw hut, constructed by the scholastics several years ago, occupied a prominent place. Since most of the other exhibits were shown in booths decorated by the various missionary orders of priests and sisters, the Hut with its distinctive features attracted the attention and interest of the visitors. Four scholastics gave continuous talks on the curios and on the work of the Holy Ghost Fathers in this country, in Puerto Rico, and in Africa. A great deal of interest was manifested by the listeners who previously had only a limited knowledge of the missionary work that is being carried on by the Fathers.

Approximately eight hundred new members were enrolled in the Holy Ghost Mission League and several thousand copies of leaflets explaining the work of the Holy Ghost Fathers were distributed to visitors to the Hut.

In the meetings of the delegates to the convention, Communism was centered upon as the major objective to overcome by modern crusaders. Dorothy Day, of the *Catholic Worker*, in leading the attack on this false philosophy, pointed out the reasons for its rapid growth and the only way to combat it. Since the main cause of its spread, she claimed, is the burning zeal and untiring efforts of its advocates, it can be checked only by Catholics who

have the courage to show a proportionate zeal for a better cause. The Communists have stolen the Christian doctrine of fraternal charity and have cleverly deceived many people into believing that they are the only ones who intend to put the theory into practice. By such tactics they have easily beguiled many Negroes with their glib promises of equality and fraternity. Negroes resent class distinction and will readily join that group which claims to be working for equality among all men. If Catholics are to compete against such a system, Miss Day said, they must become "radicals" in the true sense of the word. They must practice the root principles upon which Christianity is based.

The scholastics in charge of the Hut were: Rev. Mr. Robert Brooks, Messrs. William Hogan, Joseph Lang and George Reardon. Father Francis Schillo lent a ready hand and Father Joe Lucey put in an appearance. Mr. Robert McGrath gave his assistance also.

The Holy Ghost Fathers were also represented in another exhibit which portrayed the missionary activities carried on by the Holy Childhood. Father Joseph A. Rossenbach and Father Eugene Fisher conducted this booth and aroused interest among the Cleveland school children in their work of saving pagan infants in foreign fields. Through the distribution of their magazines they made the children acquainted with a practical means for displaying true missionary spirit.

It is impossible to give a correct estimate of the results obtained. Very often the far reaching effects of such personal contacts remain unknown for a great length of time. The tangible results as manifested by the increased enrollment in the Mission League and the distribution of literature is sufficient to insure all concerned that the Cleveland Exhibit was a success.

## "AND WHO IS MY NEIGHBOR?"

When we first learned the precept of charity, every one of us had in mind a definite person, usually the man next door, who was a living verification of "My Neighbor." If there was ever one man who was "the man next door" to Ferndale, we will lay three to one on the line that as you read this you can name him.

Right you are—it is, or it was, old Mr. Fillow. "Old" we designate him because as far back as memory can transport us, we can see his staid silhouette, with its flamboyant mustache, puttering about the farm that bordered on our property. When walks were walks, we used to pass along the road that wound up the hill past his door, the road that was named after his forefathers, and always the gruff Yankee greeting was there. "The boys" we were to him. Just that. But he always declared that he liked the boys and many a rainy day, in the horse and buggy days, returning from town, he would pull up the old mare and pile three or four of the lads in the back of the creaking and rickety wagon.

In the latter times the mustache was trimmed till it approached the lines of H. G. Wells. The horse and buggy found their way to the Happy Hunting Grounds. Even the property that bordered us was divided and part of it sold



to society folk who built there a fine big house, and 'tho they are nearer to us as the land lies, they will never be "the Neighbor" that was dear old Mr. Fillow.

Yes, the occasion for this bit of lavender and old lace was the death of our dear old neighbor. He died on September 11th, in the Norwalk Hospital, at the age 74. Some of the Fathers called at the house to pay the respects of the Community. Mrs. Fillow II, received us and seemed very pleased to know that we did not forget her in her hour of sorrow. During his second connubial adventure, the grand old man had "stepped out."

The later queen of the household, a woman 20 years younger than Mr. Fillow, had persuaded him to begin to enjoy some of the frugal fortune he had built up during his long years of Connecticut farming. To Miami they went in the winter, to Maine in the summer. For the ten last years of his life, he put aside the hoe and plow and took to the Chevrolet.

And now he is gone. He was a part of the land. He was born in that place 40 years before the Holy Ghost Fathers first set foot on the hill or in the dale. God rest his soul. He was plainly a just man, a good neighbor. May he still be our neighbor in the green pastures of an eternal home.—R. I. P.

## DUQUESNE UNIVERSITY

Owing to an increased enrollment in the various departments of the University, the Prep School has been forced to move to new quarters to provide rooms for University classes in Old Main. For a while it was feared that the preparatory branch would have to be discontinued entirely, but due to the kind cooperation of the Board of Education of the city of Pittsburgh, a building formerly used as the Hancock Public School has been leased. It is located on Webster Avenue, above Tunnel Street.

The new structure, although situated some distance off the campus, provides many conveniences not had in the old location. A spacious library, a chemistry and physics lab, a cafeteria and lunch room, a small gymnasium and showers and a recreation room are provided, all in the same building as the classrooms. Another advantage made possible in the building now occupied is the location of all the offices of the school in one large room, contributing much to greater efficiency in administration.

All but two of the classrooms were furnished with desks. The necessary equipment for these two and for the laboratory has been procured.

The absence of outside recreation facilities is the greatest disadvantage in the new site, an outdoor basketball court being the only accommodation of this nature afforded.

**CORRECTION.** Brother Gerard asks us to make a correction in the story, appearing in the August O. P. (Chronicle of Ferndale). According to the write-up, Brother was forced to carry his own bag to his room when it was discovered he was not a lay-retreatant. He asks that the truth of this matter be declared to all and sundry; he didn't have to carry his bag but was treated just as politely—if not more so—before as after.

Oh, well, it made a nice detail with which to end the story, but we take it all back.

## Our Mail Box

### FATHER JOSEPH HACKETT

St. Mary Magdalene's,  
Tuscaloosa, Ala.

Dear Father,

First of all, I must congratulate you and the rest of the class on this your ordination. Just think, when you are fifty years a priest the Constitution of the U. S. will be two hundred years old; that is, if the revolution hasn't arrived by that time. Great things do happen in September, don't they? Class always starts then. And speaking of class, I think St. Mary's is in for a great year. First of all, I have Sisters teaching in the school, Sisters of the Holy Ghost and Mary Immaculate from San Antonio, Texas. We go up to the seventh grade, inclusive, and with this first week of class there are eighty pupils. A very good start for any first week. By October I expect to have ninety or more.

Listen, don't pay too much attention to those Greek (?) priests who come to Ferndale once in a while to say Mass because they get you in the end. Here I thought that such things would never effect me but they got working on my subconscious something and the first thing I knew I was redecorating my sanctuary. I'm not quite sure whether it's Melchite, Byzantine or Syro-Chaldaic; but this I am sure of, it's not Roman. Even the altar boys are getting away from the Roman influence. 'Tuther day I'll swear I heard "Yeah man" in answer to Per omnia, etc. Maybe I'm wrong at that. I had the Church painted inside and the statues done like those in Ferndale; you know, sixteenth century finish. It makes all the saints look sort of high yellowish. I can't see anything wrong with that. If the Japs can stick a kimono on the saints and slant their eyes, why can't I give mine a nice sun-tan?

Within a week or two I am going to start devotions in honor of Blessed Martin de Porres. With a little advertising I expect to get a good number out of curiosity. And out of that number some are bound to stay. On Sundays I am going to have devotions to God the Holy Ghost. Now, why didn't I pay more attention to Father Knight when he was giving us all that stuff on processions? I'm quite sure they would understand it. I certainly do wish I could get some book on the Holy Ghost which was not so abstract so I could give them something out of it which they could understand (me and them both). Ask Father McGlynn for me. Now you know I couldn't get up and say: "There are two processions in God—qui ab alio and a quo alias" (whatever that means). After all I want to instruct, not befuddle. And when it comes to befuddling, I'm a number one befuddler. Do I make myself clear?

Say so long for me to the crowd going to Africa. Tell F. X. not to let Shorty get too near to those deck funnels. He wouldn't be the first one that got sucked in. And

whilst putting guardians in the group, I might mention that it would be a good idea to see that Joe Lucey is kept away from the steering wheel. Joe is a good pal of mine (I think) but, pal or no pal, we must face facts. Do they want to get to Africa or do they want to end up on the short end of an Expedition to the South Pole The latter? O. K. Let Joe have the wheel.

Regards to all in Ferndale and the best of luck for a good year.

I am,

Yours in the Holy Ghost,

Jos. B. Hackett.

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## FATHER FREDERICK T. HOEGER

St. Antoine and Monroe,  
Detroit, Michigan.  
September 16, 1937.

To the Editor,

Let me congratulate the Ferndale Mission Unit for the good publicity job it did for the group of confreres bound for Africa. Not only the Catholic paper but also all the secular newspapers in Detroit carried an article on the event featuring, of course, Father Stark. I had hoped to see a cut of our Fathers such as the N. C. W. C. News Service sent out when the La Salette Fathers departed but we can't expect everything at once. All I can say is: "Keep up the good publicity work for the glory of God. Let us not hide our light under a bushel."

Sincerely yours in Sp. Sancto,

Frederick T. Hoeger.

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## LIBERMANN CLIENT

2912 Evergreen Ave.,  
Baltimore, Md.  
Sept. 13, 1937.

Dear Father,

I have just finished reading Father Lee's "Life of the Venerable Libermann," and have been profoundly affected by the life of so saintly a man; even more so in view of the fact that it is scarcely three years since I was baptized, having been converted from Judaism. After reading this book, I have no doubts as to his abode in heaven and I would like to ask his intercession in my behalf.

Please advise if it is possible to obtain a relic of this near-saint; is there a Litany or Novena written for him? I would most greatly appreciate obtaining any or all of these things and would be ever thankful for your efforts in my behalf. Also, what is the present status on the canonization of the Venerable Founder of the Congregation of the Immaculate Heart of Mary?

Being profoundly moved by so heroic a narrative as his life, I prayed to Our Blessed Mother to enlighten my mind that I might write a Litany to Ven. Francis Mary Paul Libermann, in order that I may make a novena to him; the favor I want would be almost or totally miraculous should I receive it, and I would gladly submit all circumstances when I receive this favor. Our Mother helped me, and I wrote a Litany of my own (of which I will send a

copy to you on your reply and which I am using in my novena). Please unite your prayers with mine that we may be mutually aided and that together we may forward the canonization of so worthy a man and saint.

Awaiting your reply, and please pardon my writing so broadcast without name, but as an infinitesimal member of the Body of Jesus to a far greater one, I have taken this liberty. Most sincerely yours in Christ Jesus, and may our Holy Mother Mary send you all graces.

Reverently and filially yours,

Harry Earl Glennan.

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## A SILVER JUBILEE IN HARLEM

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### Anniversary of Mother Church of Colored Catholics

The swiftness with which the type of the populace of a section of a great city may change is one element in the story of the development of St. Mark's parish, New York City, this year celebrating its twenty-fifth anniversary as a parish for Negroes, to the point where today it has a complete set of parish buildings.

A rapid shift in the population tide of Harlem brought it about that a parish, boasting of a new church and rectory, was handed over to the Catholic colored people of this district just three years after it was begun for the whites.

It was in a vacant storeroom at the corner of Madison Avenue and 138th Street that the first mass of St. Mark's parish was celebrated by Father John J. Owens. This was on January 16, 1907. Within exactly five months from that date the cornerstone of the present church was laid. On October 11, 1908, the new structure, with a seating capacity of four hundred and fifty, was dedicated to St. Mark the Evangelist. The next step was the building of a rectory. All indications pointed toward the development of a flourishing white parish.

But within three short years it was apparent that there would soon be few white people remaining in the neighborhood. It was obvious that the large debt that had been assumed by the parish in order to realize its building program would be too heavy a burden for the few families now numbered as parishioners; and it was feared that the property would have to be sold at a loss to a Protestant colored group which was seeking a place in this vicinity in which to hold services. However, due to the large number of Catholics among the emigrants from Trinidad, San Domingo, Haiti, Barbadoes and the various West Indian islands, who found their way to New York's Harlem, His Eminence, Cardinal Farley, decided to change St. Mark's into a parish for the Negroes.

The first step toward realizing this end was taken on August 8, 1912, when Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, established a school for colored children. Sixty-four names were included in the first registration.

On the last day of that same month Fathers Christopher J. Plunkett, C.S.Sp., present provincial of the Congregation of the Holy Ghost, and Joseph J. Byrne, C.S.Sp., D.D. (now Vicar apostolic of Kilimanjaro, British



East Africa), arrived at the rectory to assume charge of the parish. It was formally entrusted to the care of the Holy Ghost Fathers, whose work among the Negro race in many lands, made them especially qualified to take over the task, on the following Sunday.

The work of development now began. One of Father Plunkett's first official acts as pastor was the erection of the Confraternity of Our Lady of Victories. The other cares of the parish soon absorbed the attention of Father Plunkett and his assistant, Father Patrick J. Fullen, C. S.Sp., who arrived from Chippewa Falls, Wisconsin. The chaplaincy of Harlem Hospital, which is attached to the parish, required another priest. Accordingly Rev. Joseph H. Cronenberger, C.S.Sp. (now pastor of St. James' colored parish in Alexandria, Louisiana), was sent to be the new assistant.

The path of the young parish was beset with difficulties. A colored preacher of the neighborhood, angered by the progress shown in the church and school, which was especially evident from the enthusiasm manifested in the parish mission conducted in October of that year, organized a counter-rally and had placards distributed throughout the district, on which was depicted the ghost of the Catholic Church stealing along the streets of Harlem and kidnaping the colored children for the parochial school. Fortunately, however, the colored people recognized the falsity of the charges and refused to hear them further. A local Protestant editor defended St. Mark's Church and School in the editorial columns of his paper. The threatened evil served to give prominence to the good being done by the priests and sisters and a number of conversions followed.

Indeed, the untiring devotedness shown by the Sisters of the Blessed Sacrament could not help but win the hearts of all who watched them make their rounds of mercy and charity through the crowded tenement districts of Harlem. After a full day of teaching in the school these unheralded toilers in God's vineyard assume the role of social service workers, only to return in the evening and instruct those colored women who are preparing for reception into the Church.

The financial obligations of the parish presented another difficulty. In fact, there were some who predicted that this obstacle to development would prove insurmountable. But Father Plunkett knew the colored folk as few men know them and had full confidence in their generosity. Future events have since justified this confidence. The generosity of other parishes and organizations in the city also contributed in a great measure to the relieving of the financial strain on the parish. Cardinal Farley recommended the cause of the colored mission to the other parishes of the archdiocese; and the various Catholic fraternal associations of the city gave some help to the struggling enterprise.

One of the means taken whereby the parish debt might be decreased was the erection of a parish hall. Since the evening on March 24, 1915, the hall has proved to be a great spiritual and, incidentally, financial asset to the parish; in fact, today it is considered one of the social centers for the elite of Harlem. The auditorium completed

the building needs of the parish, the school and convent having been previously erected through the generosity of Mother Katharine. The addition, in 1922, of several lots to the parish property, made it possible to provide recreation grounds for the children, thus keeping them from spiritually dangerous influences.

The school has served as one of the best means of reaching the non-Catholic colored people, for admittance is not limited to Catholic children. Frequently the parents of the Protestant children, perceiving in the training imparted by the Sisters an element that is lacking in public school education, are led to inquire into the reason for such a difference; this is a start which usually ends with conversion. In order to maintain contact with their former pupils, the sisters have organized an alumni association, which serves not only to encourage the Catholic graduates of St. Mark's in the practice of their religion, but also presents the credentials of Catholicity to the non-Catholic graduates when they have reached an age at which they are capable of distinguishing the false from the true and free to follow the dictates of their consciences.

The Alumni Association is one of the many parish organizations which have been founded in order to make the influence of Catholicity felt in every phase of the parishioners' lives. The sodalities of the Blessed Virgin and the Holy Angels, the Holy Name Society and the Children of Mary provide means of fostering a deeper spiritual life in the parish; while the St. Mark's Conference of the Society of St. Vincent de Paul and the Ladies of Charity seek to satisfy the material needs of the less fortunate parishioners. The young men and boys of the parish find outlets for youthful enthusiasm in St. Mark's representative in the New York Catholic Athletic Basketball League and the St. Mark's Boy Scout troop. In twenty-five years the records show that the original debt of \$122,500.00, plus interest, has been reduced to \$29,500.00. The converts in that period have numbered over 3,000; there have been over 700 graduates of the parochial school. The capacity of Harlem Hospital has increased from 300 to 650 beds, which adds greatly to the already heavy burdens of Father Michael F. Mulvoy, C.S.Sp., the present pastor, and his assistants, Fathers Patrick J. McCarthy, C.S.Sp., and James A. Murnaghan, C.S.Sp. Today 600 remain on the parish list. Naturally, the Mother Parish for the Colored Catholics of Harlem has seen many of her children move away, some to Brooklyn and other points on Long Island. The opening of St. Charles Borromeo, with St. Aloysius as a mission church, has also attracted many others. Still others attend the Resurrection, All Saints, St. Thomas and St. Joseph of the Holy Family. The marriage registers show 1,633 marriages; 3,844 have been confirmed and sick calls attended reached nearly 38,000 at Harlem Hospital.

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From the Superior General's convocation of the General Chapter, which is to convene next July: "One of the favors we must implore of God is that we may be able to hold the chapter at the time previously arranged. You know as well as I that we have no assurance of peace to allow us to assemble."

## BRAVE BEGINNINGS

### ST. JOSEPH'S, BAY CITY

Bay City, or Lower Saginaw, as it was once called, is situated in the East Central part of Michigan, and surrounded by the most fertile and picturesque section of the Saginaw Valley. The place where Bay City now stands was loved and guarded of old by the Sauks, an Indian Tribe, as their hunting grounds. It had been given to them, so a survivor of the tribe related, by the Great Spirit who created them in this Valley; but after they had sinned, Manitou the Great, becoming angry, sent Evil Spirits to drive them away. The first White men to visit this part of Michigan were Fathers Marquette and Dablon in the year 1668.

The Acadians, in their wanderings, passed through the Valley, as may be read in the Story of Evangeline.

"When over weary ways, by long and perilous marches,  
She (Evangeline) had attained at length the depths of  
the Michigan forests,

Found she the hunter's lodge of the Saginaw, deserted  
and fallen to ruin."

But it was not until 1835, after the war-whoops, battles and massacres of the Indian ceased, that Lower Saginaw was finally settled by the white man.

Through the indefatigable courage and endurance of a Trombley and Marsac, Bay City began her laborious birth. And we may be proud of it—her birth was Catholic and she still is Catholic at heart, even today. The first times were hard. Far from the comforts of city life, these men hewed out their paths through the virgin forests and sought their food with trap and gun. The banks of the Saginaw gave up its trees before the sturdy strokes of their axes. Through the years which followed, Catholic families settled around this nucleus of a town, and from time to time various priests made occasional visits to Bay County as missionaries.

In 1852 the Catholics became numerous enough to have more than a missionary visit them; they asked Bishop LeFevre for a resident pastor. Father Schutjes was sent in the same year. The difficulties he encountered were without number. The church was not finished and the part standing ill-constructed; and besides, like his master before him, he had no place to rest his head. He spoke several languages in his visits to his parishioners; and often to prepare a soul for death he had to travel twenty-five or thirty miles through forest and swamp. In 1855 he made Bay City his permanent residence. Under his supervision the church was finally completed. There were but 20 Catholic families in Lower Saginaw in 1852; but the next four years swelled the number to 2,000 souls. In 1868, Bay County could boast of 7,000 Catholics.

St. Joseph's Congregation began to flourish. Its growth was so plentiful that it could be separated with benefit to its members. The French and English speaking

people asked for a separate pastor to attend to their spiritual wants. Hence, in 1868 St. Joseph's Parish became the proud mother of the new Congregation of St. James.

Within the next fifteen years the parish experienced eleven changes in its pastorate. The parish suffered greatly from these successive changes of pastors, who represented five different nationalities and many of whom did not understand the character of the Canadian.

In 1888 the final crisis came and to all appearances the parish was doomed, for no priest could be found in the diocese willing to assume charge. But Providence was kind and a helmsman for the shattered and sinking bark of St. Joseph's Congregation was found among the Fathers of the Holy Ghost.

There was ample material here for a sturdy laborer. Father Roth, the first Holy Ghost Father to assume charge, did his best to gather together the disintegrating members of the parish. From 1888 to 1894 he managed to clear the property of its debt of \$6,000. The good work was begun. Father Gres arrived upon the scene of labor on the 13th of June, 1894. On the first of March, 1895, Father Dangelzer came to the valley of the Saginaw and Father Roth took charge of St. Joachim's in Detroit. Father Dangelzer was ably assisted by Father Gres. Though the debt had been cleared and the spiritual edifice begun, the material portion was yet in ruins. Church and school were dilapidated and the presbytery a wreck. A fit habitation for a human being had first to be constructed. Ill will and strife separated the members of the parish; and it was only with the fearless determination of the pastor and the assistant that the opposition and dissension which existed in the parish were overcome. But finally the hearts of the parishioners were united after many years of division and strife.

The work on a new house was begun on the 12th of April, 1897. The home of the priest finished, the fathers next directed their attention and zeal toward the church and school. The Church, both inwardly and outwardly, had been innocent of paint for at least fourteen years and as it was impossible to commence a new church the old one had to be repaired and painted. This entailed an expense of \$5,000, all of which was met by the parishioners in spite of the fact that the times were hard.

Father Dangelzer and Father Gres then began the hard task of collecting funds for the new Church. The material and spiritual edifice looked brighter but it had been wrested from evident chaos only by the patient and persevering efforts of the pastor and his assistant in directing and elevating the souls of the parishioners above the sordid things of the world. The old inhabitants tell stories of the seventies and eighties that make the hair stand on end—Bay City was a lumber town and just about as bad or perhaps worse than the mining towns of the West we sometimes read about in fiction.

Father Gres, who so ably fought by the side of Father Dangelzer since 1894, became pastor in 1900, and under his direction the parish began to flourish. Baptisms and lawful marriages increased, and in 1904 the school had 370 pupils. Things looked brighter, a new horizon opened up before the Fathers and with the dawn of 1906 came the reassuring hopes of a new church.

*To Be Continued Next Month*



# Our Province

NOVEMBER, 1937

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GRATIAS AGAMUS *Editorial*

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CHRISTMAS LETTERS

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KILIMANJARO, LOUVAIN, FRIBOURG

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GROTTO AT MIRAFLORES, PUERTO RICO

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CATHOLIC CHARITIES CONFERENCE

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### THE POOR SOULS

will someday, perhaps soon, enjoy the infinite riches of God. You can be sure of their aid when you are in their place and they are in heaven, if you help them now.

You can gain a plenary indulgence applicable to a soul in purgatory as often as you offer mass, or hear mass and receive holy Communion, for a deceased confrere.

### OUR ANNIVERSARIES

During the month of November we pray for:

- Father William Healy, died November 2, 1920, aged 75 years.
- Father Michael Dangelzer, died November 3, 1912, aged 62 years.
- Father Joseph Burgess, died November 4, 1923, aged 43 years.
- Rt. Rev. Monsignor William F. Stadelman, died November 6, 1928, aged 59 years.
- Brother Tertullian Moll, died November 10, 1922, aged 60 years.
- Father Martin O'Donoghue, died November 24, 1924, aged 54 years.
- Brother Englebert Wisser, died November 24, 1930, aged 91 years.





# OUR PROVINCE

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## GRATIAS AGAMUS *An Editorial*

A maze of confusing propaganda has caused the word thanksgiving to be associated in many minds exclusively with stuffed turkeys, cranberry sauce, football games and boisterous celebrations; so much so that if it were made broadcast that the Church recommends thanksgiving after holy communion, the charge of reverting to the excesses of the agape might be made against her. The notion of acknowledging God as the source of all our good is disappearing more rapidly from the world even than the notion of the existence of such a being as God.

In the right order of things it is only fitting that the civil power should call for one day in the year on which its citizens might acknowledge their debt of gratitude to God. And even if the original purpose of Thanksgiving Day has been forgotten, we, as individuals, cannot overlook that debt.

What have we to thank God for? Well, we're alive, for one thing, aren't we? We have been given an opportunity to earn an eternal reward. We have received the first requisite for obtaining that reward—membership in the Church. We have been called to serve God in a manner by which we may increase that reward.

But over and above all these reasons there is one that is distinctively Christian; for faith teaches us to thank God for—of all queer things, the world would probably say—our sufferings.

To see how strange it is—humanly speaking—that we should be grateful for such things, let's pin it down to one particular kind of suffering; namely, discouragements. Let's go further and limit our consideration to discouragements resulting from lack of cooperation. You know; you get a good idea for advancing the work of the church—a really good, sound idea; everything begins to click as it ought. Then someone lays down on the job. Someone who ought to be helping the work stops it dead, maybe makes things worse than they were before, actually scandalizes the faithful. You might be trying to increase esteem for the priesthood among your people and along comes some priest who, by a few boorish acts, makes Christ's priests all appear to be a bunch of self-seeking, inconsiderate barbarians.

Don't tear your hair out; it may be a cold winter. Instead, let a little more significance, a little more intensity be in those words for you the next morning: "Gratias agamus Domino Deo nostro."

## CHRISTMAS LETTERS

for the confreres in Africa should be mailed now to insure delivery by Christmas. The hand of Christian fellowship can work wonders, even span oceans.

The addresses in full of the various houses may be found in last month's O. P. Those who may be reached at these addresses are:

Kilema: Bishop Bryne; Fathers Wilhelm, Manning, Mangnan, Baker, Rengers, O'Reilly, Stark, Watkins and Lucey.

Rombo: Fathers Marron and Delaney.

Kilomeni: Fathers Morley, Haason and Hayden.

Tanga: Fathers Noppinger and Dolan.

Arusha: Father Wingendorf.

Mashati: Father Deer.

Babati: Father Griffin.

Uru: Father Lavery.

Kibosho: Fathers Gorman and Murphy.

Singa Chini: Father Prueher.

Kenya: Father Marx.

Sierra Leone: Father Haas.

Letters sent to Puerto Rico, Rome, Fribourg and Louvain the second week in December will reach their destination by Christmas. The addresses of the confreres there, are:

Box 577,

Arecibo, Puerto Rico.

42 Via Santa Chiara

Rome (117), Italy

Seminaire des Missions

18, rue du Botzet,

Fribourg, Suisse

Holy Ghost Fathers

56, rue des Normands,

Louvain, Belgium

Letters to Father Francis Griffin may be sent to the Mother House, 30 rue Lhomond, Paris, France; and to Fathers C. Tomaszewski, S. Rydlewski, M. Retka and S. Zaborowski to Internat Duchy Sw., 117 Kujawska, Bydgoszcz, Poland.

## Our Levites

### KERNELS FROM CORNWELLS

And still improvements go on. This time it is in the form of dining room tables for the Apostolics. New tables which seat six individuals have replaced the old long ones. Each table is placed separately so that a boarding-house-reach could get you anything on the table; but of course, such reaches are frowned upon in our polite company.

Without intimating that we confuse our meals with our faith, we now skip over to the retreat preached for the boys this year by Father Brannigan of the Mission Band. "Best ever," was the compliment made by all to the Retreat Master. We hope that the good seed planted will flourish and grow into a strong and sturdy manhood.

While we are on the subject of visiting confreres, we had as our guests during the past month, Father Watkins, who is now enjoying the freedom of the high seas in the balmy South Atlantic; Fathers Haines and Sheridan from Philadelphia, and Fathers Knight and Smith from Ferndale; and—shall we call him our roving center (for money, they say, makes the world go round)—Father Recktenwald.

To complete the personals, Father Riley and Father Kletzel represented the local community in wishing bon voyage to our five confreres at the departure of the "City of New York" from Brooklyn for parts South and East.

With two months of this scholastic year gone, a sufficient time in which to study characters, all are pleased with the calibre of the "infants in the cradle." They are fine prospective Holy Ghost Fathers. Though we have not quantity, we do have quality. What are you doing to keep up the tradition? Several applications for next year have already been received. It is never too early to begin. Try to encourage that promising young man in your parish or among your acquaintances to join our ranks. In that way we shall one day have quantity as well as quality.

### CHRONICLE OF FERNDALE

Sept. 15th—A small but select "Ditch Crew" organized to complete the installment of the drainage system begun last spring.

Sept. 16th—For four hours in the evening the members of the community and several visiting priests and lay persons were at the attention of Mr. Alfred Hack, "Cine-shooter," who exhibited moving pictures taken by himself aboard the African liner "City of New York," at the customary ports of call and in the interior of Africa. Some of our Kilimanjaro Missions figured in the cinema repertoire.

Sept. 17th—Half-holiday observance of the sesqui-centennial anniversary of the Constitution.

Sept. 22nd—Farewell of Father Francis P. Smith, who departed to take up his studies at Catholic University.

Sept. 25th—Parting visit of Father Watkins, to embark shortly for Africa.

Sept. 28th—Presentation of "Oh, Bishop," Ferndale version of the Broadway success, "What Happened to Jones," as a farewell gesture to the fathers appointed to Kilimanjaro. Due to the early sailing of the "City of New York," (because of the anticipated seamen's strike) other last hour engagements prevented the attendance of two of the five fathers Africa-bound. Songs and short talks added to the occasion an earnest God-speed to our departing confreres.

Sept. 29th—Missa Solemnis and Benediction were possibly the last liturgical functions in our chapel at which the new missionaries are to be ministers together.

Sept. 30th—Beginning of the siege on the potato harvest. The "Smaller Group" system employed in order that classes be not entirely disrupted.

Oct. 2nd—Anniversary of the death of our venerated founder, Poullart Des Places, and the silver jubilee of the dedication of our present community chapel. During the few days preceding, a history of Ferndale was read in the refectory, recalling to mind many interesting facts of the foundation and development of our principal provincial house and of its pioneers. The mention of familiar names in unfamiliar settings of the by-gone days drew quite a few laughs.

Oct. 4th—The registered voters of the community went to Norwalk today to cast ballots in the civic elections.

Oct. 7th—Free-day in honor of the fathers recently departed for Africa (deferred in order to enjoy the broadcast of a World Series game.)

Oct. 8th—First session of the newly formed Latin class which is intended to help those finding difficulty translating the text of Hickey, Herve, Noldin, etc. Attendance three times weekly is obligatory for the first Philosophers and others designated, optional for any other scholastics interested. Father E. M. Smith is in charge.

Oct. 9th—The "Blood-Battle" between Duquesne and Pitt, having caused much heated discussion of late between our local football fans, was heard by the scholastics, accompanied by sighs and cheers from the respective supporters who assembled in separate camps on opposite sides of the community radio.

Oct. 11th—Assignment of five scholastics as Foreign Secretaries whose duty it will be to insure replies to letters written to our community by members of the province in the missions or studying abroad. Also announced that henceforth the scholastics will receive marks semi-annually for diligence, punctuality, neatness and manners. "What's your score?"

Oct. 12th—Half-holiday observance of Columbus Day.

Oct. 13th—Our guests, the Maryknollers, evidently enjoyed a fine day on the ball diamond, 3-1, and on the tennis courts, winning 4 of the 7 matches. A pleasant reunion of missionaries-to-be and a well played ball game were brought to a fitting close by song and jest, toasting marshmallows and bumping cider mugs 'round bon fires in the grove.



Oct. 15th—The baseball season was officially signified as over by the appearance of the football goal-posts against the horizon. A three-team league is ready to swing into action with a brand new football.

Oct. 16th—Some of the young fathers headed for the Polo Grounds and the Pitt-Fordham game. By special privilege all the members of the fourth year get a crack at a "big-time" game this season.

## Unit Whirligig

### JUNK

The month of October of this year witnessed the beginning of a new activity for the Mission Unit at Ferndale—the junk business. All the kind of stuff that seems only to get in the way is being handed over to the nearby junk merchants for a financial consideration, said consideration being deposited in the Unit sock, later to find its way to some needy mission. Though a fortune is not in sight and will probably never be accumulated, yet the small amounts which do come will surely be gratefully and eagerly received.

For those engaged in it the work has a recompense which is already being noticed. It is that of the joy resulting from stirring up competition among dealers. Perhaps not exciting, yet a recompense none the less. Before long it may develop into a kind of auction.

The materials which are being collected offer a variety which should surely attract notice, if not of Ferndalians, at least of dealers. They are as follows: rags, old papers, old cardboard cartons, old magazines, tin-foil, burlap bags and, finally, all metals except tin. Among the metals brass, aluminum and copper are the more valuable.

At the present writing a fair sum has been collected from the sale of tin-foil alone. This has been realized as the result of outside help from our friends. If you've been telling people tin-foil isn't of any use to us, you can start retracting now.

At the first Unit meeting of the school year, October 18, Father Brooks tendered his resignation from the presidency due to the press of other occupations. Upon acceptance of the resignation by the members, Mr. Eberhardt, vice-president, assumed the office of president.

In the evening of the same day the year's first general "Stamp Night" was held. Several barrels of stamps have accumulated during the summer, thus furnishing plenty of material for lots more "Stamp Nights" in the course of the year. On Saturday afternoons when permission has been granted to hear the broadcast of football games, the stamps get a big play because they can be assorted without diverting attention from the broadcast. However, when a touchdown play comes off, the stamps take a back seat. Several shipments of stamps have been received from individuals and associations encountered at the recent Mission exhibit in Cleveland.

## CHANT OF DEPARTURE A MISSIONARY'S PRAYER

TO OUR LADY, QUEEN OF THE MISSIONS  
Woman who walked home on the arm of John  
Another way from that your Son had gone,  
Woman who walked  
And talked,  
Unwavering, of what must yet be done—  
Woman, behold your son!  
Behold  
Him who in boyhood haunts will not grow old;  
Who goes predestined to an alien grave  
In clay or sand or wave—  
Yet sails enamored of one hope: to see,  
As John from his dawn-lit boat on Galilee,  
Christ in the haze-dim faces on the shore  
At Shantung or the coast of Travancore.  
Woman who walked home on the arm of John,  
When on  
Some night of tears I hear the palm trees toss,  
Stand by my side beneath the Southern Cross.

—Alfred Barrett, S.J.

## GROTTO OF OUR LADY OF LOURDES BLESSED

On the third Sunday of August, 1935, just two years ago, His Excellency, the Most Rev. Edwin V. Byrne, D.D., Bishop of San Juan, solemnly blessed the new Immaculate Conception Chapel in Miraflores Mission, the first to be built by the Holy Ghost Fathers in Puerto Rico. On the third Sunday of August just past, feast of the Assumption of Our Lady, the Bishop again returned to Miraflores, this time to bless a work of lesser proportions but of great spiritual significance to the people of the barrio, a grotto of Our Lady of Lourdes.

Immediately adjacent the chapel lies a rocky, conical knoll, and here it is that the people of Miraflores, taking advantage of nature's gift, have erected the grotto. No one expected that the Bishop would accept the invitation to assist at the blessing of the grotto, but when it was known that he was coming the people showed their appreciation by enthusiastically constructing a large arch of welcome from native palm trees, and then turning out some 1,000 strong with banners of gold and white in hand to receive him. At 10:30 a Low Mass was celebrated in the Chapel at which the Bishop assisted, the people taking part in congregational praying and singing. The Mass over, the Bishop followed by clergy and faithful, proceeded to the grotto. Here a hymn was sung by the children of the Mission, after which the Bishop blessed the grotto, and then addressed the people at length telling them that he had accepted the invitation because he was always glad to be present at any religious fiesta where Our Lady should be honored. He exhorted the people to foster devotion to the Mother of God and to teach their little children to recite the Rosary at the foot of the grotto. His words have borne fruit, indeed, for now the people gather every evening at twilight to recite the Rosary. The statue of Our Lady of Lourdes was donated by children of various Catholic parochial schools in the States taught by Sisters of Divine Providence.

## CATHOLIC CHARITIES CONFERENCE

The 1937 National Conference of Catholic Charities and of St. Vincent de Paul Society opened formally in St. Paul, Minnesota on Sunday, August 29, at 11 A. M. with a pontifical high Mass in the massive cathedral dedicated to the Saint from whom the city itself takes its name. At the Mass a very learned sermon was preached by the Most Rev. Archbishop Cantwell, D.D., of Los Angeles, on Christian Charity. But the genial smile and the very sincere words of welcome of the host of the convention, the Most Rev. Archbishop John Gregory Murray, D.D., had already sounded the keynote of the convention—had already fused that mass of Catholic workers into one solid phalanx of Jesus Christ. We already felt that we had gathered under a magnetic leader to throw off any of the dust of materialistic philanthropy we may have picked up in the field of labor and to be renewed in the spirit of Christ to go forth from the conference not as cold, mechanical social technicians and case workers but as cheerful messengers of the gentle Jesus to the spiritually as well as materially poor, to the mentally as well as physically sick.

As I watched from day to day the unfolding of the programme laid out for the national conference three objectives seemed to be aimed at; 1—to bring harmony among the apparently clashing groups in the field of Catholic charity, 2—to spiritualize and raise to the higher level of Christian Charity such activities as seem to be purely social relief work, 3—to coordinate all agencies, all social and charitable endeavors, so that public and private workers, lay and religious workers, volunteer and professional workers would be as so many threads in the strong life line thrown out to the mentally, physically, materially and spiritually handicapped fellow creatures of God tossed about on the stormy sea of life—to so coordinate all agencies and charity workers that they might render service to fellow human beings not only from the cradle to the grave but from the baptismal font to viaticum and the gates of heaven.

To understand how such far reaching objectives could be accomplished we must try to realize that for three long days sectional meetings were being held in halls and conference rooms at the convention headquarters for every possible form of Catholic Charities—meeting of the Diocesan Directors of Charities, meetings of the Catholic Women's Organizations, meetings of the Conference of Religious nuns, general meetings of the Society of St. Vincent de Paul, meetings of the Committee on Families and Children, meetings of the Committee on Health (physical), meetings of the Committee on Health (mental division), meetings of the Committee on Youth Activities, meetings of the Committee on Social and Economic Problems, round table meetings at off hours of various phases of the above mentioned, such as a round table meeting of Salvage and Clothes Bureau, which is a phase of St. Vincent de Paul work. Then there were joint meetings of committees to consider problems they had in common, such as a joint meeting of the Committee on Family Social Work and the St. Vincent de Paul Society, and a joint meeting of three groups, the Committee on Mental Health, the Committee on Families and Children and the Conference of Religious

to consider especially the "Psychiatric Implications" of social work and school work especially among problem children and in institutions. Every day, Sunday, Monday and Tuesday, ended with a general session of the Conference in the civic auditorium which was open to the public.

Several addresses were made at the separate meetings which amounted to a plea for team work among what might develop in clashing social activities in the field. Mr. James Fitzgerald, National President of the Conference and Detroit's dynamic Vincentian and social worker, in his address at the opening meeting of the St. Vincent de Paul Society, pleaded with that fine group of conservative, self-sacrificing men to develop a cooperative, sympathetic mental attitude towards the professional Catholic social worker. One of the representatives of the Detroit League of Catholic Women, Mrs. D. J. Healy, read a well worded paper at the opening meeting of Catholic Women's Organizations that gave all present much food for thought on the lay Volunteer Workers Cooperation and Participation in Public Welfare Work.

In both a general meeting of the St. Vincent de Paul Society and a meeting of the Conference of Religious the religious welfare of the beneficiaries of the National Social Security Act was discussed: for example the Spiritual Security of the Aged: the Religious Welfare of the Child Welfare Service Section of the Social Security Act.

Finally rubbing shoulders and exchanging ideas during, before and after the meetings with executives of the government in the Social Security department, with the administrators of state and county welfare departments, with the diocesan directors of Catholic Charities, with religious engaged in every phase of Catholic institutional work, with professional Catholic Charity workers, with the rank and file of the St. Vincent de Paul Society, with such enthusiastic youth workers as Detroit's devoted Father Markey and Joe Glaser, with the representatives of private organizations such as our own League of Catholic Women, the St. Paul Women's Guild, the Christ Child Society, all this was more than inspiring. It pointed in a practical way to one great source of strength in the service to God's poor, cooperation among Catholic organizations and workers. It brought out the one worthwhile purpose of both professional and volunteer social work—"to restore all things in Christ."

—F. T. Hoeger.

### NOTICE

To all those who buy their postage from the Ferndale Stamp Department:

We will appreciate your order for all the 1c and 3c stamps which you can use for CHRISTMAS MAIL. The purchase of 1c and 3c stamps will be beneficial to us, but we shall be glad to accommodate with stamps of all denominations— $\frac{1}{2}$ c— $1\frac{1}{2}$ c—2c and higher.

Please send your order immediately.



## LAMENT

Late in November  
 It's nice to remember  
 The things that occurred at the start of the Fall.  
 How our nine confreres,  
 Thirsting for sea airs,  
 Heard the steam whistle's adventurous call.  
*Hankies waving,*  
*"Mustn't tarry—"*  
*Gang-plank dropping,*  
*"—write me, Harry!"*  
*Tenders snorting,*  
*Voices screaming*  
*Eyes are straining,*  
*Teardrops gleaming.*  
 Ocean Atlantic  
 (My, how romantic!)  
 Carried them off on its perilous tide.  
 Deck chairs and tennis—  
 Health knows no menace;  
 But they're not going out just for the ride.  
 Five got commissions  
 To work in the missions,  
 To labor and live like Apostles of old.  
 Philosophical lore  
 Claimed two out of four;  
 Two others must learn to brave Switzerland's cold.  
 Not their leave-taking  
 Is causing this aching  
 That sounds its sad voice in lugubrious rhyme.  
 It's life's grown too quiet—  
 Let no man deny it—  
 If someone's not sailing now all of the time.

## Our Mail Box

### FATHER JAMES MANNING

St. James' Seminary,  
 Kilema, September 6, 1937.

Dear Father,

Let me take time out to wish you and the rest of the lads everything good and holy on the occasion of your ordination. It is a subject too sublime for me to write words about but my thoughts are with you these days and I pray that your joys may be full. Three years ago this month I had my day and was glad, so for all of you—*ad multos annos*. I teach that language, so I got a grip on it. (?)

Many thanks for the books you sent me. They were just what the doctor ordered. From Ferndale and another source I received ten copies of *Cæsar* and there are nine lads in the class—one for the prof. God is good. They just arrived in time for the opening of class in August, so

no time was lost and everything shaped itself nicely. That is what I call the "spirit of cooperation."

The Bishop is to have a Council today, and rumor has it that the "Major Seminary Building" is on the list, so if the lads have any means in the Unit Treasure, now is the propitious time to send along a little financial encouragement. I might sound like the grabbing kind, but when you realize we cannot accept any more boys for lack of room, and that the site of the new seminary is ready for a building, and the only thing keeping back the good work is the lack of money—it seems as though a good work is hard to get going. But what beginnings weren't hard?

Not only has the Vicariate received 10,000 shillings less this year from the Propagation of the Faith *et al*, but we haven't sent to Moshi for a thing in the past two weeks for we owe everyone in town and the lads here are only getting meat once a week; but then: "Look at the fun we have."

Keep the faith and don't forget to give us a remembrance in your Masses.

Cheerio,

James Manning.

"On Ascension Day," writes Father Wingendorf, "Bishop Bryne blessed the foundation stone of a new church in Arusha estimated to cost about \$5,000.00."

Father Wingendorf has asked the Ferndale Mission Unit to assist him in raising the two-thirds of that sum which remains to be gathered.

"The church for our out-station at Kishimundi is going up slowly. After much trouble the seven thousand cement blocks are on the spot and the foundations are completed." So writes Father Gene Lavery from Uru.

## GOING, GOING

R. M. S. Volendam,

Somewhere on the Atlantic.

Dear Boys,

Here we are almost in sight of England with Gerry threatening to climb the mast in order to get a good look at the Motherland. It's been eight days since we silently folded our shirts, hankies, etc., and as silently stole away. That "stole away" part goes literally, if you remember those nocturnal goodbyes. The bridge has sailed over a good deal of water in that time and we can't blame the sailors for saying that in the old country water is used for washing only.

As you probably have heard, we pulled up anchor at Hoboken last Saturday at about eleven A. M., were pushed out into the Hudson and turned down under our own steam. Hands and handkerchiefs were waved vigorously to try to put off the awful moment of broken connections. However, like all things, good or bad, it had to come. Pretty soon we could no longer make out any faces, then even the pier became only a blot. But we had other things to keep us from mooning too much. The New York skyline was most impressive as it grew hazier and hazier. Then all of

a sudden Lady Liberty floated by. A few more miles of coast and we were in the open ocean, the real thing and no fooling. It was the first time that at least two of us had seen the briny deep and there we were heading right across, instead of just looking at it.

While we were in the dining-room (trust us to find the way there first thing) we noticed that the boat had begun to roll in great style. We had rough going all that first day out. That was not only our opinion born of inexperience. Even the Steward said it was bad for that part of the ocean. However, except for a slight dizziness of the head and much stumbling until we acquired our sealegs, we rode it like veterans. We had been given so many theories on how to avoid sea-sickness that we decided to ignore them all, except the one about eating lightly the first day. We followed that advice with the air of martyrs and as a result we were a credit to Ferndale and the poor fishes have been starving all the way as far as we are concerned.

There are very few passengers on board. We started out travelling four in one stateroom. The first day out the Purser told us we could occupy the room next to us also as it was empty. That made things much less congested. A day-by-day account of the voyage would consist of a few items for the first day and then ditto marks for the following days. The time has really passed rather quickly. Shuffle-board and ping-pong take up a good deal of the daytime. Then there are quite a few good books on board. Just lolling in the sun in a deck chair isn't hard to take either. Every second night we have movies. We have seen four of the season's best films. The string quartet which plays every night at dinner (supper to you) is very good and specializes in Strauss, so that keeps at least one of our number in good humor.

On Thursday we were shown through the engine room. Lip felt quite at home but the others were rather dazed to see so much machinery all at once. Everything was spic-and-span and seemed to be well looked after. We could not even find a pipe with a leaky joint.

(Pardon us, Pals; It's four P. M. and you know Everything stops for Tea).

We expect to reach Plymouth, England, some time early Monday morning, Sept. 20. Only those disembarking are allowed to go ashore. Then in the late afternoon or evening of the same day, we shall get to Boulogne and leave the boat to continue on its way to Rotterdam. According to the deck steward that is the only place in the world worth seeing; so it seems to be every man for his home town no matter where you go. During the week, however, we have all acquired a very high opinion of the Dutch people; that is, of course, if those on board are to be taken as representative.

From Boulogne we are to take the train for Paris, a run of about three hours. In our next letter we shall pick you up on the dock in Boulogne and continue the description from there. This has to be finished soon now so that it can be mailed at Plymouth.

For the resent, au revoir from the four wandering seekers of erudition,

Paul Lippert,  
John Walsh,  
John Kanda,  
Gerry Walsh.

## GONE

Grand Scolasticat,  
Louvain, Belgique.

We landed at Boulogne on Monday evening, September 20, spent the night there and proceeded to Paris the next day. Father Sal Federici and Joe Moroney were at the Gare du Nord to greet us. They are both very well and do not look at all as if their year in Fribourg had done them any harm. In fact they gave such a glowing account of their affairs in general that we were almost envious; of course that was before we had seen Louvian.

During our four-day visit in Paris, we stayed with Sal and Joe at the Orphanage at Auteuil, and certainly we could not have found a more pleasant place nor a more genial host than Pere LeRetraite, the Superior there. We were at the Mother House several times, visited Notre Dame des Victories, Montmartre, Chevilly, Orly, besides attending the Exposition. All in all they were four busy days.

Saturday was the day of dispersion. We bid our Swiss confreres farewell and Sal took us to our train. The ride to Brussels was a six hour one, and I should scarcely call it pleasant. I am sure you remember just how slow and crowded and dirty these continental trains can be. It rained for the last hour or two; so taking everything into consideration, we were decidedly glad to see Pere Superieur waiting for us in the station. The bus brought us to Louvain and so—here we are.

The house is in a fine location, overlooking the town. It is modern in every way as concerns water, heating, baths, etc. Our rooms are much as they would be in Ferndale.

Father Keller is Superior and Director. There is also a Father Fryns who has just returned from Rome and is ready to treat any member of the American Province as a long-lost brother, so Messrs. Supple and Schenning have been good precursors. The Belgian Scholastics number only twenty, so we have a small community. The language is becoming less and less of a difficulty for us every day, and we still have three weeks before the opening of class.

The scholastics here have already begun the school year. We are anxiously awaiting the beginning of our course. To omit the first year of the course it is necessary to take an examination in the subjects from which we claim exemption. They will be Philosophy, Physics and Chemistry. If we pass this examination successfully we will have to take several first year subjects which we have never had. These are Political Economy, Biology and Physiology. Among the second year subjects we shall be exempt from Ethics to compensate for the time given the above subjects. It is up to us to choose the courses that we wish to take. If there are any difficulties we shall write to you.

We send our best regards to all at Ferndale, hoping that they do not forget their dispersed brethren in their prayers.

Yours in the Holy Ghost,

Gerald Walsh and John Kanda.

## PROFESSION

To Perpetual Vows

At Fribourg

Joseph Patrick Moroney on October 10



## THE ALPS

Fribourg, Switzerland.

Dear Father,

From the foothills of the Berkshires to the same part of the Alps is a long jump but here we are. For scenery I'll take this section of Mother Earth, but for all the rest that appeals to human nature give me the U. S. A. Our trip was a big success. We saw almost too much of the Atlantic Ocean. Not enough of England to suit at least one of the quartet, but when we ran into Sal and Joe in the Gare du Nord our sight-seeing really began. If we missed anything it wasn't on the map. Notre Dame; but first of all the Mother House, Chevilly, Orly and Our Lady of Victories; Arc de Triomphe, Eiffel Tower, the Louvre (just a passing glance at the building), the exposition, the basilica of the Sacred Heart at Monmartre and lastly to Lisieux where we saw the body of the Little Flower. It is still hard to believe that we were so close to where that great soul dwelt but that blessing was ours and I think between the six of us you all shared in our prayers. We also visited the basilica being erected there in honor of St. Therese and the crypt, which is the only part completed, was the most beautiful thing I saw in all my travels. The crypt has the same floor space as the body of the church and the ceiling, which is rather flatly arched, is entirely mosaic work.

There were ten of us in the party leaving Paris last Saturday with Father Rozo, the new assistant to Father Soul, in charge. It was a fine day and we saw quite a bit of Switzerland's famous product, beautiful scenery. The parts we saw are all that they are reputed to be. About Fribourg; I'll wait until we see a little more of it.

Sincerely in the Holy Ghost,

Paul Lippert.

"... According to my tentative program I have 26 hours of class a week at the University. Then, since we have no practical moral on our schedule at the University, we have our classes in Noldin at home. So a little prayer once in a while, *s'il vous plait*.

Sincerely Yours in Spiritu Sancto,

John Walsh.

### IN YOUR CHARITY

kindly pray for the souls of

Mr. Vincent Stokes' father who died on September 26,

Father Timothy A. Murphy's mother who died October 25,

Father Joseph A. Pobleschek's mother who was buried November 2,

Father Aloysius J. Roth's mother who died on November 5,

All were lifelong residents of Philadelphia, Pa., and for Father James A. Marron's father who was buried from Mamaronessk, N. Y., November 3. R. I. P.

## Our Communities

### NOON DAY MASS AT ST. MARY'S SEVEN YEARS OLD

(Reprinted from *The Detroit News*, September 25, 1937)

With the opening of the daily rosary devotions at St. Mary's Roman Catholic Church Friday, the week-day noon mass in this old downtown church will enter its eighth year.

It was through these same rosary devotions, which mark the month of October in the Catholic Church, that the noon mass was established by Father Frederick T. Hoeger, C.S.Sp., pastor, on October 1, 1930.

The law of the Catholic Church requires the daily recitation of the rosary in every parish church during October, and as Father Hoeger felt that an evening devotion would serve very few people in his locality, he decided to experiment with a noon mass and rosary devotion for the convenience of shoppers and workers in the downtown area.

These masses and devotions were so well attended that the Holy Ghost Fathers, who are in charge of the parish, decided to extend the noon mass through November for the devotions practiced by the Catholics in that month in memory of the departed. Then it was decided to extend the noon mass through Advent and finally, on January 1, 1931, Father Hoeger announced that it would be continued as long as enough people attended to make it worth while.

In all the seven years there have been only two days on which no one received holy communion. Usually there are a large number; and this is quite remarkable, Father Hoeger points out, because all who receive communion at this noon mass must keep a strict fast through the morning.

Within a short time after the noon mass was started, there were numerous requests that confessions be heard during the mass. Since then the number who go to confession, in order to receive communion at the noon mass, has increased to such an extent that at least two priests are assigned for this duty every day.

Beginning Friday, the daily rosary devotions will be held in connection with the noon mass for the eighth consecutive year, with the priests leading the recitation of the rosary on some days, and with the pupils of St. Mary's Commercial School or children of the parish school on other days.

### ST. PETER CLAVER'S, DETROIT

The esteem in which parochial school education is held by the Negro is illustrated by the fact that more than a hundred children had to be turned away by St. Peter Claver's school this year because of lack of accommodations.

The school, begun last year by Father Thieffels, (cf. Feb. 1937, O.P.) had a first year enrollment of sixty in its two grades. This year another grade has been added with a corresponding increase in pupils. Still, however, the lack of sufficient space has forced the school to turn away even more children than were admitted.

The Felician Sisters are providing their services *gratis*.

## BRAVE BEGINNINGS

### ST. ANTHONY'S Portsmouth, R. I.

Hard by one of America's wealthiest summer resorts there nestles a little Catholic Church, which, until a few years ago, almost rivaled the poverty of Bethlehem's first House of God. St. Anthony's Church in Portsmouth, R. I. (within ten or fifteen minutes' ride on the street cars from Newport), with its unplastered walls and unpainted wood-work, was the parish church for hundreds of Catholics scattered over a wide area extending from the city of Fall River, Mass., to Newport, R. I. Many of them dwelt so far away from the church that they never knew it existed. Others of French-Canadian and especially of Portuguese birth did not feel at home in that church where their own native language was seldom spoken.

Before the Holy Ghost Fathers accepted the invitation of the Most Rev. Bishop Matthew Harkins, D.D., to form a new parish out of the several scattered districts of which it is composed, that section which is now served by St. Anthony's Church had been already attended by the clergy of St. Joseph's Church of Newport, R. I. Rev. Louis Deady, then pastor of St. Joseph's, purchased a tract of land on the main thoroughfare of the town between Newport and Fall River on which a small church in mission style was built. Bishop Harkins blessed it in the summer of 1901. The church was placed under the patronage of St. Anthony. From that date until May, 1908, the priests from St. Joseph's Church came to say Mass there on Sundays and holydays during July and August.

Seven years later Father C. J. Rooney, C.S.Sp., was entrusted with the hard task of organizing a parish (with St. Anthony's Church as a center) that would cover all the territory of the neighboring towns of Portsmouth, North Tiverton, Tiverton and Little Compton. The humble church of St. Anthony was thus raised from the obscure position of a little country mission to the dignity of mother church and the head of a district now made into a distinct parish. There was nothing very promising at the start. In each town those known as Catholics were few in number, scattered far and wide, struggling for existence and for the most part unable to speak the language of this country. Two or three decades passed in contact with non-Catholics exclusively and, unmarked by any religious instruction, could not but have a most distressing effect upon the religious life of the abandoned flock.

Father Rooney, who had served in Portugal as Procurator to the Portuguese African Missions and had also spent some years in France, arrived in Portsmouth in the early days of May, 1908. He travelled down from Providence by the way of street car in company with Father John T. Murphy, C.S.Sp., who was at that time Provincial. Suddenly the latter said: "You get off here, Father Rooney; there is your church—goodbye." Father Rooney stepped off the car, a stranger in a strange land.

Father Rooney's first act of importance was the purchase of a rectory at the cost of \$6,000. After he had

spent two years in Portsmouth with little success among the Portuguese parishioners, the Mother House sent him, at his request, an assistant. With the aid of this confrere everything possible was done to gain the confidence of the people. On four different occasions an eight-day mission was preached in Portuguese. Confraternities and societies were established for the men, women and young ladies to bring them to the regular reception of the sacraments. Catechism centers were established around the country so that the children would have no excuse for missing the instructions.

For several years the finances of the church were in a precarious condition, for the people could not be induced to contribute. Since then, however, the entire debt of \$12,000 has been wiped out and the Catholic community is in possession of a modest little church, with a substantial rectory and spacious grounds set in the midst of a wealth of natural beauty, overlooking the renowned Narragansett Bay.

At present the confines of St. Anthony's take in twenty three and a half square miles, numbering 2,000 souls in four hundred families. During the summer months the number of parishioners is nearly doubled.

The corner-stone was laid June 10th, the feast of the Holy Trinity, Bishop Richter pontificated on the memorable occasion and from that day began the wonderful temporal and spiritual growth of St. Joseph's church.

The building progressed rapidly and by December the exterior was completed: the interior, however, was not finished until 1911. The total cost of the new church was \$65,000 paid for by the families of the parish, practically all of whom belonged to the laboring class. So the dreams of pastor and parishioners were at length realized. The labor of years was crowned on Sunday, March 19, 1911, when Bishop Schrembs, auxiliary of the diocese, consecrated St. Joseph's church and Bishop Richter pontificated. The hearts of the parishioners were glad for they could now enter their church and feel that it was indeed their house and the house of God. There was not a penny of debt on it and all was new from the cross on the steeple to the very candles on the altar.

The good work was not finished with the building of the Church. The school did not improve when the Church moved from under its roof. Even with this it was too small; and besides many families would not send their children to it as they were afraid it would some day collapse. So pastor and assistant again put their shoulders to the wheel and started the parish towards the goal of a new school. Fairs and picnics once more came into prominence. Pledges were signed and subscriptions were taken. After the permission of the bishop was obtained the new school was begun in April, 1917. In September, 1918, the children took up their new quarters in the most sanitary and modern school of Bay City. The assistant to Father Gres, during the building of the school was Father Marcas. The total cost of the school was about \$42,000. A new convent was also built for the Sisters.

The words of Bishop Richter to his priests and religious assembled to celebrate his jubilee will sum up the work done. "It is true," he said, "I did not call the Holy Ghost Fathers to found a new parish. They have done what was much more difficult; they have raised it from its ruins, both spiritual and material, and actually constructed one of the most beautiful churches of the diocese."



## AVIS DU MOIS (September)

### OUR CONVERSATIONS

A constant reader of the *Avis du Mois* submits some pertinent remarks to the editor. One or two may be rather delicate but we see no reason for omitting them.

All are well aware of the fact that the recreation following the principal meals is a common Exercise and that no one, at least habitually, is permitted to absent himself. It is not the received thing to assist at recreation without contributing something to the conversation, as though one were a stranger. Silence as a rebuke to unbecoming topics is, of course, quite proper.

Unfortunately it is no rare occurrence in some Communities to hear libelous remarks that spare no one, be they Superiors, confreres, Christians, catechumens or aspirants, as though none of these had a right to his reputation. This reprehensible twaddle is the stuff that detraction and calumny are made of and as such constitutes matter for confession. In what other light can we take it?

Worse still! It seems there are Fathers and Brothers who spice their conversation with topics that border rather perilously on the prohibitions indicated by the sixth and ninth commandments of God. And this with a freedom that smacks of the barroom!

Suffice it to remark that it ill becomes a confrere to violate the canons of good taste. Should occasion require it, the Superior of the house will make it his business to correct such flagrant departures from the code of polite conversation.

Meanwhile let us be neither captious nor irresponsible in conversation.

A. L. R.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."—Second Letter of St. Paul to the Corinthians, XIII., 13.

"To each and every one, Fathers, Scholastics, Brothers, Novices, and Apostolics, I give my blessings. May God watch over, protect and prosper the entire province and all its undertakings."—†Louis Le Hunsec, C.S.Sp., Superior General, Nov. 1934, O. P.

"They, therefore, that received his word were baptized; and there were added in that day about three thousand souls."—Acts of the Apostles, II., 41.

"We had the usual number of baptisms on Easter—over 100."—Letter from Puerto Rico, in June, 1935, O. P.

Father Eugene N. McGuigan, pastor of St. Ann's, Millvale, Pa., observed the Silver Jubilee of his ordination on Oct. 28th.

Father Joseph Schultz celebrated his Golden Jubilee at St. Joachim's, Detroit, Mich., on Nov. 1st.

Brother Arthene was professed fifty years ago September 8th and Brother Daniel made his vows on Dec. 8th a half century ago. A formal celebration commemorating the dual event will be held at Duquesne University on December 8.



*St. Joseph's, Bay City, Mich. (concluded)*  
*(End of Province)*





# Our Province

DECEMBER, 1937

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## Christmas Number



Through the medium of *Our Province* I wish to extend to all our confreres, scattered far and wide, Fathers, Scholastics, Brothers, Novices and Apostolics, the Season's Greetings for a Happy Christmas and a New Year full of blessings.

C. J. PLUNKETT, C.S.Sp.,  
Provincial.

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## OUR ANNIVERSARIES

During the month of December we pray for:

Father Emil Knaebel, who died December 9, 1933,  
aged 63 years.

Father Amos Johns, who died December 10, 1914,  
aged 33 years.

Brother Celsus McCabe, who died December 12, 1928,  
aged 101 years.

Brother Hieronymus Schneider, who died December  
13, 1931, aged 79 years.

Father Edward Schmitz, who died December 16, 1901,  
aged 49 years.

Father Francis Olfen, who died December 19, 1927,  
aged 63 years.

Father Peter Breidenbent, who died December 31,  
1892, aged 29 years.





# OUR PROVINCE

VOL. 5

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No. 12

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HOLY GHOST FATHERS, FERNDALE, NORWALK, CONNECTICUT

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## DECEMBER TWENTY-FIFTH *An Editorial*

That's all that the last Saturday of this month will be to a good many of our fellow creatures—a full instead of a half holiday. Christmas? Oh, yes; that's when you put the clean curtains on the parlor windows and hang holly around the house. It also means New Year's and tax assessments for the last quarter are just a week off.

The daily newspaper gets a chance to play the heroic annually at this time with its Welfare Fund or Christmas Cheer Basket Fund drive. All year long it throws somewhat veiled but quite effective jeers at God, religion and Christ's Church; and then at Christmas draws tears from men's eyes and dollars from their pockets with confused, albeit pathetic, accounts of a babe in the manger, yule logs, scrawny Santa Clauses, and a turkey dinner at the local jail. All of which shows how badly the point of Christmas has been missed, the true Christian point.

Well, what's the difference between the world's way of celebrating Christmas and the Christian way? The same difference there is between philanthropy and charity, between helping men for men's sake or one's own sake and helping men for God's sake. The difference lies essentially not in the method but in the motive. We said essentially because two men could do identical acts of kindness and yet have different motives. But eventually even the kinds of acts performed and the length of time during which they are continued will become quite diverse. Charity "thinketh no evil," but philanthropy is in constant danger of becoming essentially evil by turning its back on God. Charity "is not puffed up"; philanthropists often like the front page. "Charity never falleth away"; the novelty of philanthropy soon dies.

Not the desire to be a good sport but love of God must be the basis of our charitable activity. And only such a basis can prevent us from thinking, eventually, that we are doing God a favor by being kind to our fellowmen. Actually, we are indebted to Him for the opportunity of helping others. "It is a more blessed thing to give than to receive."

We who, in the less harassed life of religious, have had time to reflect on matters of this sort, realize that charity ultimately depends on the relative importance we place on things, on whether God or creatures come first with us. Spiritual writers call it detachment. It involves the capacity to "do without things" and must necessarily play a great part in the lives of men bound by the vow of poverty.

"Bear your poverty patiently," has been the expression this theme has found in the mouths of many preachers; and certainly no nobler form could be found than that used by Christ Himself. Indeed, preachers of Christianity have no choice in the matter—they have to preach what Christ preached.

But, unfortunately, too often these words have been simply the expression of a nice sentiment and not a rule of conduct. In the boom days when plasterers made \$16 to \$18 a day, five days a week, no one cared much whether those who taught men to be poor in spirit were so themselves. Men were quite ready to sympathize with the "poor religious and priests." Now, however, when plasterers and carpenters and every kind of workmen may go for months without earning a dime, the reaction to such teaching is quite the contrary. Nowadays, when men are told that poverty can be made a virtue, they take a skeptical stand and say: "You've got to show us!"

Fortunately we are in a position to show them, concerned as we are with works that have little possibility of becoming too opulent. But there is still the danger that we may come to think poverty of spirit is a lovely expression with which to bolster other men's courage but fail to make it our own ideal, fail to learn to "do without things."

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*"For our wrestling is not against flesh and blood but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places."*

—Letter from St. Paul to the Ephesians (VI, 12).

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"Our poverty is a great worry but there are worse things than poverty. We can work hard in poverty and give the devil the best kind of a beating in the great work of evangelization. Get the men over home to help us. Poor Gus Asmann, Jack Kelly and Joe Griffin are up against it but battling hard—chin up."

—Letter from Bishop Byrne in June, 1934, O. P.

## Our Levites

### KERNELS FROM CORNWELLS

Since last we met you in this column, Father Provincial paid us a week-end visit. We took occasion of this visit to inaugurate Station H.G.A.C., as our public address system is pretentiously called. In the middle of the movie entertainment the bewildered audience heard a welcome to Father Provincial coming from the screen. The voice of a budding announcer explained that the theatre equipment at Cornwells has been increased to include a microphone and public address system.

The next occurrence of interest was a fitting celebration of Mission Sunday by our neophyte Missionaries. The ceremonies this day centered around the Mass, the hub of all missionary activity. Father Provincial presided at the *Missa pro Fidei Propagatione*. Appropriate music was played and hymns, the themes of which concerned the Missions and loyalty to our Holy Father, were sung.

At a later date, rather than be precipitate, the local Unit of the C.S.M.C. will be re-organized and an active mission program planned.

Hollowe'en came in bright and fair weather and was enjoyed by all. The mail-man's treasures, supplemented by Brother Gangolph's reserves (and preserves), filled pockets and spare corners of already filled stomachs. Then all went to the Assembly Hall where the College Department presented an entertainment consisting of several skits. 'Twas a rather enjoyable evening.

On November 17, the Feast of St. Albertus Magnus was duly celebrated by the students of the Science Classes by the erection on the walls of the Laboratory of a plaque listing the names of the Fathers of the Province who so generously contributed the necessary financial help which made possible the installation of the Laboratory equipment. The Laboratory has been placed under the special protection of "St. Albertus Magnus, the wizard of science of the 13th Century."

Father Kettl and his students wish to thank the Fathers for their contributions to the St. Albertus Magnus Science Hall.

The next bright light of the month, one which occurs annually, was the visit to Mother Katharine's, as we affectionately call St. Elizabeth's Convent, for the closing of Forty Hours. The Fathers and Apostolics attending the Ceremonies were given a warm welcome, the Fathers at dinner and the Apostolics with the customary refreshments.

As we are about to close the first quarter of the present scholastic year, we can boast of a good record. All those who started the game in September are still

fighting valiantly. Now we are ready for the second quarter, praying and hoping to keep our score intact.

### CHRISTMAS AT FERNDALE

The story of Christmas at Ferndale is one with which we are all familiar; but, unlike many other stories, it is one we are always glad to hear repeated. We never tire of hearing it over again, principally because its characters, at one time or another, have been ourselves, because its plot is the most interesting one ever conceived—the Nativity of Christ, and its setting the most festive of the year.

You remember how the internal preparation always came first, when, on the 23rd, you went into retreat during which you reflected that all this external pomp and splendor was only an accessory, an aid to the celebration of the real spirit of Christmas. And then, on the afternoon of the day following, you hauled all those big boxes of trimmings and trinkets out of the attic to the places where they were destined to be used. How the crib, a massive cave-like affair surrounded by tall evergreens, was set up in the chapel; how the red, white and green streamers were strung from wall to lights and back again in the refectory, and the fat Santa was propped up in the reader's stand. Every corner seemed to tell a new story, every part of the house which seemed commonplace before, now appeared new and interesting. All these externals did help you to celebrate the joyous Christmas tide joyously, didn't they?

An early retiring on Christmas Eve was followed by an early rising. It was always a thrill to awake with the strains of an *Adeste Fideles* or a *Silent Night* in our ears, to scurry down for meditation before the open crib, and then to witness the beautiful solemn mass immediately after. And then to the refectory, where, amidst great hilarity, we would take our cup of hot cocoa (maybe 2 or 3) and cake. This used to put the finishing touches to a real Christmas eve; and then, with happiness in our hearts, we would return to our interrupted slumbers.

Singing the 8:30 o'clock solemn mass on Christmas morn gave us an opportunity to release some of our pent-up joy and happiness. The altar was clothed in its finest garments; the spirited Christmas hymns were rendered by the chanters with great finesse, and the Nativity sermon, preached by one of the young fathers filled our souls to overflowing with love for the Christ Child, so that we wished Christmas would never pass as does another day.

This was not all. A ten day vacation awaited to be enjoyed. Theology and philosophy books were shelved for the most part, and private hobbies were unshelved. Some took to reading, others to music, and if the ice was hard and the snow deep a good majority could be seen indulging their passion for winter sports.

However, even Christmases are not without exceptions. Not all the members of Ferndale's community



are gladdened by the repetition of the story of last year's Christmas. Becoming victims of the flu, which had begun its ravaging attacks shortly before, over thirty scholastics were forced to take to their beds by Christmas Day. We hope we'll be spared such a calamity this year.

### Chronicle of Ferndale

Oct. 24th—Mission Sunday. The "Wisdom-lovers" won the first touch-tackle fracas of the season with the Theos, 21-12. This is probably the beginning of one of those series that stops only with the first blizzard, or (if we have another winter like last) with the first robin.

Oct. 26th—Organization of a "Leaf-gathering" crew who have a mighty big job on their hands. However, the rest of the House decided to leave it to them.

Oct. 30th—The Saturday afternoon rule so arranged that recreation coincided with the radio broadcast of the Notre Dame-Minnesota football game. (Ed. Note: Strange coincidence!)

Oct. 31st—Feast of Christ the King. The pilgrimage to the grotto in the early evening marked the close of October devotions.

Nov. 1st—Feast of All Saints. The main event of the free-day was the second Philo-Theo. football game. The avenging Theologians won, 16-12.

Nov. 3rd—Solemn Mass of Requiem for the deceased members of the Congregation. In the evening the Ferndale revival of "The Cat and the Canary" was enjoyed by the community.

Nov. 4th and 5th—Usual nocturnal adoration of the Blessed Sacrament in preparation for First Friday.

Nov. 9th—Completion of another section of the new drainage system which is operating quite satisfactorily, thank you! The "Ditch Crew" is now transformed into a "Road-building Crew."

Nov. 10th—Presentation of a Burlesque version of "The Cat and the Canary" provided a pleasantly diverting evening for the community.

Nov. 11th—Armistice Day, a free-day. Again the Philo-Theo football game was the high light and for the second time the Theologians reigned victorious, 39-12. This is unprecedented, we believe. It's a funny thing about these games; every game is supposed to be the one which will decide the House champs but the losers never seem quite satisfied at the verdict.

Nov. 13th—Feast of St. Stanislaus Kosta. The second contingent of the scholastic priests braved the extremely inclement weather to attend the Notre Dame-Army game in New York while the other scholastics enjoyed a fire-side radio account of the tussle.

## Unit Whirligig

The good ship C. S. M. C. sailed a smooth sea this past month under the able guidance of her new skipper and ex-mate, Mr. Eberhardt. Never were the snags so large to cause the able vessel to founder during her course. However, there was one mishap along the route. The ship's new pet and "brain child", the Junk Department, only several weeks old, died a sudden but painless death. R. I. P.

On Monday, November 15, the skipper climbed from the bow of his craft to the rostrum, there to take over the chairman's position once again. Various items of importance were discussed, some money disbursed for worthy causes and, last but not least, Father Brooks and Messrs. Lang and Reardon rendered an account of the C.S.Sp's work at the Cleveland Convention.

Well, well, well! Everything comes to those who wait and try, try again. Kilimanjaro finally crashed the print of *The Shield*, national monthly publication of the Catholic Students' Mission Crusade. A full length article entitled Sound Body, Sound Mind In Africa, detailing the customs and habits of the natives of Kilimanjaro, as well as the accomplishments of the missionaries there and their prospects for the future, is to be found in its November issue. The piece winds up with an account of the Eucharistic Congress in Kilema last year. Father Ed Dooley is responsible for this number. Nice going.

"He that stole let him now steal no more; but rather let him labor, working with his hands the thing which is good that he may have something to give to him that suffereth need."

...—Letter from St. Paul to the Ephesians (IV, 28).

"It may have been a straw that broke the camel's back, but the appearance of two bales of it in the Scholastics' Community Room hasn't even caused a spine to curve. The bales are to be fashioned into a model African hut to replace the one destroyed in the recent fire. Father Provincial was asked to have the hut displayed at the Mission Exhibit in Providence, R.I."

—Chronicle of Ferndale in April 1936, O. P.

## Our Mail Box

### Scoop!—From The Sea

Port of Durban  
Feast of Christ the King,  
1937.

Dear Jim,

We had a glorious sail from N. Y. to the Equator. Only one rainy day and only three or four days with a bad roll.

At the Equator Father Neptune, all decked out in regal robes, strode down the deck and demanded in angry voice why we dared enter his domain without consulting His Majesty. I found myself seized by His Majesty's guards and under their pressure kneeling before his august majesty. Inwardly I felt that I might suggest a place for His Majesty and his royal throne, the only place hotter than the equator. Discretion intervened and I kept quiet. After a series of "amusing-to-the-others" ceremonies. His Majesty felt placated and my intrusion into his realm was condoned. I was then presented with a safe-conduct pass—a legal looking document for future crossings. His majesty then deigned to appoint me one of his pirates for the initiation of the others, especially those who might be disinclined to answer the complaint of King Neptune about trespassing. The five of us were pirates and we rendered loyal and invaluable aid when some of the crew's men showed disinclination by climbing up on the bridge, in the engine room, etc.

Finally, after a few more days on the bounding main, "the bridge" reported land ahead. St. Helena.

It's a meagre five-day run from St. Helena to Cape Town. As we entered the bay the promontories became more and more clearly outlined on the sky-line. We had the week-end in Capetown. The city itself impresses one. The red-tile roofs, the consistent yellow painted stucco of the houses made one feel that the natives of the Zuyder Zee planned this attractive looking city. The inside of the city is neat and clean with a five pound fine (\$25) for an expectoration on the street. The city is as big as Hartford, but the comparison ends there. It has very wide streets, traffic moving on the left side of the street, passing on the right. The town impressed me as being left-handed.

We did some shopping here—a barrel of fun thinking in English money. Shorty says he didn't mind spending English money because it was so like stage money. We saw all the sights, of course, went out to the Cape of Good Hope and in the afternoon visited the University of Capetown. We were invited, being Americans, to the baseball "match". So help me, with two men on for the home team and only one out, the blister asked us to tea. We were almost floored when we found him serious, solemn as an owl. So with two men on,

one out, we goes to "tea." Not coffee or lunch, or a glass of beer, but—so help me—tea.

Monday evening we cast off. After a day and a half of climbing up one side of the wave and then sliding down after a minute's pause upon the crest, we finally found peaceful waters in the sheltered harbor of Port Elizabeth. It is easy to picture Port Elizabeth. Conjure in your imagination the city of New London, Connecticut, subtract about one half the amount of traffic, add about 2,000 natives, all barefoot and in rags and you have it. Here as well as in Capetown the traffic indications and no parking signs are written in English and Suid Afrikanse. South Africanse is a mongrel language, a corruption of Dutch. These latter are a power in the Union of South Africa and make things difficult for the Englishman.

As Capetown has its Del Monicos where you get treated to a beautiful exterior moon-light-night atmosphere inside of a spacious, long, rambling restaurant of Spanish architectural style, so Port Elizabeth has its Plaza, the orchestra of which easily surpasses the few stringed instruments of Del Monicos. The Plaza lacks the intriguing Arab waiters, white robes and turbans, however.

An overnight sail brought us to East London. The sea was calm and we did not rock and roll as we had done previously. East London was very different from either Capetown or Port Elizabeth. The wide streets, horses, mules donkeys, the absence of hills and mountains gives you the idea of a Texan town. For African atmosphere you must put in the picture veiled Arab women. The native Afrikanse women carry their children saddled to their backs, or as Shorty says, "in the rumble seat." And there you have a glimpse into the towns I've been in. I'll write a few notes on Durban and mail them up the line a bit.

Your brother,

F. X. O'Reilly,

October 16, 1937.

Dear Landlubbers,

Volunteer for Africa pronto! Even if you die of fever when you reach Tanga, this trip is worth it. All the Africans have proved fine sailors so far. Regards to the Fathers and Brothers and love and kisses from all. The "poor" 1937 Africans.

Colman J. Watkins.

### Father Joseph Griffin

Catholic Mission,  
Babati, Tang. Terr.,  
B. E. Africa.

Dear Father,

Sorry to be late with congratulations. I did not know the date until Father Ed Baker told me. I hope the class will have many long and successful years in the priesthood . . .

There are three of us here now: Father Baker, a French father and myself. Ed certainly shows real



enthusiasm in his work. Last week I was away and he had all the confessions and sermons on his own . . .

Could you get the Unit interested in sending me a medical kit and some medical supplies for a Christmas gift? It is the first time I have asked anything as I know very few in Ferndale now (eight years).

The settlers here have asked the government for a hospital; when they came to me about medical supplies, I could only refer them to the Bishop, as our supplies are inadequate.

Best regards to all,  
Joseph A. Griffin.

### La Belgique

56, Rue Des Normands,  
Louvain, Belgium.

" . . . The house here is quite modern. We are twenty-two scholastics and four fathers and three brothers. Two acres of ground at most surround the house including a garden with fruit and nut trees. The chapel is a new addition and is simple and beautiful.

The rule is similar to Ferndale's with few exceptions: rising at 5; breakfast at 7:30; dinner at 12:30; recreation until 2:00; lunch at 4:30; visit or benediction at 7:15; supper 7:30; lights out at 9:00. Breakfast and lunch consist of bread, margarine and coffee. Soup is served at dinner and supper. Also Belgian wine, as the scholastics call it, but plain beer to you, is served at dinner and supper. Wine is served on feast days. Monday and Wednesday are walk days.

Our rule, however, differs much from the above because we have class at noon about three times a week. We have one class at eight o'clock in the morning and several classes at six P. M. The University is scattered throughout the town. We visit three buildings which, luckily, are about five minutes apart and, at most, twenty minutes from home.

Louvain is a Catholic town, as you know. One hears bells from morning to night and even during the night for the Benedictines are only a half mile away. There are more than sixty religious societies here. You can see fifty-seven kinds of habits everyday. It seems funny to walk the streets in our habits. You should see us in these funny lids.

The school year began Oct. 18, with a Solemn Pontifical Mass in St. Peter's at which we were present, of course. The choir cannot compare with Ferndale's; so congratulations, ye members of the Schola, and Vernon and Doc especially . . ."

John Kanda.

### La Suisse

18 Rue du Botzet,  
Fribourg, Switzerland.

Dear Bill,

Now that we are settled, have finished our first French retreat and had a good look at Alps that are really mountains, we'll call time out to drop the poor unfortunates back home a few lines.

So far my sympathy is all for you and not to be wasted on ourselves. It's the break-away that is tough but after that things move too rapidly, with the exception of the Volendam, to allow much time for regrets. At least that has been my experience so far.

The retreat, as you probably know, ended with three of the scholastics and a brother from across the way taking their perpetual vows. It was great to hear the form read in French and then: "*moi*, Joseph Patrick Moroney!"—just the way a good United Stateser would say it.

I think there should be a couple of bouquets of orchids coming to two of the Americans at the Séminaires des Mission, John and me. I first because my feat of sitting through twelve conferences in French without even nodding, let alone sleeping, is more exceptional than his since he understood more than I; more than I because there were some words, hardly any phrases, and no sentences that registered. However, it was interesting, strange as it may seem, because being rather optimistic I would figure: "Gee, maybe I'll get this next word!" At the end of half an hour the result would probably be a white wash for yours truly, but I'd still be present both as to mind and my 80 kilograms.

Tuesday might have been the anniversary of the discovery of America by Chris but it will probably be famous in history books of the future as the day on which Walsh and Lippert found the Jungfrau and a few other little knolls hidden away in the interior of Suisse. Just one of the compensations for folding up our tents about 6 A. M. of a September morn and stealing about four thousand miles away. Yessir, there stood little John and Paul, et al., on the top of a 4,000 foot hill, gazing across the valleys and clouds hundreds of feet below at the majestic snow covered peaks of the Jungfrau, Eiger, Monch, etc. Maybe you get the idea that we were given the opportunity of a life time and we sure made good use of it. We made the trip up to our point of observation in a bus; and what a bus! Maybe the new Greyhounds will compare with it as far as "rideability" and comfort are concerned, one of those of which the whole roof folds back and leaves nothing between you and the sky but air. If you think a ride on a roller-coaster is exciting try going around some hair-pin turns on a narrow road running along the side of a mountain. When you get to the top and look back down the side of that mountain at the road you have just come over and then go and shake hands with the driver and start a petition to have a gold cup for the world's best driver awarded to him.

Well, I'm going to see what the rest of the American delegates have to offer in the way of news for Ferndale so I'll sign off. Talking about signing off, we've been trying to find out what the Dukes did to Pitt but it's no go. Paul, don't forget to shut the water off in the cannery before it freezes. If you want news of the political situation in Europe, listen to the radio or read the clippings and then let us know something about it. How about some first Mass cards from the present young fathers,

Sincerely in the Holy Ghost,

Paul Lippert.

ADESTE FIDELES...

... The old, familiar story told again.  
... Built around a plot you'd never dream of.

... The world was all a-gog when a king gave up  
a throne  
... For love.  
... But men and women yawn  
... When told about a God Who made Himself a Man  
... For love.  
... Fairy tales start: "Once upon a time..."  
... This story starts: "And it came to pass..."  
... Quite a difference, that.  
... One in fancy's realm.  
... Not the other.  
... Christ was not a prince of make-believe who  
went out to win the small white hand of a princess  
... But a King of flesh and blood Who had come to  
die for the souls of men  
... Of every color.

... Some people like a white Christmas.  
... We're wishing you a Black one.  
... Even if you're not among the Blacks.  
... We're all in this thing together.  
... What one does we all do.  
... A Black Christmas in a world whose Redeemer  
drew no color line  
... Is sure to be a blessed one.  
... That's why we're wishing it to you.

## Our Communities

### St. Joachim's, Detroit

Father Joseph E. Schultz, assistant pastor, celebrated the golden jubilee of his ordination to the priesthood with a solemn high mass here on Sunday, October 31.

Exactly fifty years before, less one day, on November 1, 1887, Father Schultz was elevated to the priesthood at Chevilly. In the following year he sailed for Zanzibar from where he soon returned to France because of ill health. His next post was at Morrilton, Arkansas, where he remained for five years. Cornwells next claimed his services until he was transferred to St. Mary's, Detroit, in 1908 for another five year period. Following this he was stationed in St. Anthony's, Millvale, until 1928 when, after a short stay at Sacred Heart, Tarentum, he returned to Detroit, this time as assistant pastor at St. Joachim's. After a brief stay he went to St. Mary's once more, only to return to St. Joachim's in 1932. Here he has served ever since.

Besides the solemn mass on Sunday for the parish, Father Schultz celebrated another one on the following Wednesday, November 3, for the school children of St. Joachim's.

### St. Mary's, Sharpsburg

A double celebration was held here last month when St. Mary's observed the thirty-fifth anniversary of Father Joseph Danner's ordination to the priesthood and the eighty-fifth anniversary of the founding of the parish.

Father Danner was ordained by the late Most Rev. Edmund Prendergast, D.D., in St. Malachy's Church, Philadelphia, on November 15, 1902. Besides his two brothers who are priests, Father Danner has three sisters in the Notre Dame congregation.

The Lyceum Tattler, publication of St. Mary's Lyceum, recounts the progress made by the parish since the celebration of its diamond jubilee in 1927. The most outstanding achievement since that time was the opening in 1936 of the four-year academic high school course, an addition to the former two-year commercial course. The erection of a convent in 1930 and the establishment of a St. Vincent de Paul conference in the parish were other notable advances made during the ten-year period.

### St. Mark's, New York

So great was the crowd attending the inaugural devotion to Blessed Martin de Porres at St. Mark's church on Sunday, October 2, that many of those seeking admittance had to be turned away.

Very Rev. Gladstone Wilson, Ph.D., J.C.D., S.T.D., negro priest of Kingston, Jamaica, B.W.I., and secretary to Most Rev. Thomas A. Emmet, S.J., vicar-apostolic of Kingston, was the preacher for the occasion and celebrant at solemn benediction which followed. Rev. R. L. Rumaggi, O.P., was deacon and Rev. Anselm Townsend, O.P., was subdeacon.

The Blessed Martin Choral group, under the direction of Rev. Leo S. Cannon, O.P., of Providence, R. I., sang. The statue of Blessed Martin was blessed by Rev. Edward L. Hughes, O.P., editor of the Torch. A delegation of the Catholic Interracial Council of New York was in attendance.

The devotions to Blessed Martin, permission to hold which was recently granted by Rome—(see October O. P.), will be conducted weekly on Friday evenings, it was announced by Father Mulvoy.

### The Conference on Negro Welfare

The conference on Negro Welfare is a group of priests from different dioceses and religious communities, prelates, pastors, missionaries, editors, professors, etc., who are interested in the spiritual welfare of the American Negro.

They are convinced that the salvation of 12,000,000 Negroes, of whom but some 250,000 are Catholic, is a supreme problem of the Catholic Church in the United States. They have studied the difficulties met with by the 300 priests and 1,100 Religious who devote full time to work for the Negro in this country, as well as of many more who are devoting part of their time to the Negroes. As a result of this study, they are guided by the following principles:



1. Apostolic work for the colored requires sympathy and understanding on the part of the clergy and Religious of both sexes not actually engaged in that work. Such an attitude will be created (these priests believe) once the clergy and the Religious of this country become fully conscious of the facts in the Negro's case.

2. Northern white Catholics should be encouraged to lend their support, moral and financial, to the missionaries and Religious heroically laboring among the Negroes of the South.

3. The spiritual future of the American Negroes, in any part of the country, is dependent upon what is done for them in the North, where 2,530,000 Negroes now reside. For this reason, the Negroes present an urgent pastoral problem for the entire clergy and Religious of the Northern States.

4. This pastoral consists in the spiritual care and the education of the Negroes wherever and in whatever parish they are found. This is a matter of such grave obligation and urgency that no earthly considerations should be allowed to stand in the way.

5. All groups of priests and Religious in the United States should consider themselves concerned in the work of conversions. As evidence of the Church's desire for the Negro's conversion, and of her consistency in his regard, mere isolated statements or acts do not suffice. Things will need be done which will evidence on a large scale, and universally, by both word and act, the Church's interest in the Negro's good as he understands it. But such evidence cannot be convincing unless the Church in this country shows itself consistent in the treatment of the Negro with its treatment of those of other races.

6. Such consistency applies particularly in the following fields:

(a) The Catholic program of *Social Justice* should know no bounds of color or race. The Negro's temporal welfare is intimately associated with his spiritual good. Equal opportunity should be provided for all. It should be frankly recognized that discriminations based upon color or race are contrary to the Christian spirit, and that the toleration of such discriminations, particularly in the Northern States, offers a ready handle to the spread of Communism and is the principal obstacle to the conversion of the Negroes.

(b) The same principle applies in the field of education. No colored child may rightly be excluded from the Catholic parish school on the basis of color alone. Considerations that are sometimes used to justify such procedure in Northern parishes will be found upon examination to have little or no foundation in fact.

Access to Catholic higher education is essential to the development of Catholic leaders among the colored race, as well as for the development of suitable candidates for a Negro clergy.

(c) Establishment of a Negro clergy is absolutely necessary if the colored race in this country is to be converted to the Catholic Faith.

7. Racial prejudice will yield, as experience has shown, to a knowledge of the facts, to an appeal to the best instincts of humanity as well as to the sublime mo-

tives of our holy Faith: in short, to an interracial program conceived along Catholic lines.

The work of the Conference, in spreading such a program, is purely educational. With the sanction of his own superiors, each member does what he can through personal example, and through such means of public enlightenment as are at his command, such as writing, lectures, sermons, retreats, conferences, correspondence and answers to queries, radio, and by personal contacts to promote an apostolic attitude towards the Negro. There is no formal organization and no solicitation of funds. For information address the Chairman:

The Very Rev.

Francis Augustine Walsh, O.S.B., S.T.D.,

The Catholic University of America,  
Washington, D. C.

### Thanksgiving Day in Harlem, New York

The week of November 21st inaugurated the observance of the Silver Jubilee of the Holy Ghost Fathers in the parish of St. Mark the Evangelist, Harlem, New York City. Sunday evening the school children gave a play in the auditorium. Tuesday morning a solemn mass of requiem was sung for all the deceased of the parish: priests, sisters, parishioners, benefactors and friends. In the evening of the same day in the hall of the Y. W. C. A., at 179 West 137th Street, a parish banquet was held attended by a capacity crowd. The entire proceedings were animated with expressions of affection, esteem, admiration and praise for the work done at St. Mark's during the past 25 years. Naturally and rightly enough, Father Mulvoy, the present pastor, came in for the lion's share of the encomiums bestowed because of his multitudinous undertakings and tireless efforts to help all the people of Harlem these last trying years.

Sincere, laudatory addresses were made during the evening by Mr. Elmo Anderson, of *Our Colored Missions*, Rev. John H. Johnson, Rector of St. Martin's Episcopal Church, Mr. Elmer Carter, editor of *Opportunity*, Mrs. Cecilia Saunders of the Y. W. C. A., Rev. Lorenzo H. King, Rector of St. Mark's Methodist Episcopal Church, Miss Anne Arnold of the Emergency Relief Bureau, Lieutenant Samuel Battles, of the New York Police Department, Rev. John La Farge, S. J., associate editor of *America* and Father Mulvoy, the pastor. Magistrate Myles A. Paige, presided as toastmaster. The entertainment, excellent and varied, was provided by the Mullen Sisters (cf. Kate Smith's Radio Hour, Station WABC), Mr. Merritt Hedgemon, Mrs. Annie Greenaway and Mr. Frank Maloney and Choir.

A Solemn Votive Mass in Honor of the Holy Ghost, by special permission of Cardinal Hayes, was sung by Father Mulvoy on Thanksgiving morning at 10 o'clock. Father Kirkbride was deacon and Father Strmiska, subdeacon. A communication from the Apostolic Delegate, a letter from Cardinal Hayes, and a telegram from Father Provincial, were read at the Mass. Present in the sanctuary were: Monsignors T. J. Finn,

(continued on page 11)

APOSTOLIC DELEGATION  
United States of America

1811 Biltmore Street  
Washington, D. C.  
November 5, 1937.

No. 11/37

This No. should be prefixed to the answer  
Rev. Michael F. Mulvoy, C.S.Sp.,  
Church of St. Mark, the Evangelist,  
65 West 138th Street,  
New York, N. Y.

Dear Father Mulvoy:-

I am happy to inform you that the Holy Father has granted a special Apostolic Blessing for the priests, the Sisters, the benefactors, and the members of St. Mark's Parish on occasion of its twenty-fifth anniversary; and I herewith confer that Papal Benediction in the name of the Sovereign Pontiff. To the benign message of Our Common Father, I desire to add my own congratulations for the zealous and devoted efforts that have been made during the quarter century just elapsed. I pray that God will bless every member of the parish with a great abundance of His graces, and that the Colored Apostolate will be greatly benefited by the observance of this jubilee.

With sentiments of esteem, I remain,

Sincerely yours in Christ,

†AMLETO GIOVANNI CICOGNANI,

Archbishop of Laodicea,  
Apostolic Delegate.

CARDINAL'S RESIDENCE  
452 Madison Avenue  
New York

November 13, 1937.

Rev. Michael F. Mulvoy, C.S.Sp.,  
St. Mark the Evangelist Church,  
65 West 138th Street,  
New York, N. Y.

Dear Father Mulvoy:-

I regret exceedingly that it will not be possible for me to be present at the Silver Jubilee of your parish .....

I take this occasion to extend to the Fathers, the good Sisters and your devoted flock, my sincerest congratulations, while I thank our Heavenly Father for the work that has been done so zealously under the administration of the Holy Ghost Fathers.

With a blessing on yourself, the Fathers, religious and faithful, I am,

Faithfully yours in Christ,

†P. CARD. HAYES,  
Abp. N. Y.



(continued from page 9)

P.R., pastor of St. Mary's, Norwalk, Conn., Gaetano Arcese, Our Lady of Loretto, New York City, William R. McCann, St. Charles Borromeo, Harlem, New York City; the Revs. Timothy J. O'Brien, Church of the Resurrection, Thomas P. Larkin, St. John the Martyr, Timothy J. Shanley, St. Matthew's, Thomas F. X. Walsh, St. Martin of Tours, all New York City pastors, Revs. John La Farge, S. J., associate editor of *America*, James McCabe, pastor of St. Benedict the Moor, Jamaica, L. I., Anselm Townshend, O.P., assistant editor of *The Torch* and *The Holy Name Journal*, Albert C. Steffens, Gerald B. Mahoney, Thomas A. Egan, Emil N. Komara, Martin J. O'Donnell, Martin W. Schwalbenberg, John E. Ward, Michael J. Deacy, assistants in local parishes; the following confreres also attended: Fathers Lundergan, Kirkbride, Bryan, Williams, Hyland, Fisher, Roth, McMenemy, Kileen, Brannigan, P. McCarthy, Collins, Roach, J. F. Kelly, Murnaghan, Kingston, Haines, Kettl, Holt and Strmiska. The sermon, which is appended, was preached by Rev. John T. Gillard, S. S.J., Ph. D., author, lecturer, editor of *The Colored Harvest*. A Thanksgiving Dinner was served to the clergy in the gallery of the hall in the early afternoon. In the evening a parish reception and dance concluded the program of the Jubilee celebration.

### Silver Jubilee, St. Mark's, Harlem, N. Y.

"I esteem it a compliment of no mean magnitude to have been selected as the medium through which the Fathers of the Congregation of the Holy Spirit would today express the words of gratitude which are in their hearts on this, the silver jubilee of the dedication of St. Mark's Church to the service of the colored Catholics of this section of Harlem.

Well might the Fathers of the Holy Ghost pause in their labors and take stock of the good that has been done in the parish during the past quarter of a century. A jubilee celebration of any Roman Catholic parish is of far greater significance than a similar celebration of any secular organization for the simple reason that, while wrought in time, the results of priestly labor are eternal in values, while concerned with things the objective is souls, while contributing to the well-being of a given group the ultimate aim is the salvation of the individual. From a Catholic parish there radiates an influence reaching not only to the four corners of the world, but which stretches beyond the timeless tides of eternity even unto the many mansions of Heaven.

St. Mark's parish church is more than a monument of cold stone, more than a pile of silent bricks, more than a tomb of dead hopes. It is the house of the living God whence flow the seven fountains of living water—the Sacraments. Gratitude today fills the hearts of the priests of this parish because for many of you here this morning this church is a mother from the womb of whose baptismal font you were born into a new life—the life of God. At the altar rail of her marble knees these priests have many times seen you kneel to receive the Eucharistic kiss of Christ in Holy Communion. Before the altar of benediction they have given God's blessing upon your marriage vows. And when the jagged rocks of sin tore your faltering soul they have absolved you from your sins and soothed the hurts which a thoughtless

world inflicted upon you. When the world curses you, the priests of St. Mark's bless you, when the world jeers at you, the priests of St. Mark's laugh with you; when you shed silent tears of great grief over the lifeless forms of your loved ones, the priests of St. Mark's bury them with solemn songs of prayerful victory.

So, it is meet and just that on an occasion such as this the priests of St. Mark's parish should pause to give thanks to God for the good things of the past twenty-five years. Here is a complete plant of church, rectory, school, convent and hall, with a record of some four thousand converts to its credit, served by a staff of devoted priests and a corps of efficient Sisters. Well might your priests and you lift up your hearts and sing a song of gratitude.

As I look over this well-filled church and behold this representative congregation, I cannot but think back, over a hundred years ago, when the first small group of colored Catholics banded together for the purpose of unified action. It is not definitely known when the first Catholic Negro located in New York, but it was probably at a very early date after the Dutch settlement had begun. In addition to the Negroes brought by vessels plying between here and Africa, occasional Spanish and Portuguese ships bearing Negroes were seized and there can be no doubt that New York had Catholic Negroes at a very early date.

The settlement, however, was strictly Protestant and the severe laws against Catholics gave little opportunity to those Catholic Negroes to practice their religion. It was not until 1781 that a Catholic priest began regularly to visit New York; nevertheless, the baptismal record of St. Peter's Church, on Barclay Street, the first Catholic church in New York, built in 1786, shows that of the 400 Catholics in the town at that time some were Negroes.

As was the case in Baltimore and Philadelphia, however, the first organized body of colored Catholics was composed of the refugees from the revolutions in the Island of San Domingo in the last decade of the 18th century. Many of the French-speaking Catholic Negroes from the West Indies were cared for by the French priests of the town, even while they attended services at old St. Peter's Church. In 1836 they formed St. Ann's Beneficial Society, and this was the first group movement of Catholic Negroes in New York. When the French church of St. Vincent de Paul was established on Canal Street in 1841, the society became a regular parish organization. It later shifted headquarters to St. Joseph's Church, on Sixth Avenue at Washington Place, where it was fortunate enough to enlist the interest of Father Thomas Farrell the pastor who in his will left a sum of money (\$6,000) for the building of a Catholic church for the Negroes of New York. In 1883 this church was dedicated under the patronage of St. Benedict the Moor. It was then located at Bleecker and Downing Streets and was the first Catholic Church for Negroes North of the Mason-Dixon Line.

I find great significance in the fact that on the Sunday of the dedication of that church four Negro ministers by agreement spent the time of their church services in attacking the Catholic Church and inviting the friends of Protestantism "to assist in hindering the

invasion that Rome and her allies are about to make among the colored people." It was many centuries before that Christ had said, "As they have persecuted Me, so shall they persecute you." Persecution has always been the signal for the blessing of God upon a work. It was no surprise, therefore, that twenty-five years ago, when the Fathers of the Holy Ghost first took over the work here at St. Mark's they also encountered the opposition of local preachers. Its effects, however, were no more destructive than were those of the enemies of Christ nineteen hundred years ago.

When back in 1908, St. Mark's church and rectory were built, this section of Harlem was solidly white; but within four years His Eminence, Cardinal Farley, saw the necessity of establishing it as the headquarters of Catholic activity for the colored Catholics of Harlem. In 1911 the pastor of St. Benedict's, Monsignor Thomas O'Keefe, had made arrangements to open a school in his parish, but the following year the Sisters of the Blessed Sacrament came here instead and opened a school on 134th Street. That same year two young Fathers of the Holy Ghost took over the work and this parish became yours.

In the persons of these young priests can be seen the power and the greatness of the Catholic Church. One of them, the Very Rev. Christopher Plunkett, whose privilege it has been to be here at St. Mark's for the whole twenty-five years of growth, is now the Provincial Superior of the Congregation of the Holy Spirit in the United States. The other young priest, Father Joseph Byrne, is today a Catholic Bishop laboring in Kilimanjaro, in East Africa. Verily, your parish was brought into being under and nurtured during the tender years of its early growth by two outstanding churchmen; priests who today stand high in power for good and influence for action in behalf of the Negroes in the United States and Africa. And, if further thought be given to the line of zealous priests, down to your present tireless pastor, Father Mulvoy, who have cast their lot with you; if you contemplate the beautiful buildings of this parish unit, the crowded school taught by the devoted Sisters of the Blessed Sacrament, and the many parish activities, you will see much for which to be grateful on this day of festivity.

I count it a rare good fortune that today I am able to join with you, the members of St. Mark's parish, and bespeak the words of gratitude which are in your hearts because of the apostolic labors of the Fathers of the Holy Ghost, not only in this particular parish, but in the missions throughout the world.

Originally founded in 1703 as the Congregation of the Holy Spirit, and in 1848 amalgamated with the Society of the Holy Heart of Mary, the Congregation of the Holy Spirit and of the Immaculate Heart of Mary has for its purpose the apostolate of abandoned souls. With this inspired vocation, where else would the Fathers turn than to that continent with a broken heart, that land of plenty laid waste by greed? They went to Africa and in that utterly strange land with only a ghost of a chance they trekked through its restless jungles, fainted from its merciless heat, and died from its fatal fevers, but always those bold and gallant soldiers of Christ preached a message to the people which would be as a star shining through the trackless jungle of life.

The Ironman Bismarck drove them out of Germany in 1872 and they came to this country to engage in the work of the Colored Missions in which field they were pioneers and have become prominent leaders.

Ah, let us pause here to light a candle of devotion before the shrine of all those brave priests who half a century ago cast their lot with the Negro Missions of this country. There are those among you who can remember the not so long ago when the friends of the Negro were few and their lot unenviable. Those were the days when to defend the Negro was to put one's life in danger, when to go into the South and pastor a colored congregation was to volunteer for life in hell, when to be faithful to the apostolate of abandoned souls meant to be abandoned even by those who shout have said "Well done." Oh, if today we find much in this celebration for which to thank God, let not the least of our gratitude be for those priests and Sisters who lived among you, labored with you, and died for you in the days when you needed friends so much and found so few.

There are some who stand among you today and under the red flag of revolution call you by the endearing name of "friend." Like the traitor Judas, with a kiss they would sell you for a price. These are they who in the name of race progress would rob you of your faith; who in the name of race solidarity would cast slurs upon your Church; who in the name of race loyalty they would have you be disloyal to your God. Let not your ears be deceived by the jingle of their promises; let not your faith be weakened by the jargon of their words; let not your hearts be caught in the jungle of their schemes.

Learn well the lesson of history. Christ foretold many centuries ago that His Church would be persecuted, reviled and misrepresented. For nineteen hundred years the hounds of hell have snapped at the heels, of the Catholic Church, but have not harmed her. Where today are those preachers who fifty years ago attacked St. Benedict's Church? Where are those ministers who twenty-five years ago carried on a campaign against St. Mark's Church? Where are they? Not even their names are remembered today, while the Catholic Church continues serenely on her way.

Be loyal to your Faith. Set your feet resolutely in the paths pointed out for you by your priests. Let this, your church, be forever a symbol of the Rock of Peter upon whom your faith rests. Waves of radicalism may dash madly against it; ships may sink within the horizon of your vision; but you shall stand firmly upon the rock of the Catholic Church so long as you stand with St. Mark's. For over two hundred years the Fathers of the Holy Ghost have shown by their deeds that the colored people of the world will not look to the Catholic clergy without avail. For twenty-five years St. Mark's has stood as an assurance that the Negro race in America will not call out to the Catholic Church in vain. And twenty-five hundred years from now, and when the hills of Harlem shall have crumbled into what will be the ancient ruins of Manhattan, the Catholic Church will still be the best friend of the Negro, for the Catholic Church is the only true Church of God, the Father of all."





